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EZEKIEL REDIK YARBROUGH

14.6

Exegesis Umbrae – Lux Inversa
– Project AngelBook – Volume
XIII – Part 10
By Ezekiel Redik Yarbrough
(DBM ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

28.

Say "Hay" (15) and visualize a red beam of light rising at an angle from the yellow sphere at your heart to the level of the left half of your brain. This is the path whereby all the life experiences are elevated to the place of emotional perfection beyond all physical things.

29.

Say "Dalet" (14) and visualize a beam of horizontal green light passing from the black sphere on the right half of your brain to the left half of your brain. This is the path whereby all rational perfection is united to all emotional perfection.

30.

Say "Chokmah" (2) and visualize a gray sphere of intense light about the left half of your brain. This is the place of energy and absolute emotional wisdom.

31.

Say "Gimel" (13) and visualize a blue beam of vertical light rising from the yellow sphere at your heart and going to a place just above your head. This is the path whereby the whole view of life is unified.

32.

Say "Beth" (12) and visualize a beam of yellow light rising at an angle from the black sphere of light at the right half of your brain and going to a point just above your head. This is the path whereby pure reason is unified.

33.

Say "Aleph" (11) and visualize a beam of yellow light rising at an angle from the gray sphere of light at the left half of your brain and going to a point just above your head. This is the path whereby pure emotion is unified.

34.

Say "Keter" (1) and visualize a sphere of flawless white light directly above your head. This is the place of perfect unity.

35.

Say "Ain Soph Aur" (000) and visualize a vast and boundless dimness. This is that which is limitless light in seeming darkness. This is the place beyond the One and the Many.

36.

Say "Ain Soph" (00) and visualize a deeper darkness beyond the first. This is the place of no limitation, that which is beyond all light.

37.

Say "Ain" (0) and visualize an impenetrable and endless silent darkness. This is the place of no-thing beyond all else.

38.

Say nothing and visualize nothing. This is no place at all.

39.

When a subjective eternity has passed away, say "Eheieh" (meaning "I AM") and visualize the white sphere of Keter above your head. This is the returning to being from that which is beyond being.

40.

Say "Yah" (meaning "HE or SHE IS") and visualize the gray sphere of Chokmah at the left half of your brain. This is the going forth from unity to duality and the drawing forth of

power.

41.

Say "Yahweh Elohim" (meaning "HE or SHE EXISTS AS THE MALE AND FEMALE GODS") and visualize the black sphere of Binah at the right half of your brain. This is the multiplication of being to produce the unity that is found in the many things existing in one creation. This is the gathering of power to work wonders.

42.

Say "El" (meaning "HE IS GREAT") and visualize the blue sphere of Chesed at your left shoulder. This is the going forth of all forms into the creation of the universe. This is the power of life in creation.

43.

Say "Elohim Gibor" (meaning "THE MALE AND FEMALE DEITIES ARE MIGHTY") and visualize the red sphere of Geburah at your right shoulder. This is the limitation of forms for the production of a particular creation. This is the power to control ultimate manifestation.

44.

Say "Jehovah Eloah Va-Da'at" (meaning "HE or SHE IS DEITY AND KNOWLEDGE") and visualize the yellow sphere of Tipheret about your heart. This is the assembling of the creative force in a perfected image of the existence to come. This is the assembly of a life.

45.

Say "Jehovah Tzabaot" (meaning "HE or SHE IS SPLENDOR") and visualize the green sphere of Netzach at your left hip. This is the multiplying of developed forms for incorporation into physical creation. This is the place of natural love.

46.

Say "Elohim Tzabaot" (meaning "MALE AND FEMALE DEITIES ARE SPLENDOR") and visualize the orange sphere of Hod at your right hip. This is the limitation of developed forms for the production of a particular physical creation. This is the place of magical selection of what will happen in the world.

47.

Say "Shaddai El Chai" (meaning "ALMIGHTY GOD LIVES FOREVER") and visualize the violet sphere of Yesod at your sexual organs. This is the going forth of the final impulse of creation into the created physical universe. This is the place of consummation of magical acts.

48.

Say "Adonai Melekh Ha-Aretz" (meaning "LORD KING OF THE EARTH") and visualize the earthly sphere of Malkut beneath you. This is the created physical universe.

The Sephiroth on the Tree of Life.

10, 20, 30 or 40 meditations for as many days.

General Instructions:

If you do all 40, start with IV. Do those ten from 10 to 1. Then do III on ten separate days. II is next --- spend a lot of time on each and write down ideas on each --- ten days minimum. Take the ten statements in I and try to see how each one matches your experiences for the same number in II, III and IV. Take ten days with this too.

If you do less than 40, choose in sets of ten and do all ten in each set.

Alternative: Do IV-10, III-10, II-10 and I- 10. Then do IV-9, III-9, II-9 and I-9 --- keep this up until you have done all 40 or as many as you can.

I. Meditations for ATZILUTH.

test Ten levels of consciousness reaching from earth to pure spirit.

10. Physical sensation.

9. Dream, imagination.

8. Reasoning about material things.

7. Emotional feeling about material things.

6. Perspective on life.

5. Reasoning about right and wrong.

4. Feelings of spiritual well-being.

3. Very abstract reasoning.

2. Excitement without known cause.

1. Peaceful feeling and knowing about the unity of all that exists.

II. Meditations for BRIAH.

Answer these ten questions.

10. What do my senses give to me?

9. What do my dreams and imaginings do to me?

8. What do I learn by sensing and imagining?

7. What pleasures and discomforts do I receive from my senses?

6. What do my answers to questions #10 through #7 tell me about the life I lead?

5. Where are my feelings of right and wrong different from the life I lead?

4. How do I change my ideas of right and wrong so that I can live a good life and be happy?

3. What do I understand?

2. What do I believe without understanding?

1. How am I like all that exists?

III. Meditations for YETZIRAH.

Focus your mind on these colors and places.

10. Earth colors and the place where you live.

9. Violet and the places where you rest and play.

8. Orange and the place where you work.

7. Green and the place where you were a child.

6. Yellow and a place where you felt very successful.

5. Red and a place where you felt the need to do your best.

4. Blue and a place where you are loved.

3. Black and a place where you learned deeply?

2. Gray and a place where you were secure and able.

1. White and a place that makes the world and you feel right.

IV. Meditations for ASIAH.

Do these things.

10. Take a long walk.

9. Go to a movie.

8. Make some useful object.

7. Take care of a plant or animal.

6. Explain to someone why you are doing this meditation.

5. Read a book you don't like.

4. Write a better book or story.

3. Learn something new and difficult.

2. Exercise until you almost drop.

1. Sit still in a dark room for one hour or more without sleeping.

The 22 Letters of the Hebrew Alphabet.

22, 44, 66, or 88 meditations for as many days.

General Instructions:

If you do all 88, start with IV and do those from #32 to #11. Then do III. Then do II. I can be a review of corresponding meditations in II, III and IV --- or, if you can, try to meditate on the abstract ideas and shapes of the Hebrew Letters in I. Each meditation should take place on a separate day. Minimum time for all --- 88 days.

If you do less than 88, choose in complete sets of 22 each.

Alternative. Do all the 32's in IV, II, II and I. Next do all the 31's --- keep this up until you have done all 88 or as many as you can.

Suggestion: You will have an easier time with the color meditations in part III if you paint with them first. A simple water color set is quite cheap. The colors with unusual names for the letters: Hay, Vau, Zain, Chet, Tet, Yod, Lamed, Nun, Samekh, Ayin, & Tzaddi. make a rainbow from pure red for Hay through the other spectral colors in order to bluish-violet for Tzaddi. The color of Qof is crimson, an equal mixture of the colors of Hay and Tzaddi, but it must either be mixed with white or diluted so that it isn't darker than either of those two. If you wonder what exact colors the old Order of the Golden Dawn used in its work, you might consider buying a set of tube water-colors sold by Winsor & Newton LTD of England --- the "Designers Gouache" series by this company are actual ones used by the Order of the Golden Dawn in the late 19th century. These particular colors are available in most art stores in the USA and many other countries. They can be bought in sets to reduce cost, but they are expensive.

I. Meditations for ATZILUTH.

The letters of the Hebrew alphabet in their natural order.

Aleph	Aleph	Value as a number: 1
Bet	Bet	Value as a number: 2
Gimmel	Gimel	Value as a number: 3
Dalet	Dalet	Value as a number: 4
Hay	Hay	Value as a number: 5
Vau	Vau	Value as a number: 6
Zain	Zain	Value as a number: 7
Chet	Chet	Value as a number: 8
Tet	Tet	Value as a number: 9
Yod	Yod	Value as a number: 10
Koph	Kaf	Value as a number: 20
Lamed	Lamed	Value as a number: 30
Mem	Mem	Value as a number: 40
Nun	Nun	Value as a number: 50
Samekh	Samekh	Value as a number: 60
Ayin	Ayin	Value as a number: 70
Peh	Peh	Value as a number: 80
Tzaddi	Tzaddi	Value as a number: 90
Qof	Qof	Value as a number: 100
Resh	Resh	Value as a number: 200
Shin	Shin	Value as a number: 300
Taw	Taw	Value as a number: 400

If you don't already know the sounds made by these letters, don't worry about that now. Mainly use the shapes of the letters for meditation. Try to learn how to draw them accurately --- they can be written fairly easily if you use an Osmiroid or a Platignum brand fountain pen with an "oblique italic" nib --- available in art stores. The right ink to use is a self-cleaning brand like Sheaffer "Scrip". The inks sold by the pen companies themselves for use in these pens tend to be too thin.

II. Meditations for BRIAH.

Answer these questions (22 questions numbered 32 to 11 to aid in relating them to the diagrams and to other material here.)

32. Taw: What do the words: "Totality of the material universe" mean to you?
31. Shin: What do the words: "Pure, unrestricted force" mean to you?
30. Resh: What do the words: "Mind, able to attach meanings to things" mean to you?
29. Qof: What do the words: "Evolving meaning through form" mean to you?
28. Tzaddi: What do the words: "Meditation draws wisdom from objects, experiences or states of mind" mean to you?
27. Peh: What do the words: "Experience bursts upon awareness" mean to you?
26. Ayin: What do the words: "Vision of limitations is limited vision" mean to you?
25. Samekh: What do the words: "Improve by testing and trial" mean to you?
24. Nun: What do the words: "Transform from one form to another" mean to you?
23. Mem: What does: "Substance without form" mean to you?
22. Lamed: What does: "Perfect balance attained between qualities" mean to you?
21. Koph: What does: "Forms progress through cycle after cycle toward perfection"

mean to you?

20. Yod: What does: "Fiery power of creation" mean to you?
19. Tet: What does: "Power that comes out of nature" mean to you?
18. Chet: What does: "Contain but permit expression" mean to you?
17. Zain: What does: "Divide all that can be divided" mean to you?
16. Vau: What does: "Reveal the fundamental unity of all that exists" mean to you?
15. Hay: What does: "Alteration of form to promote order" mean to you?
14. Dalet: What does: "Shifting images" mean to you?
13. Gimel: What does: "Formless material existence" mean to you?
12. Bet: What does: "A way of doing" mean to you?
11. Aleph: What does: "Absolute, unconditioned existence" mean to you?

III. Meditations for YETZIRAH.

Visualize these colors and images:

32. Taw Blue-violet a child's first breath.
31. Shin Red hot summer and cold winter.
30. Resh Orange autumn winds and spring breezes.
29. Qof Red-violet spirits gather under the Moon.
28. Tzaddi Violet glass chimes in the wind.
27. Peh Red sounds of battle and prayer.
26. Ayin Blue-violet chill and sudden warmth in still air.
25. Samekh Blue ripples in a pool.
24. Nun Blue-green a storm with sunlight through openings of clouds.
23. Mem Blue fog creeping across a mountain.
22. Lamed Green clouds gather above a lake.
21. Koph Violet the sky changing through the four seasons.
20. Yod Yellow-green thunder.
19. Tet Yellowsteam bursting from the ground.
18. Chet Yellow-orange wind blowing inside a cave.
17. Zain Orange wind howling around buildings and great stones.
16. Vau Red-orange wind-carved stone.
15. Hay Red a dust storm.
14. Dalet Green a soft breeze carrying the fragrance of flowers.
13. Gimel Blue the calm eye of a hurricane.
12. Bet Yellowdust devil or funnel cloud.
11. Aleph Yellowair moving in light gusts from changing directions.

IV. Meditations for ASIAH.

Do these things:

32. Taw Make a list of people you obey and people who obey you.
31. Shin Make a decision about something you have been avoiding.
30. Resh Get some sun.
29. Qof Write down a dream.
28. Tzaddi Go to a place where you have never been before.

27. Peh Watch the dawn.
26. Ayin Laugh at yourself.
25. Samekh Find one thing that makes you angry.
24. Nun Plant a seed.
23. Mem Remember a time when you changed your mind.
22. Lamed Balance a coin on its edge.
21. Koph Make a bet.
20. Yod Enter a dark room and find your way by touch.
19. Tet Eat something you have never eaten before.
18. Chet Read a poem aloud to someone.
17. Zain Smell a new fragrance.
16. Vau Listen to music that you haven't heard before.
15. Hay Go to see something new.
14. Dalet Draw a picture.
13. Gimel Write down your oldest memory.
12. Bet Visualize the face of someone who died.
11. Aleph Do something new and beautiful.

The 32 paths of Wisdom.

32, 64, 96 or 128 meditations for as many days

General Instructions:

If you do all 128, start with IV, do all those in order. Then do III. Then do II. Take the 32 descriptions in I and relate them to correspondingly numbered meditations in II, III and IV. Do the meditations in order.

If you do less than 128, choose in complete sets of 32 each.

Alternative: do all the 10's in IV, III, II and I. Then do all the 32's: then all the 9's and so on, tracing your way up the diagram of the Tree of Life by taking all the paths up to each Sephiroth in order of descending number value.

Second alternative: Assemble another set of 128 meditations from the correspondingly numbered items in "The Sephiroth on the Tree of Life" and "The 22 Letters ..."

Third Alternative: Get a copy of Crowley's Liber 777. Notice that the numbers on the right side of every page are from the same set of 32 used here. Each column in 777 contains a list of things which are identified by the numbers in the right hand margin. Use this book to setup meditations for yourself similar to the ones given here.

I. Meditations for ATZILUTH.

Ten levels of consciousness (Sephiroth) connected by twenty-two intermediate states of consciousness (Hebrew Letters). Together, these form the traditional "Tree of Life" first published in this form by A. Kircher in 1653 e.v. and subsequently used by the Order of

the Golden Dawn and Aleister Crowley in "Path working," Tarot and many other branches of Occult and Mystic arts.

10. Sensory awareness.
32. Development of intuitions from #10.
9. Dream, Imagination, astral travel.
31. Rational analysis of #10 awareness.
30. Rational analysis of #9 consciousness.
8. Logical, practical understanding of how to deal with the physical (10) and the mythical (9).
29. Emotional reaction to #10 awareness.
28. Emotional reaction to #9 consciousness.
27. Union of rational, material understanding (8) with emotional, material wisdom.
7. Emotional, practical wisdom concerning the physical (10), the mythic (9) and the analytic (8).
26. Realization of the limits of #8 material consciousness.
25. Unification of the elements of dream, imagination and astral awareness into a full conception of Life.
24. Feeling that something must be beyond simply physically induced emotion (7).
6. Consciousness of the patterns and goals of Life.
23. Thinking about the methods of day-to-day living (8) and their effects on others.
22. Thinking about the patterns and goals of Life (6) and their effects on others.
5. Consciousness of better patterns and goals for life --- rational moral planning.
21. Feelings of a less selfish sort begin to override the more self-oriented, material reaction emotions of #7.
20. The perspective on one's own life (6) gradually shifts to include the lives of others.
19. Ideas of how to live better begin to change into ideas on how to help others to reach a better life.
4. Contentment with personal existence is one with consciousness of, and love for, other existences.
18. Rational methods are abstracted from #5 consciousness.
17. Patterns of existence are abstracted from #6 consciousness.
3. The highest, most abstract rational consciousness.
16. Emotional feelings become unified.
15. Consciousness of life becomes abstracted into consciousness of vitality.
14. Rational consciousness (3) seeks a higher state of consciousness.
2. Awareness of great power and vitality in all.
13. The perspective on life changes into awareness of the totality of existence as One.
12. Rational awareness rises into unquestioning appreciation of the One.
11. The vital essence of emotion (2) rises in recognition of the One.
1. All existence is One --- Beyond this are the three veils of negative existence.

These three pass the extreme limits of human comprehension of infinity.

II. Meditations for BRIAH.

Answer these thirty-two questions (the numbering of the questions is the same as in I, a key to the diagram rather than a simple count.) Your answers are less important than

the state of mind you enter while trying to answer.

10. If you just felt from your senses, without thinking, what would it be like?
32. When you look out a window, what do you day-dream?
9. If you could be anybody, what kind of person would you like to be?
31. When you last made a mistake, what did you learn?
30. What have you learned from a dream or day-dream?
8. How do you get from your house to the nearest beach?
29. How do you feel when you pick a rose?
28. Did you ever cry or get angry while reading a book or watching a movie?
27. Have you ever gotten confused by your head wanting one thing and your heart wanting something else?
7. What was it like the last time you felt just plain happy.
26. Do you know any unjust laws?
25. What was your latest wish that came true?
24. What was it like when you last thought about something very private?
6. What do you do?
23. Why do people sacrifice themselves for ideals?
22. What about slavery?
5. What is a holy war?
21. Why do parks exist when city land is so valuable?
20. Have you ever given directions to a stranger?
19. If you could speak to everyone, what would you say?
4. When you feel happy, how do you want others to feel?
18. What is the difference between thinking and Logic?
17. How many religious books do you know that are biographies?
3. What is mathematics?
16. What is crowd consciousness?
15. Have you ever gotten stage fright and gone on talking anyway?
14. Have you ever made a mistake that worked out better than what you wanted to do?
2. Have you ever been so excited that you forgot where you were?
13. Did you ever think that the whole world was your home and everybody liked you?
12. Why is a collection of skills often called a single discipline?
11. What is excitement?
1. Why do we have words like "Universe"?

III. Meditations for YETZIRAH.

Obtain a "Thoth Tarot Deck" by Frieda Harris and Aleister Crowley. Visualize each of these images.

10. A young woman crowned and veiled.
32. Thoth Atu # XXI, The Universe.
9. A beautiful naked man, very strong.
31. Thoth Atu # XX, The Aeon.
30. Thoth Atu # XIX, The Sun.

8. A hermaphrodite.
29. Thoth Atu # XVIII, The Moon.
28. Thoth Atu # IV, The Emperor.
27. Thoth Atu # XVI, The Tower.
7. A beautiful naked woman.
26. Thoth Atu # XV, The Devil.
25. Thoth Atu # XIV, Art.
24. Thoth Atu # XIII, Death.
6. A majestic king.
23. Thoth Atu # XII, The Hanged Man.
22. Thoth Atu # VIII, Adjustment.
5. A mighty armed warrior in his chariot, armed and crowned.
21. Thoth Atu # X, Fortune.
20. Thoth Atu # IX, The Hermit.
19. Thoth Atu # XI, Lust.
4. A mighty crowned and enthroned king.
18. Thoth Atu # VII, The Chariot.
17. Thoth Atu # VI, The Lovers.
3. A dark and pregnant woman wearing a crown of black pearls.
16. Thoth Atu # V, The Hierophant.
15. Thoth Atu # XVII, The Star.
14. Thoth Atu # III, The Empress.
2. A black bearded man sits astride a great gray horse.
13. Thoth Atu # II, The Priestess
12. Thoth Atu # I, The Magus.
11. Thoth Atu # 0, The Fool.
1. An ancient ruler seen in profile.

IV. Meditations for ASIAH.

Do these things:

10. Pick up a clump of moist earth and smell it.
32. Listen carefully to a TV set for at least half an hour without once looking at it.
9. Turn off the sound on a TV set and look carefully at the picture for at least half an hour.
31. Call telephone information and ask for your own number and address --- even if you haven't got a phone.
30. Read a children's story and write about it as if it were a news story.
8. Make a detailed plan for tomorrow.
29. Spend a half hour in a dark garden at midnight.
28. Stand naked before a mirror and gaze into your reflected eyes.
27. Copy a page from a book by hand and immediately burn the copy.
7. Spend half an hour at noon in the same garden you used for # 29.
26. Enter a room which has a closet. Sit there and slowly say one hundred times: "There is a monster lurking and waiting to grab me in that closet." Turn off all the lights, close your eyes and go into the closet. --- Try holding an ice cube while you say the words.

25. Get some of your favorite food or drink. Wait until you are hungry or thirsty; then taste but do not eat or drink. After an hour you may eat or drink something else, but not your favorite that day.
24. If you like meat, sit before some cooked meat; imagine the birth of the animal; then eat. --- If you don't eat meat, sit before a vegetarian meal; imagine someone in another country dying of starvation; eat the food.
6. Rest today and think of the Sun that shines equally on all.
23. Drink a glass of water and then wash the glass.
22. Visit a courtroom while a trial is taking place.
5. Imagine yourself on trial.
21. Read a book by a prisoner who was later released. --- for example: Angela Davis, *An Autobiography*; the Biblical Book of Job; *Mein Kampf* by Hitler; the second volume of *The Memoirs of Jacques Casanova*.
20. Go to a public place like a subway station or a bus terminal. Figure out the routine of the place. Write a set of helpful instructions on how to use the services offered.
19. Take some coins. Walk downtown. Put them in parking meters (if legal where you live ... otherwise, purchase a news paper from a vending machine and leave it unread on top of the machine.).
4. Feed a wild animal or bird -- not a pet or a zoo animal, but a house mouse will do for the animal.
18. Wear your best formal clothing.
17. Read or write a love letter.
3. Find a book (go to the library for it if necessary) that gives instructions for delivering a baby. Read it.
16. Show someone how to do something.
15. Aside from knowledge and skill, what makes an expert different from an ordinary person? --- explain this to someone or write it as an essay.
14. Talk seriously to a plant for at least fifteen minutes. Tape record this (borrow a recorder if necessary) and play it back.
2. Write a description of a familiar object. Run around, jump, yell, dance to lively music, have someone tickle you. Immediately, sit down and write another description of the same object.
13. Relax in a warm bath for a couple of hours.
12. Try to imagine what is involved in supplying everyone in your city with food, power and water.
11. Try to find out who is in charge.
1. Delegate your authority today.

PRONUNCIATION GUIDE

to the principal Hebrew words used in these Meditations.

Proper pronunciation of the words for the several parts of the Tree of Life requires some effort. There are two common methods for pronouncing Hebrew, the Ashkenazic or German style and the Sephardic or Spanish style. The suggestions given below are for Sephardic pronunciation. Sephardic is closer to the ancient Hebrew than is Ashkenazic. Path 10, MALKUT, TawVauKafLamedMem, meaning "Kingdom".

Mal-koot --- a as in bard. oo as in moon.

The last syllable should be louder.

Path 32, TAW, VauTaw, last letter, meaning "Cross".

Tav --- a as in father. v like "w" in English.

Path 9, YESOD, DaletVauSamekhYod, meaning "foundation".

Ye-Sod --- e like the first e in believe. o like in bore.

The last syllable should be louder.

Path 31, SHIN, Nun-finalYodShin, meaning "Tooth".

Shin --- Sh like in wish. i like in police.

Alternatively:

Sin --- S like in sin. i like in police.

Path 30, RESH, ShinYodResh, meaning "Head".

Resh --- e like in bet. sh like in wish.

Path 8, HOD, DaletVauHay, meaning "Glory".

Hod --- o like in bore.

Path 29, QOF, Peh-finalVauQof, meaning "Back of the Head".

Qof --- o like in bore.

Path 28, TZADDI, YodDaletTzaddi, meaning "Fish Hook".

Tsa-De --- a like in father. e like in bet.

The last syllable is louder.

Path 27, PEH, HayPeh or AlephPeh, meaning "Mouth".

Pe --- e as in met.

Alternatively:

e as in bet.

Path 7, NETZACH, ChetTzaddiNun, meaning "Victory through Endurance".

Ne-Tzach --- e as in met. a as in bard. ch like ck in "ICK!" (This ch sound is not in standard English).

Accent the first syllable.

Path 26, AYIN, Nun-finalYodAyin, meaning "Eye".

A-Yin --- A like in bard, but with a glottal stop, not normal to English, from an interruption

of breath. Y like in yes. i like in bit.

Accent the first syllable.

Path 25, SAMEKH, Kaf-finalMemSamekh, meaning "Prop".

Sa-Mekh --- a like in bard. e like in met.

Accent the first syllable.

Path 24, NUN, Nun-finalVauNun, meaning "Fish".

Noon --- just like the English "Noon".

Path 6, TIPHERET, TawReshAlephPehTaw, meaning "Beauty".

Tip-E-Ret --- i like in bit. Both e's like in met.

Accent the middle syllable.

Path 23, MEM, Mem-finalMem or Mem-finalYodMem, meaning "Water".

Mem or Meym --- e like in bet.

Path 22, LAMED, DaletMemLamed, meaning "Ox Goad".

La-Med --- a like in father. e like in met.

Accent the first syllable.

Path 5, GEBURAH, HayReshVauBetGimel, meaning "Severity".

Ge-Boo-Ra --- e as the first in believe. oo as in moon. a as in father.

Accent last syllable.

Path 21, KOPH, Peh-finalKaf, meaning "Closed Hand".

Kaf --- a like in father.

Path 20, YOD, DaletVauYod, meaning "Hand".

Yad --- a like in father.

Alternately:

Yod --- o like in bore.

Path 19, TET, TawYodTet, meaning "Serpent".

Tet --- e like in bet.

Path 4, CHESED, DaletSamekhChet, meaning "Mercy".

Che-Sed --- Ch is a cough-like sound. Both e's are like in met.

Accent first syllable.

DA'AT, TawAyinDalet, meaning "Knowledge".

Da-At --- a double "a" sound like that in bard. These two "a" sounds are separated by a "glottal stop", a sudden interruption of breath by very brief closing of the epiglottis. This unique sound is not used in English speech, but is sometimes used in German and in many other languages. When the Letter Ayin occurs in the middle of words, it almost

always requires this effect.

Accent the first syllable.

Path 18, CHET, TawYodChet, meaning "Fence".

Chet --- Ch is a cough-like sound. e is like e in bet.

Path 17, ZAIN, Nun-finalYodZain, meaning "Sword".

Za-Yin --- a like in bard. i like in bit.

Accent the first syllable.

Path 3, BINAH, HayNunYodBet, meaning "Understanding"

Bi-na --- i like in police. a like in father.

Accent last syllable.

Path 16, VAU, VauVau, meaning "Nail".

Vav --- Just like English "Wow" but use an a like in father in place of the "o"

Path 15, HEH, AlephHay, meaning "Air Hole".

He --- e like in bet.

Path 14, DALET, TawLamedDalet, meaning "Door".

Da-let --- a like in father. e like in met.

Accent first syllable.

Path 2, CHOKMAH, HayMemKafChet, meaning "Wisdom".

Chok-Ma --- ch is a cough-like sound. o like in born. a like in father.

Accent last syllable.

Path 13, GIMEL, LamedMemGimel, meaning "Camel".

Gi-Mel --- i like in bit. e like in met.

Accent first syllable.

Path 12, BET, TawYodBet, meaning "Dwelling".

Be-Yt --- e like in bet. Y like in yes.

Accent last syllable.

Path 11, ALEPH, Peh-finalAleph, meaning "Ox".

A-lef --- A like in father. e like in met.

Accent the first syllable.

Path 1, KETER, ReshTawKaf, meaning "Crown".

Ke-Ter --- e as in met.

Accent first syllable.

For the meanings of the Divine names which follow, consult the parenthetic notes in "The Tree of Life Meditation". In particular, the names "Jehovah" and "Yahweh" present

great problems in pronunciation. For a detailed discussion of these two, consult the O.T.O. Newsletter, # 4 and. The pronunciations given below for these two Divine names are representative, not definitive. There are twelve major traditional ways to pronounce these names, and many more less usual pronunciations.

EHEIEH, HayYodHayAleph.

E-He-Ye --- First E like in met. Second e like the first e in believe. Third e like in met.

Accent the first syllable.

YAH, HayYod

Yah --- a like in father.

YAHWEH ELOHIM, Mem-finalYodHayLamedAleph HayVauHayYod.

Ye-Veh --- Both e's like in met. V like w in wind. --- meaning "He is."

Alternatively:

Ye-Voh --- e like in met. o like in born. V and accent unchanged. --- meaning "She is."

Elo-Him --- E as in met but shorter. o as in bore. i as in police.

Accent last syllable in both words.

EL, LamedAleph.

El --- E as in met.

ELOHIM GIBOR, ReshVauBetGimel Mem-finalYodHayLamedAleph.

For Elohim, see above note.

Gib-Bor --- i like in bit. o like in bore.

Accent on last syllable.

JEHOVAH ELOH Va-DA'AT, TawAyinDalet-Vau HayVauLamedAleph HayVauHayYod.

Ye-Ho-Vah --- e like first in believe. o like in bore. a like in father. --- meaning "He is".

Alternative:

Ye-Ho-Voh --- pronounced the same, except the second o is like in bore.

Both alternatives have the V like an English "Wah" sound.

Both take the accent on the third syllable.

Elo-Ha --- E like in met but shorter. o like in bore. a like in bard.

Accent last syllable.

Ve-Da-at --- e like first e in believe. Both s's like in bard, but see the note above on "Da'at" for the necessary glottal stop.

Middle syllable accented.

JEHOVAH TZABAOT, TawVauAlephBetTzaddi HayVauHayYod.

Ye-Ho-Vah or Ye-Ho-Voh, "He is" or "She is", respectively. See "Jehovah", just above.

Tse-Ba-Ot --- e like first in believe. a like in father. o like in bore.

Accent third syllable.

ELOHIM TZABAOT, TawVauAlephBetTzaddi Mem-finalYodHayLamedAleph.

See above for pronunciation: "Elohim" and "Tzabaot."

SHADDAI EL CHAI, YodChet LamedAleph YodDaletShin.

Sad-Day --- First a like in father. Second a like in bard.

Accent last syllable.

El --- E is in met.

Chay --- Ch is a coughing sound. a as in bard.

ADONAI MELEKH HA-ARETZ, Tzaddi-finalReshAleph-Hay Kaf-finalLamedMem

YodNunDaletAleph.

Ado-Nay --- A as in bard but shorter. o as in bore. Last a as in father.

Accent second syllable.

Me-Lek --- Both e's like in met.

Accent first syllable.

Ha-A-Rets --- Both a's like in father. e like in met.

Accent first syllable.

By now, the reader has had a chance to try these pronunciations, and is just possibly a bit discouraged. Actually, once a start has been made at book-taught pronunciation of Hebrew, the worst is over. Now, but not when you made your first attempt, there are a few simple tricks to getting the sounds put together right. First, do each syllable separately, as though they were distinct words. Second, try the accent by making the unaccented syllable words more quiet and the accent syllable word louder. Finally, build fluency by saying the entire word as a smooth sound instead of distinct syllables. Pick an English word to get the feel of this final stage. Take an English Dictionary, and practice putting words you already use together by the pronunciation guide just after the first listing of the word in the dictionary. You will find yourself making the same natural errors in accent and fluency with these common words that you are making with Hebrew. The "feel" of the clumsiness of the pronunciation is the same for English as it is for Hebrew. Likewise the "feel" of a well pronounced word is the same.

Example: Take the English word: "Success"

A good dictionary will write: "(s*k-ses')"... "*" will be an upsidedown "e"

as an aid to pronunciation. The front of the dictionary will explain the sounds made by things like the upsidedown "e" symbol and the other sound symbols. The apostrophe (') symbol comes just after the accented syllable (I have used an underline here instead).

Pretend that you have never used the word before and try it. If it comes out: Suck-ces, you will be able to hear yourself enough to see how to make the word sound more correct. Work on the Hebrew until it "hears" like English to you.

There is one more trick to this that is a bit harder, but which works for some people. If you are not sure of several minor differences in pronunciation for a given word, simply try to say them all at the same instant. The resulting stress usually produces an odd twisting in the mouth which more nearly duplicates native speech sounds than any purely academic methods can possibly manage.

By all means keep at it, and if a great vasty boogy appears and says: "Did som'body call

ma nom?", be polite but firm. Ask it if it's ever been in Jerusalem and continue accordingly.

http://www.hermetic.com/heidrick/tarot_meditations.html

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About this capture

Tarot Meditations 1975-76

by Bill Heidrick

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These meditations may work best with a BOTA (Paul Foster Case) or Rider Pack (Waite) Tarot Deck.

MEDITATIONS FOR THE MAJOR TRUMPS

Fool Meditation 9/30/75

Adapted from "Understanding the Tarot", column six, by Bill Heidrick (First published in "Gnostica")

The Fool embodies whirling wind blowing between worlds. The Fool is pure existence, without substance or form. This spirit falls into the abyss of mortality. This spirit becomes all that is, seems locked into form. Yet this one being rises freely back to the silence of formlessness. The wandering Fool is like a spinning dust-devil that comes from no visible place, assumes a cloud of matter and then vanishes back into the unknown. All other Tarot cards are images frozen in time of the whirling Fool that is beyond time. When the Fool rules the world, he is the Emperor. When the Fool sits alone in thought, she is the High Priestess. When the Fool is terror and explosion, -- that is the Tower. All are bound in the oneness of the Fool. The Fool is bound by no-thing.

Magician Meditation 10/6/75

Adapted from "Understanding the Tarot", column seven, by Bill Heidrick (First published in "Gnostica")

Before becoming the Magician, the Fool is a breeze blowing in light gusts everywhere in space. When the Fool becomes the Magician, the breeze becomes a whirlwind of

concentrated force. When glazed, absent-minded eyes become suddenly bright and hawk-like, the Magician awakens.

Look at the picture on the Magician card. Imagine yourself as the magician. Your right hand rises to receive a ray of warm and brilliant light. The light travels through you, influenced by your mind. Power issues from your left hand and the world is molded in the image of your thoughts.

Imagine yourself alone in a vast place. You cannot see the walls or the ceiling. Air stirs about you in soft, random touches. Inside your body, near the navel, a great force dwells. Your mind is clear, with a golden light about your head. The light reaches down and sends out a wave of force, like a great curved and shapeless arm from the center near your navel. The arm of force catches the air about you. Winds begin to blow about you in circular motion. Feel the whirling vortex of power strong about you. Below you a light dimly shines. It brightens. Beneath you in the light is a great hall lined with many doors. The doors open and close at your bidding. One door attracts your attention more than the others. Let the door open. See what is beyond it.

High Priestess Meditation 10/13/75

The Fool is a soft breeze blowing everywhere in space. The Magician is a mighty whirlwind reaching from earth to sky. The High Priestess is the quiet within the wind, the peaceful eye within the storm. She dwells in a place where the air stirs not and even thoughts are quiet. This vestal is a child become almost a woman. Her days of protection and trust are with her yet. With her also is the first bloom of the mysteries of the Moon, the mysteries of later spring turning to summer in her body.

Look at the picture on the High Priestess card. See the priestess. Let your eyes meet hers. Her eyes flicker and then still. They look deeply into yours. In your heart a question grows. It slowly rises to clarity. The Priestess waits to answer it.

Close your eyes to the outside world. Let the blue and white of the little goddess shimmer before your mind. From your heart a need has reached out. From the temple of the Priestess a soft answer comes. The answer is not in words, for the need surpasses words. Let the soft blue and white of the goddess dissolve in silver moonlight. In the radiance find meaning.

Empress Meditation 10/20/75

The Empress is a soft breeze issuing from the calm of the High Priestess. She is the light of the sun vitalizing growing things. She is the dance of inspiration; her touch is the life of the world. When pain burns and fear threatens, the Mother Empress balms and protects.

Look at the picture on the Empress card. Let your eyes see the bright sky of the morning. Listen to the sound of falling water. Feel the softness of the wind that stirs tall trees in rustling imitation of a waterfall. Feel the solid coolness of stone beneath you. Enjoy the warm garden of the Empress.

Close your eyes but hold the images and feelings of the Empress card close about you. You are in a great forest of ancient trees. It's the kind of place people sometimes fear to enter, yet you are at home. The air is refreshing. There are sounds of leaves brushing leaves, of water flowing, of branches moving at the caress of the cool and fragrant air. A great Tree is close to you. From the Tree a presence seems to grow. There is a vast invisible being dwelling in the tree. A breeze moves past the Tree to stir your hair. Mother blesses you.

Emperor Meditation 10/27/75

The Empress gives birth to forms and ideas. The Emperor shapes and chooses. Thoughts of Empress sing around the Emperor like wind around a great stone. Wind shapes stone and stone gives voice to wind. A soft and slender hand is gently held by a rough and battered hand.

Look at the picture of the Emperor. Let your eyes see the river and the mountain. Feel a wind blowing coldly about you. It refreshes, the waking wind of the morning. Close your eyes. Imagine yourself on a hike in the high mountains. Sit upon a rock in a windy place. The air stirs your hair. It feels cool and good. In your right hand is a wooden staff -- shining golden in the sunlight. In your left hand is a juicy red apple -- it will take away your thirst with a sweet, cool crunch.

In your wanderings you have found a cave. It is a place of cool shadows. A clear stream runs out of it. There is room to pass into the cave beside the water. You enter. Walk far into the cave beside the water. You have reached a grotto where ripples of light dance over the walls in blue, green and silver. Rest there in a patch of Sunlight. Sunlight? Look up to see a golden radiance streaming down from an opening in the grey rock that covers the grotto. If you wish, climb out of the cave through the window of light.

Meditation for the Hierophant 11/3/75

In the crudely shaped world of the Emperor's dominions, song is heard. Once the winds of thought sent dust clouds flying across a land half formed. Now shapes appear and voices call. The fiery air has burned earth to clay and shaped the clay. The world has added features to its planes and hills. Echoes of the inner mind have fashioned words in the outer places.

Open your eyes and look at the picture on the card. Imagine yourself before a magical teacher. Prepare to receive knowledge of great mysteries. To enter the circle of the

Hierophant's teachings, grow inwardly quiet and listen until the earth speaks your thoughts. At first this speaking is only an echo from the Emperor's dominion; in time the mind asks questions which the world answers. The inner and the outer join further when the world asks and the mind answers. This dance of recognition and communion sets the mind and world singing a duet of evolving discovery --- the teachings of the Hierophant make outer world and inner mind one being and one knowing.

You are tired. Many experiences and visions are behind you. You stand before a group of people. No thought comes to your lips. No idea waits to be spoken. Yet you must speak. You are expected to teach. Open your mouth. Say: "This is ..." words form in your mind. Your lips echo them. Thoughts you never had before flow through you to bring light into those before you. You have the best seat at the lecture.

Meditation for the Lovers Trump 11/11/75

You have been lonely. In places where others embrace warmly, you have felt the cold. At times another person's eyes have met your own. Yet the glance was not trusting. There was no sharing of life. From the dark a soft touch comes. Warmth radiates an aura like the scent of a rose. A blessing upon two minds that are as one. A joy in loving and being loved.

Look at the card of the Lovers. The man is as a flame that knows only light and passion. The woman is the bright taste of sweet fruit on a spring day. The Angel is their union. Close your eyes and fantasize.

This will reach inside and beyond, to a lover not of the earth. Let the things of this world be at peace. Obligations of the day, hour and year are satisfied. Say these things aloud or in your mind as you wish. Let the images that accompany them rest in your mind -- or see what your mind gives you. (10). I have not done anything wrongly or incompletely. Imagine a clean house or an orderly place. (9). I have not dreamed in fear or imagined in shame. Warmth spreads through you. (8). I have not planned anything harmful. A golden light fills you. (7). I have not desired to hurt anyone. The golden light spreads about you. (6). I have not turned away a friend. Happiness fills you. (5). I have not feared. A presence comes near you. (4). I have not closed. A golden veil shimmers before you. You may pass beyond it to the beloved. Zain Hay Resh When you wish, return to this place.

Meditation for the Chariot Trump 11/17/75

Remember the last time you were in a fast, exciting ride. Perhaps it was a sports car, a boat, even a roller coaster or other amusement ride. The wind rushes past your hair. The Scenery flashes past. Turns and accelerations thrill your body. Laughter and shouts of joy are all about you.

Open your eyes and look at the Chariot card. This is a figure in a parade. It's the time of Mardi Grass and the streets are filled with strange sights. People in outlandish costumes are dancing. Devils and angels revel. Sphinxes prance and dragons belch crape paper flames. The night bursts open with fire in the sky.

In a cold, dark room, warm cloths grand soft dreams. A bright fire on the hearth sends flickering heat about the room. Dawn draws the sunlight to form warm patches on the floor. A cat purrs, a bird sings and music fills the room. You rise up and discard the garments of the night. A warm bath is followed by a good breakfast. The day has begun. Set aside the comforts of home. Prepare to face the eyes of strangers. All is right in your world. Outside soft clouds move across the sky. People smile and wave. Your heart is glad. Happiness fills you. This day you are going to live well!

Strength Meditation 11/24/75

The Chariot is a moving hollow place, and Strength grows inside. Strength is natural energy and power. The heart beats, sending blood of life coursing through serpentine channels. Food passes through the body by a great winding passage. Might answers need. Arms and legs shake not. Mind follows twists and turns of hidden knowledge.

Look at the two cards of the Magician and Strength. Compare them in your mind. The Magician stands tall and firm in his garden. Lo, a change! The Red Robe falls to the garden floor. It moves, changes, becomes a Great Red Lion. The roses below entwine with the serpent and chain the man and the beast. Roses to calm the raging beast. Lilies change into white, sharp teeth. The Man has become woman as inner humility makes humble the beast. Jaws of Roses and lilies have closed to open the mouth of nature.

This one you will mostly do yourselves. Take a look around you. See where the objects are in the room. See where people are sitting. Now, close your eyes. Imagine a great mass of dark golden light near the base of your spine. Let it move and churn. Let it grow. The light rises to your abdomen and grows a little brighter. From the mass of light arms and tentacles of light move slowly outward. Try to feel the texture and position of things about you in the room through the arms of light.

Meditation for the Hermit 12/2/75

You are in a great round building, shaped like a planetarium. There is an unbroken dome of concrete overhead. There are no windows. The place is dark and cool, the air is fresh and scented with pine and musk. There is a great park inside the round building. You wander among giant shadowy trees. The roots of the Trees are long and spidery. There is a sense of tension in the air like that just before a thunder storm. Other people in the park of the giant dark trees become afraid and leave. You are not afraid and remain. You wait to discover the meaning of the moment to come in the park of the

Trees of the gods.

Open your eyes and look at the High Priestess Trump. Imagine yourself waiting for something in such a sacred place. Soon you must go into the outer dark to light a spark. Look now at the Trump of the Hermit. You have gone into the darkness of the night. Raise high the lamp of clay with the light of heaven, the Nar Ha- Aritz Ba-Ar Ha-Schmim. With your will, cause the golden radiance of the lamp to slowly force away the darkness.

This is the technique of the ever-moving spark. Take firm in hand your soul. Sit fixed, not rigid, not relaxed/ Send thoughts about the place. Let one thing be another. DReams lie. Eyes see. What can you see? Find a fitting lightness -- let it fasten on nothing. Trace letters and swirls and spirals with the divine spark. Let it alight nowhere. Draw near. Rush around. Go past. Fly back. No calmness and no fear. Only swift dartings of the mind and eyes behind closed lids. Following the darting thought. Move quickly with it. Pay no heed to the fantasies that form where it has been. Let your awareness follow only the darting and dancing spark.

Wheel of Fortune Meditation 12/8/75

This will be mostly your own thinking and not much of my talking. Starting with Spring, imagine the weather of the four season. Try to put your mind into the state it has for going outside and doing things out of doors in Spring, Summer, Autumn and Winter. Think of the temperature, the growing things and the length of the day. Try to actually pretend to the point of believing it that you are going outside in Sprint, Summer, Autumn and Winter. See how many times you can cycle through all four Seasons in the next two or three minutes.

CAUTION *** CAUTION

Look at the Empress Trump. Even if you are a man, try to imagine yourself sitting as she does in her garden. Imagine yourself in the later months of pregnancy. There is a bulging, warm fullness inside you, below your diaphragm. You reel blissful, sometimes a little uncomfortable, usually a little vague -- like being slightly drunk on a summer day. From time to time something moves inside you and gives you a shocking but not painful poke. Faint and smothered hiccups can be felt rather than heard from inside your belly. Now, holding the image of pregnancy as well as you can, look to the Wheel of Fortune Trump. Concentrate on the Wheel itself. Stare at it without moving your head. Let the color brighten and dim, let the wheel seem to move in your vision. Slowly bring the sensation of the flashing wheel inside your belly. Close your eyes. Imagine a whirling life inside you glowing with sanguine orange life. Feel it growing brighter. Know that it is an entire life, whole and complete. Let it grow brighter and stronger until you reach the limit of your power. Then let it rise up to your forehead and be born through your mind instead of below. If you can, imagine the contractions, stretching and tensions of natural birth happening up through your body instead of down.

Justice Meditation 12/16/75

For the first part of this meditation, examine the events and activities of your day, today. Start with the time and manner of your getting up in the morning. Continue through breakfast or the lack of it. Take up each action or omission in order through out the morning, at noon, through the afternoon and evening -- right up to now. When you consider each activity think of how it set with you. Did you do what you wanted to do? Where did you do more? Where less? Don't let yourself feel guilty or worry, just try to see the weaknesses and how they might have been made stronger. Let the successes take their rightful place, but don't let them override the recognition of there improvement is needed. Concentrate on actions or inaction. Examine your day for the next three minutes.

Now look at the Emperor Trump and the justice Trump. Let your eye start in the upper left corner of the Emperor card. Look at the same corner of the Justice card. Compare the two part by part, from left to right and from top to bottom like you would read a written page. Look for differences and for similarities.

For the last part of the meditation on Justice, concentrate on your body. Start at your feet. Try to wiggle your toes -- separately if you can. Let your concentration rise slowly up your legs -- try to tense or slightly move each muscle a little. Bring your attention up through the body in the same way. Feel the muscles of your arms, your fingers, your neck, your face. Even the crown of your head. When you have finished this, go back to your toes and retrace the same route, -- but this time relax, let sensation fade from each muscle, let each part be suffused with a warm light. When you are finished, stay relaxed for a little while.

(NB. Pythagorean examination of day -- 1. Method of analyzing two objects -- 2. Body awareness exercise followed by -- 3. Yoga relaxation. Dead man's posture. Strain followed by atunement)

Hanged Man Meditation 12/23/75

In some ways this is the opposite of last week's starting meditation. Instead of going through the events of the day from Morning to now and making decisions about them, reverse the process. Starting with now, go back over the events of the day in reverse. Try to see what led to or caused each variation in your activities. Don't judge yourself, just try to retrace your steps of this day. If you prefer, a good variation is to send your memory back step by step over the events of your life. If you can penetrate far into childhood memories, do so. This process of reverse remembering is sometimes used by people who want to remember previous incarnations. Whichever you want to do, retrace the events of the day from now back to morning or the events of your life from now back as far as you can -- you have three minutes before the next part of the meditation.

Take a moment to compare the two painted cards: Hanged Man and Hierophant. Think of the Hanged Man as an example or instructive story. Think of the Hierophant as one who uses a story to teach something -- a moral, an abstract idea or a practical idea. Now, take an idea that you learned about the hanged Man Trump. Try to get the particular idea clearly in your mind. As soon as it is as clear to you as you think it can be, pretend you are a teacher teaching that idea about the Hanged Man to a room full of people. In your imagination, describe the idea to the people. Take three minutes to do these things.

This last part of the mediation has to do with reasoning by antinomy. The trick is to get one view or opinion clearly in your mind and then replace it by the opposite idea as quickly and as completely as you can. Start with simple things. Close your eyes and picture a white light. Let the white light fill you with happiness. Then picture a blackness, a darkness. Become as happy about the dark as you were about the light. Continue with more complex things. Imagine an object that you like. It could be a vase, a table, a car, a house -- anything like that. Let the fondness you have for that thing grow until it fills you. Then reverse the process. Think of all the negative characteristics you can about that thing until you hate it. Lastly do the same with a person -- better make it someone you won't be seeing for a few days at least. Start by concentrating on all the unpleasant things about that person. Continue freely and guiltlessly finding fault until the person seems thoroughly evil to you. Now reverse the process and home in on the good characteristics. After all, that person isn't so bad. The faults are not that different from your own weaknesses and little failings. As a matter of fact that person is a lot like you. Some of the same things that are hard for you are also hard for others. There are some good qualities too -- keep it up until you love the person you hated a moment ago. Perform reversals of this sort with simple concepts, things and people until you are finished with the meditation.

Meditation for the Death Trump. 12/29/75

For the first part of this meditation, think of life as it was lived at some time in the past -- perhaps around the turn of the century. Go through the usual events of your day from rising in the morning to going to bed at night, but no electricity, no frozen foods, no cars, no TV, no radio. Take each thing that you normally do and imagine doing it within the conditions of a century ago. If you are feeling ill, home remedies are the only available thing. If you are cold, warm cloths -- homemade or a wood fire are the ways to warm up. If you must go some place, walk or use a horse. If you want entertainment, visit friends or attend a meeting or game. Do this without considering the modern versions of these things. Do this with a feeling of happiness at having so much. Don't compare the time of your imaginings with this time -- just try to feel as though you were living in a little town or in the country around 1900. Take three minutes for this.

Look at the Trumps of the Lovers and of Death. Each involvement with life is a bright thing. Each love is a harmony. Yet everything must rise, prosper for a time in the sun

and then pass back into silence. Every moment of life has its proper end within itself. Strive to see Love and Death as one thing, not total life followed by the absence of it, but all life. Use images like a letter written and enclosed in an envelope only to be reopened and read. Let these matters occupy your thoughts for a little while.

This is important. It begins as an metaphor. Your life is a string of beads. Each waking day is a bead. Each sleep is a string or chain between beads. The shapes of the beads are sometimes different. Some are round. Some start or end sharply. Some are of wood, some of precious metal with strange designs; some are plastic. Many of the beads of your days are dark and thin. Some are clear and filled with beautiful light. A few are larger than the others. Between the beads of day are the lengths of night -- these also are different. Some are dull thread, others bright with gleaming dreams. At more or less regular points special beads appear -- perhaps every seventh bead is bigger and gathers the light scattered among the rest. Perhaps there are special beads at 365 spaces apart. Let a vision of your life come upon you as a necklace about the throat of a goddess or a strand in the curtain of a god. Beyond the length of the beads of your life there may be other strands and other beads. When the metaphor becomes real enough, you have passed beyond the domain of death and time; and all that you have ever been and will ever be will never pass away. You are an immortal ornament of delight the eye of the Creator.

Meditation on the Temperance Trump 1/6/76

This first part will cover the events of the day again, but in a different way. You can either go systematically through the day from Morning to now or select particular points to concentrate upon. For the next three minutes examine the things you do without much thought. These might include listening to radio or TV, purchasing food or other things, saying hello to people you meet casually or any of the little things of daily life. For each of these "taken-for-granted" activities, consider what part others have had in providing services, establishing customs and so forth. Try to see how you live with the cooperation of people you will never see.

Look at the two Trumps: The Chariot and Temperance. Consider that the meanings of the Temperance Trump start on the Chariot at the winged sun and take in the lower portion of that card. From this beginning compare the symbols on the two cards and consider how their meanings interrelate.

A moral philosopher once said: "I will do nothing that could not be done by everyone." This is a variation on the "Golden Rule" and a basic statement of temperance. Meditate on this, intellectually. Think of how this rule helps in society and how it harms individual freedom. Consider the meaning of "moderation, but only in moderation."

Meditation on the Devil Trump 1/13/76

Once again, consider the events of the day up to now. Or, if you wish, consider the chief events of your life. This time, try to identify the causes for feelings of guilt and for limitations on your behavior that seem to come from within. Ask yourself if there is a true relationship between what you have done or not done and what would have helped you to a happier and more valuable life. Try to identify those half-unconscious limits that you have set upon yourself. Are there any limits to your feelings that need to be removed? Are there any new limits that need to be set? Consider especially the little things like the food you eat and the way you dress. If you are strong enough, consider also the more difficult questions of faith or the lack of it in yourself and others or matters of duty toward yourself and others. 3 minutes.

Look at the three Trumps: Magician, Strength and Devil. Consider that the Magician is the knowing use of what is symbolized on the Strength Trump. Consider that the Devil is the unconscious use of the powers of Strength. Identify the Woman of Strength with the Magician, and the Lion of Strength with the Devil. After you have pondered this symbolism for a time, take one of the events you examined in the first part of the meditation and try to see the roles played by the Magician, Strength and the Devil in that event of your life.

Above all the changes of the world is a great eye. It looks downward upon a swirling cloud of images without passion. In the world is an eye that gazes to and fro in nervous fashion. All that it sees as beauty seems to fade or break -- it sees with passion. Between the light and the dark is a great eye that sometimes flashes fire and sometimes brims with tears -- yet its vision never dims. Magician knows. Devil imagines. Strength sees life. The eye of the Magician never separates in judgment. The Eye of the Devil never unites in faith. The eye of Strength doubts and trusts with glances like a needle stitching the garment of life.

Meditation on the Tower Trump 1/20/76

This time, think back to a time when you were very excited about something or someone. Focus on the emotions of the experience. Fantasize about the exciting experience. Try to get inwardly just as excited now as you were then -- three minutes.

Look at the three Trumps: High Priestess, Hermit and Tower. The simplicity and calm of the High priestess is in the mind of the Hermit. From the strength of the Hermit, this inner mind manifests as a shining light. The Tower is the Hermit's mundane existence. When the light of discovery manifests, material affairs must be changed quickly or the light will fade. Continue meditating on the three Trumps for a time.

Take the experience of excitement that you used for the first part of this meditation and check it against the three Trumps: High Priestess -- Was the mind prepared before the experience, or were there thoughts of doubt and hanging back? Hermit: Was the experience itself a complete thing, or was it interrupted? Tower: Did the experience have a lasting effect or was it merely a distraction? If something went wrong at any of

these three points, what would have caused it to be better? The ultimate test is not the pleasure or lack of it that the excitement carried with it, but whether you can reach back to the memory of that excitement and draw benefit.

Meditation on the Star Trump 1/27/76

To begin, take inventory of all the little things that you do differently from other people. Consider matters of clothing, interests in crafts and education, the way you relate to friends, strangers and disliked people. Think also of your health and the things that give you pleasure or pain. Try to form an image of yourself as you might appear to others. Build up an image of your unique personality.

Look at the three Tarot Trumps, Empress, Wheel of Fortune and Star. Let the Empress be the inside you, the totality of your beliefs, emotions and knowledge resting in the inclosed garden of your mind. Let the Wheel of Fortune be your changing moods and inner vital cycles. Let the Wheel of Fortune also be the changing opportunities and energies that surround you in the physical and social world. As for the Star, let it be the outer manifestation of your own particular Empress. -- meditate on these things.

Try to see your own star. Let your mind pass over and through all the members of your body in search of the meaning of the word "I." Seek behind your face, in your heart and everywhere for this darting point of vital individuality. Then let your search pass into the things that fill your mind, seek there for "I." Do not use reason to pick and choose what is and is not the star. Let the feeling of life guide your quest for the divine spark that draws the picture of you on the stream of time.

Meditation on the Moon Trump 2/2/76

Take a moment to remember a time when you seriously planned something for yourself. It should have been a semester of education, a marriage, a party, a change of address or anything like that. Mentally go back to the plan. Send your thoughts over the same path that you followed then. Build up the original plan as it was before being put into practice. When you have done that, search your memory for the actual event. What changes did you have to make in your original plan to put it into practice? How did events influence the matter? Compare point by point the differences and similarities between your abstract plan and the actual attempt.

Look at the three Trumps: Emperor, Justice and Moon. The Emperor plans, the Justice goddess mediates between plan and application. The Moon is the actual process of doing what is planned. Try to feel the desire to mentally organize things when you look at the Emperor. Try to feel pressures and prodding from the physical world when you look at the Moon. Let Justice balance these two influences.

The Emperor is a flame that leaps brightly from one perfect world to another. The Moon

is a thick water that moves slowly from one world to another. Justice is a gate between the flame and the great sea that blends the fire of imagination with the substantial flow of events in the world of matter. Close your eyes and see flames leaping up in one pan of the balance and water settling in the other. Feel the pan of fire struggle upwards. Feel the pan of water sink downwards. Let your will hold the balance until the fire cools and the water boils -- this is the nature of mind in action with matter.

Meditation on the Sun Trump 2/10/76

Close your eyes. Let a warm vision slowly build within. Swirls of soft mist drift about you. There is no fear, only a warm yellow light that slowly brightens overhead. You are a child again playing in the sunlight upon soft green grass. Send back your thoughts to a place of comfort and peace. Let your memory build about you the soft caress of being loved.

Now look at the three Trumps, Hierophant, Hanged Man and Sun. The Hierophant is an old friend from childhood telling a strange tale about the Hanged Man and all the dangers he overcame. You are a child again in the garden of the Sun hearing your favorite fairy tale from your favorite story teller. Let the tale unfold in your imagination.

Now and then we must return to the innocence of childhood. We must set aside cold webs of work and struggle to return to the land beyond the World's edge where dreams are gifts from a loving teacher. In the arms of love all pains vanish. Adventures live the child within with delightful images of princes, perils and princesses. Beauty sleeps inside an enchanted garden without concern for thorns that slowly hide outer sunlight. Beyond time and care she will awaken in the land of the eternal Sun.

Meditation for the Judgment Trump 2/16/76

Close your eyes. Imagine an icy-blue flame burning somewhere before you. This flame is not as earthly fire. It has no heat. It devours nothing. The light it gives does not illuminate anything on earth. Draw near to the immortal flame. Step inside it. Let it fill you. Let the touch of it cleanse you of all weakness and fear. Your skin feels as though you are in a wonderful shower of tiny sprays that stimulate every part of you. Bask in the living flame for a time.

Look at the three Trumps: Lover, Death and Judgment. The Lovers create the flame of life. Death cleanses the flame of all limitations. Judgment opens the vision of the dweller in the flame to realms beyond all worlds imaginable. Meditate first on love to start the flame. Then sweep away all that dims the flame and is not of the light. Lastly, take a deep breath and let your eyes see without looking at the physical world.

We live in a box formed by our beliefs and those of the people about us and behind us in time. That box has no hold on the inmost part of the soul. With a summoning of great

light it is possible to rise above and beyond such limitation and rise on beams of radiance to the endless space of the limitless light that is beyond even the thought of time and the question of death. It is good to do so.

Meditation on the World Trump 2/23/76

(NB. This meditation includes a transcript fragment of the class where it was first offered. You can find the Lesser Pentagram Banishing ritual in Crowley's "Magick in Theory and Practice", "OTO Newsletter" Vol. I, No. 4 or my "Magick and Qabalah #1" if you want to use it. OTO members may wish to obtain cassette tape M-6, which includes the ritual with examples and studies.)

"This is not an easy thing to do, but I think you will find it valuable for divination and other things. What we are about to do is experiment with the time sense, to reverse it if possible. This is a good warming-up exercise for divining with or without the cards. Although I will be using a special warming-up ritual now, the basic technique which comes after is the main thing. "To start I will be performing the Lesser Pentagram Banishment, a little bit like I did for the Emperor Trump. This time, I want you to follow it yourselves. Listen to what I say as well as chant. Try to eliminate all distraction. Try to clear your mind of the events of the day and any feelings of discomfort or anxiety. "Before we begin, take a moment to think of a question you want answered about your own future. Get it clearly in your mind. Hold it through the banishment ritual (actually any method you can use to relax is just a good; this ritual is just an example for group use today). "Use the next few minutes to select the question you want answered -- you will answer it yourself, but not yet. Now, select and concentrate on your question.

(At this point the Lesser Pentagram Banishment ritual was done with extemporaneous chant. The chant included a suggestion on clearing the mind. The ritual was also chanted, not the loud version. Visualizations were described during the chant insertions in the ritual to assist the listeners. Light paths were described during the Qabalistic Cross portions. Glowing pentagrams during the use of the four Names to the quarters. Pillars of elemental colored light with the Archangels and a sort of gyroscopic effect in the center of the ritual with the elemental pillars bending to touch above and below. The gyroscopic part came after describing how the white ring of light appeared connecting the four pentagrams through the arcs of the pillars. The whole visualization tumbles on three perpendicular axes simultaneously. This means three colored hoops spinning on each other's central axes where the axes intersect the hoops. The tumbling hoops describe a sphere about the person performing the ritual. Difficult, but worth the effort. If this doesn't make sense, don't worry. I plan to expand this portion someday.)

"Ok, take just a couple of seconds to concentrate on your question again. "Ready? Here's the time reversal technique:

1. Imagine a grey light behind you. Use your visual memory to fill the grey space with details of the PAST that relate to your question. Concentrate on it. Let emotional

contacts from the past liven up the vision in the grey space.

2. Now, pull your attention forward into the space around your body. Imagine a white light surrounding you. Dimly feel the grey space of the past behind you. The white space about you is the present. It's where you are now. It's what the question means to you now. Let yourself feel the tension of wanting to know the answer to your question, the question that grew from the grey past behind you. The question that burns in the white light of now.

3. Before you is a great darkness. It is like a wall of black cloud. With great effort you try to see the answer to your question in the dark unknown of the future before you.

4. Hold for a moment the image of the grey past behind you with its emotions remembered, the white light about you with its tension to know the answer, the trembling darkness of the unknown future before you.

5. With an effort of will, force the grey area to move toward you from behind. At the same time force the dark area to move toward you from in front. Let the grey and the black pass into the white. Let the black pass through you into the behind space. Let the grey pass through you into the before space. SEE AHEAD! Remember what will happen. Remember the answer to the question you will ask in the past that is the present and the future all in one. NOW!

MEDITATIONS FOR THE WAND MINOR TRUMPS

"Drawn in part from the work of Isaac Luria"

Meditation for the Ace of Wands 3/1/76

This is a Qabalistic way of seeing the creation of the universe and the beginning of all things. In it light is spoken of as though light were the essence of the Creator. This is necessary so that the human mind have something to fasten on, not because light or any other perceivable thing is truly the essence of the Most High.

Let your mind calm itself. Send away all the cares of the day, dispatch all your concerns from their inmost places. Relax even the feelings of self and ego a little. For this is the place where such things had not yet come into being. Close your eyes and let a vision of warm and featureless light come upon you. In all directions there is a soft glow of brilliant light. Even the idea of direction is meaningless, for only the limitless light exists. Hold that for a bit. Within the vastness of the limitless light there is a sense of glowing. This is not separate but it is tangible. Light is about you like a thickness in the air. Soft and clam, bright and warm. Within the light a feeling of imminence grows. There is no change yet, but you feel that a change must occur. The light is featureless but it is about to move. Within you builds a feeling that something must be changed. It is not enough

to be in a place of perfect limitless light. There must be difference. There must be a place within the infinite different from all else yet still of the infinite. The limitless light changes. Far off there is no change, the light extends away in featureless brilliance. Within you the light gathers to a greater brilliance, near about you the light dims. At the center of your being the light forms a brilliant smooth point of radiance while all the nearby light seems to flow in toward the center. When the point is firmly glowing within, there is an established darkness about you. Far off there is a great and distant shore of light, as bright as it was before the beginning of the universe. Thus is the universe begun, a point of self and being concentrated in the center, about the point a great expanse of outside and something else. Far away, a great sphere of light that is that is as true as the point within and as limitless as the beginning. This is the circle with a point inside, the symbol of the invisible sun, of Keter on the Tree of Life and the greatest mortal image that is reflected down through myriads of worlds as the Ace of Wands.

A parallel in human thought:

When we are fully involved in doing, working and resting, it is as though there is no boundary between the world and the self. The trees bend their leaves to the same breeze that blows throughout all the world and moves the hair upon the head. This is the moment before creation. When something disturbs our reverie, consciousness pulls back from oneness with the world and hides behind the eyes. Then the world with its people, places and things is outside and the self is inside. Somewhere beyond what we see there is a knowing that all the world is one place, and we are one with it forever. Yet those things about us are separate seeming and perhaps even dangerous to the precious spark of ego that hides like a bright point behind the eyes.

A parallel in the world:

Look about you. Take in the sights of this place. See the many books (or whatever else there is in large number about the place). They are all books. Their number can be counted. Yet they are all different from one another. Their covers keep them from being one vast and undifferentiated book. Even when two copies of the same book are here, they are not truly identical; some stain of a page, some speck of dust on a cover makes each one different from all the rest. One among these books has been touched or read by you last. It is closest to you. It is the point where you contact this world of books. All the others are alien, more or less, compared to that one book. Yet all the books are but dim shadows of the great and invisible Torah, the Book of Books that never yet has fully entered this world.

The understanding and the wisdom of such things is the essence of the Ace of Wands and of Keter on the Tree of Life in Atziluth. Let the circle with the point at its center be the symbol of this.

Meditation for the Two of Wands 3/7/76

Let yourself relax. Return to a peaceful state. Let the image of the meditation of the Ace of Wands come upon you. In the center of your being there is a bright point of pure brilliant light. About you is darkness, featureless darkness. At a great distance from you is a vast and perfect light like the point at your center. This is the form of pure existence, light gathered in a single point from surrounding space with infinite, limitless light beyond. The circle with a point at its center, the sphere of existence with the focus of the existing one at its center. Hold that image about yourself.

From the distant and limitless light above you a single beam of light begins to descend down toward the point of brilliance within you. The beam becomes a line of light, slowly crossing the darkness toward you. You can see it now, approaching you from above, carrying with it a contact to the limitless light from before the beginning, from the eternity before the point of light that is your particular existence became separate from the vastness of the limitless light. The line of light touches the point of light and stops its evolution downward. You were alone in the silence. Now you are linked with the eternal light by a single line of light. All the essence of all that can ever be is drawn into that line of light from the head of it, the place where it emerges from the limitless light so far away. All that you shall ever know descends to you by that single brilliant chord across the vastness of the silence, the silence that was left behind when the light that it contained drew together into the point of brilliance that is you. The light of the line from infinity descends no farther. It is a touch of the All Existing that reaches only into you to embrace only you, to establish for you one path from the beginning infinite to the ending infinite that is your particular existence. This is the image of the great Sephira Chokmah on the Tree of Life and the highest image of the Two of Wands --- A vast sphere beyond which there is endless and undifferentiated light. A point of brilliance at the center of that sphere. A line of the same brilliant light, a radius to the sphere drawn from above to the center point.

Parallel in human thought:

At times we dwell in solitude and see the world as though it was a thing wholly other, a thing apart, not of the self. Yet somewhere beyond that world is the greatness that holds all, the totality of existence that is one with the world and the self. In answer to this need, in consolation of this aloneness, a single awareness sometimes descends from the highest hope in the infinite. This ray of Truth passes through the great void of the outside world, lighting by its passage all the highest things in that world, showing that all the world draws its nourishment from the same root as the self. This line of thought and inspiration, this moment of mystic insight reaches from the infinite to the inside of the self. At the moment of its touching there is no more loneliness. There is enlightenment in the void. And the void is void only by comparison to the light.

Parallel in the world:

Imagine yourself in a room filled with books. You have tried to read them and have failed. They are in a strange language. Their words are unknown to you. Their ideas are closed to you. High up above the other books sits a dictionary. Through its aid you can

cast the light of understanding upon the other books and unlock their meaning one by one. The dictionary, like the line of light from the infinite, is not easy to comprehend. Yet it can be studied, it can be learned; and through such study the void of unreadable ideas is peopled with familiar forms.

Meditation for the Three of Wands 3/15/76

Calm yourself. Let the image of the meditation on the Two of Wands form about you. A point of light at your center, darkness all about you. At a great distance in all directions the same light that is concentrated at your center extends away to infinity. Hold that image. From above, a line of light descends toward the point of light at your center. Let that be the beginning of this meditation. Visualize the line of light as a thin beam reaching down from the luminous infinity far above.

Within the line of light are strange shadows and brighter glowings. Patterns seem to appear and vanish inside it. Some of the patterns illuminate the darkness a little to either side and grant visions of other realities than your own. From dimly perceived images in the line of light, you form ideas and learn to see the elements of your own world. Below the bright point of light at your center is a vast darkness. Rays of light descend downward in imitation of the line of light. These gleamings are the efforts of your mind to penetrate the darkness. By their means the darkness is rendered less empty. One by one the glimmerings of thought find more and more tangible images in the darkness. The mind extends by stages of evolving awareness the patterns of the line of inspired light. These images grow with understanding, first being very dim, then having rational form, then becoming almost solid and at last having the appearance of matter. This is the way in which we learn about the outside. This is the beginning of discovery of form through exercise of Understanding. The gradual outward spread of that part of self called form and perception is the function of the Sephira Binah on the Tree of Life and the Activity symbolized in the Three of Wands.

When a new idea comes into the mind by inspiration or more outward instruction, at first that idea lays dormant. In time other abstract expressions of the new idea are seen. Later the new idea becomes a principle by which truth is discovered in the world. The idea becomes a tool, a power to shape and change the details of life. Finally objects come to embody the idea and what came first as a flash of awareness in the mind becomes in its turn a thing of the senses.

Often we learn the meaning of a new word or phrase. Soon after, that word is heard from radio or read in a book or perhaps even uttered by another person. Soon such a new word becomes a part of our thinking. In the end, we say it or write it when we wish to express an opinion.

Meditation for the Four of Wands 3/22/76

Four flames burn between heaven and earth. Four tongues of fire compose the holy name. Yod is a single radiant light in the darkness of beginning creation. From this light all knowledge radiates. Hay is a triple flame. One tongue of fire leaps upward. One tongue of fire burns across the sky. One small tongue of flame dances within the other two like the light in a lantern. Vau is an elongated flame seeking to dart upward. The last Hay is flame within flame, burning forever in the darkness.

When the spirit of the Yod moved to create all things, it first darted three ways and formed the first Hay. This first Hay was like a window filled with too much light. The light grew until it burst open the window and sent sparks of ungraspable truth flashing into the night. The sparks are the stars in the sky and the unexpressed dreams of all who live in the world. Then the Yod extended itself gently downward. It formed the Vau with its careful light. The scattered sparks were gathered to form the second Hay after the pattern of the first. This second Hay became like a window with a curtain so that it could contain the light without burning the eyes of those who look to it for wisdom. The Vau gently entered the prepared place and illuminated the universe.

When we first discover something new, the light of the discovery often blazes up in ecstasy and impossible hopes. This is like the Yod burning too brightly in the first Hay. Soon the new discovery burns away the new hopes and ecstasy passes into sadness and hopelessness. In time fragments of the new idea reappear like lesser inspirations. These do not lead to the great ecstasy of the first appearance of the new idea, but they are promising and full of hope in a lesser way. We become aware of ways to express the fragments of the new idea, ways that are possible and do not lead to the sadness of failure. From such things our life grows slowly and well.

Imagine a person trying to cook rice for the first time. The grains are so small and the pot seems so large. Too much rice is put into the pot. The cooking rice expands and overflows the pot. After cleaning up the mess and recovering from the shock, a little bit of the half cooked rice is taken up and put in a stronger pot. This cooks well. To try to capture and use all of a thing is to attempt too much. Use what can be used and don't worry about the rest. That is the secret of the Four of Wands and the way of success with learning, inspiration and all mortal labors.

Meditation for the Five of Wands 3/29/76

Imagine a pentagram, a five pointed star about your body. Let one point rise above your head, one point rise out of each shoulder to either side and one point descend from each hip. Imagine the star softly glowing with light. Make it sharp and well defined about you. Work on the image for a bit.

Now, an extra touch. Keep imagining the points of the pentagram as before. Let the points burst into flame: A red flame at your right hip. A blue Flame at your right shoulder. A yellow flame at your left shoulder. A dark and smoky flame at your left hip. The point above your head is a pure white flame. Let the flames dance at these places.

Now, what color is the middle place in the center of your body? Don't settle immediately on one color, but let a little time go by before you decide.

Meditation for the Six of Wands ---- inspired by P. Foster Case.
The Cube of Space as Viewed from the West:

East-Above Zayin Orange .----- North-/ South-/
Above/ : Above Above/ : / N: Bet Yellow / :S Tet/ o: Tzaddi/ :o yellow/ r: : Violet/ :u / t: : /
:t / h: West-Above : Samekh Blue / :h .-----+-----+----- . :| : E: : A
S: :E N : a: : b o: :a o: :s: A : o u: :s r: :t l: :v t: :t t: : e : e h: : h : : p : East |: : : h : t
Dalet W: : W : : : o / Green e: :V e : : : / s: :a s : North : North to South : / Shin Red t:
South :u t : ---+-----Taw-----+--- : : Peh : East/ B\ : Resh :R : Red H:
to West/ : e Center : Orange:e : a: Mem Blue/ : l Taw N: :d L : y: West Y : o Black u: :| a
: : Koph e : w n: :O m : R: Violet l : :r e : e: l : B: :a d : d: o : l: :n : : w : u: :g G :
:East-Below Chet : Yellow-Orange e: :e r : .-----+-----+----- . e : / :
G: / e : /North- : r: /South- n : /Below : e: /Below : / Yod Gimel Blue e: / Qof : /Yellow-
Below n: /Red- : /Green : /Violet : / West-Below Ayin Blue-Violet :/
.----- Aleph¹/₂11 Bet¹/₂12 Gimel¹/₂13 Dalet¹/₂14
Hay¹/₂15 Vau¹/₂16 Zain¹/₂17 Chet¹/₂18 Tet¹/₂19 Yod¹/₂20 Koph¹/₂21
Lamed¹/₂22 Mem¹/₂23 Nun¹/₂24 Samekh¹/₂25 Ayin¹/₂26 Peh¹/₂27
Tzaddi¹/₂28 Qof¹/₂29 Resh¹/₂30 Shin¹/₂31 Taw¹/₂32 (The numbers refer to the
"key scale" used in Crowley's "Liber 777")

The first form of the ritual: Vibration of the Hebrew Letters with use of colors. The letters are taken in three traditional groups.

1. Assume a comfortable position, one that need not be changed, facing East if possible. You may either stand or sit, but you should remain in the same position throughout the ritual.
2. Take a deep breath, and expel it completely while saying "Aleph". This should be said slowly, as: "Aaaaaaaa-aaLlllllll-llEeeeeeee- eePhhhhhhhh-hh". In this and each of the following utterances, the letter name should be started with the beginning of the expelling of breath and ended as the breath runs out. Visualize a great column of yellow light rising from the floor and passing up through your body into and beyond the ceiling.
3. Deep breath. Say slowly: "Mem". Visualize a beam of blue light on a level with your heart, coming from the East and going to the West. The beam intersects the yellow column at your heart.
4. Deep breath. Say slowly: "Shin". Visualize a beam of red light on a level with your heart, coming from the North and going through your body to the South. This beam intersects the yellow and the blue at your heart.

5. Deep breath. Say slowly: "Bet". Visualize a vast ceiling of yellow light above your head.
6. Deep breath. Say slowly: "Gimel". Visualize a vast floor of blue light beneath your feet.
7. Deep breath. Say slowly: "Dalet". Visualize a vast wall of green light in the East before you.
8. Deep breath. Say slowly: "Kaph". Visualize a vast wall of violet light in the west behind you.
9. Deep breath. Say slowly: "Peh". Visualize a wall of red light in the North, on your left.
10. Deep breath. Say slowly: "Resh". Visualize a wall of Orange light in the South, on your right.
11. Deep breath. Say slowly: "Taw". Visualize a point in the center of the intersections of the three columns or rays of yellow, blue and red light. The point has no color. It absorbs all colors. The point may be visualized as black or blue-black (indigo).
12. Deep breath. Say slowly: "Heh". Visualize a column of red light in the Northeast, where the green and red walls intersect.
13. Deep breath. Say slowly: "Vau". Visualize a beam of red-orange light in the Southeast, where the green and orange walls intersect.
14. Deep breath. Say slowly: "Zain". Visualize a beam of orange light running from the North to the South above the Eastern wall, where the yellow ceiling and the green wall intersect.
15. Deep breath. Say slowly: "Chet". Visualize a beam of yellow-orange light running from North to South below the Eastern wall, where the blue floor and the green wall intersect.
16. Deep breath. Say slowly: "Tet". Visualize a yellow beam of light running from East to West above the Northern wall, where the yellow ceiling and the red wall intersect.
17. Deep breath. Say slowly: "Yod". Visualize a yellow-green beam of light running from the East to the West below the northern wall, where the blue floor and the red wall intersect.
18. Deep breath. Say slowly: "Lamed". Visualize a green column of light in the Northwest, where the red and violet walls intersect.

19. Deep breath. Say slowly: "Nun". Visualize a blue-green column of light in the Southwest, where the violet and orange walls intersect.

20. Deep breath. Say slowly: "Samekh". Visualize a beam of blue light running from North to South above the Western wall, where the yellow ceiling and the violet wall intersect.

21. Deep breath. Say slowly: "Ayin". Visualize a beam of blue-violet (Indigo) light running from the North to the South below the Western wall, where the blue floor meets the violet wall.

22. Deep breath. Say slowly: "Tzaddi". Visualize a beam of violet light above the Southern wall, running from East to West, where the yellow ceiling meets the orange wall.

23. Deep breath. Say slowly: "Qof". Visualize a beam of crimson (red- violet) light running from the East to the West below the Southern wall, where the blue floor meets the orange wall.

End of Ritual.

Second form of ritual --- abbreviated. Vibration of Hebrew letters with visualization of Tarot images. The letters are taken in simple order from first to last.

I. Same as # 1 above.

II. Deep breath. Say slowly "Aleph". Visualize the Tarot of the Fool in the Above to Below position (yellow column of # 2 above.).

III. " " . "Bet". The Magician. Above.

IV. " " . "Gimel". The High Priestess. Below.

V. " " . "Dalet". The Empress. East.

VI. " " . "Heh". The Emperor (var: Star) Northeast.

VII. " " . "Vau". The Hierophant. Southeast.

VIII. " " . "Zain". The Lovers. East-above.

IX. " " . "Chet". The Chariot. East-below.

X. " " . "Tet". Strength. North-above.

XI. " " . "Yod". The Hermit. North-below.

- XII. " " . "Kaph". The Wheel of Fortune. West.
- XIII. " " . "Lamed". Justice. Northwest.
- XIV. " " . "Mem". The Hanged Man. East to West.
- XV. " " . "Nun". Death. Southwest.
- XVI. " " . "Samekh". Temperance. West-above.
- XVII. " " . "Ayin". The Devil. West-below.
- XVIII. " " . "Peh". The Tower. North.
- XIX. " " . "Tzaddi". The Star (var: Emperor) South-above.
- XX. " " . "Qof". The Moon. South-below.
- XXI. " " . "Resh". The Sun. South.
- XXII. " " . "Shin". Judgment. North to South.
- XXIII. " " . "Taw". The World. Central point.

End of Ritual.

The above two forms differ mainly in the order of the letters. The visualizations can be exchanged at will between the two. Other visualizations can and should be employed, especially ones based on the correspondences between the Hebrew letters and the terms of Astrology. The two parts of the Cube of Space Ritual to be preserved at all costs are the speaking or thinking of the names of the Hebrew letters and the visualizations of something in the various locations and directions that form a cube about the master of the ritual. The color visualizations may be easiest to use at first. Try to visualize each part of the cube in relationship to others immediately surrounding. Example: The Yellow Aleph column of lines # 2 and # II passes up through the center of the yellow Bet ceiling of lines # 5 and # III. The more that can be visualized at any one time, the better the ritual.

Bibliography of the Ritual

The cube of Space is described in the "Sepher Yetzirah"

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A modern and more detailed description of the Cube of Space may be found in: "The Tarot: A Key to the Wisdom of the Ages", by Paul Foster Case, pages 67-69 and elsewhere. Anyone especially interested in the Cube of Space and in both Tarot and Gematria may find it to their advantage to contact Builders of the Adytum (BOTA), an organization founder on the work of Case. The lessons available through this organization are slowly paced, but they cover much ground. The Address is: 5105 N. Figueroa St., Los Angeles, CA 90042 USA.

Meditation for the Seven of Wands 4/12/76

For the first part of this meditation, examine a typical week from Sunday to Saturday. This may be last week or any week. Just try to think of the sorts of things you do and think on a given day. Say the name of the day of the week and also say the name of the matching color. Try to let the color pervade your mind as you think of the events of that day:

Sunday: Yellow Monday: Violet Tuesday: Red Wednesday: Orange Thursday: Blue
Friday: Green Saturday: Blue Black

Now, don't try to think of any particular day or thing or action, just the colors. As you concentrate on a color, let your mind wander and see what else comes into your head. Take up the colors in random order, and try taking some colors together.

For the last part of this meditation, think of something that bothers you, or, if you don't have anything like that on your mind, think of something interesting. Just go over the things in your mind. Now imagine a great wheel spinning. It is a disk of all the rainbow colors. It spins so fast that you can't see any particular color. It becomes a luminous blur. Try to pick out a color from the blur. What is it? Does it relate to what you were thinking about in some way? Just think of the color for a while and let yourself relax into that color. Are there any changes in the color? Are there any ideas coming into your mind as you meditate on the color?

Meditation for the Eight of Wands 4/18/76

One of the valuable things that can be learned by meditation is number pattern recognition. This meditation will help develop such an ability.

First, here are several things to imagine. Try to see a sharp image made of short lines of light for each one: 4 --- a cross. 8 --- A cross like a plus sign and one like the letter "X" right on top of it. These form an eight rayed star. 16 --- Now try to imagine what that double cross would look like if it had twice as many rays, sixteen instead of eight. 3 --- Visualize a set of three rays coming out on a center point. If the ends of the rays were connected, a triangle would be formed. Just visualize the rays. Three rays out of one point. 6 --- double the rays again to get a six-rayed star. 9 --- Try to imagine what it would look like with 9 rays. 12 --- imagine two six rayed stars together forming a 12 rayed star. 5 --- imagine a pentagram of rays, turn it into a ten rayed star. 7 --- visualize a seven rayed star. Double the rays to get fourteen.

Now, make some patterns with small coins or other identical objects. See them as being at the tips of rays like those you have just visualized. (e.g. lay out successive patterns of 3, 4, 5, 7, 12)

Have someone else organize the objects into patterns and cover them with a book, so that you can't see them. When the book is pulled away, see how quickly you can discover how many objects are in each pattern. Try it by looking for patterns of imaginary stars.

Now just drop the objects. Count them by seeing groups.

Meditation for the Nine of Wands 4/27/76

Take a moment to discover something that bothers you. It may be something that you don't like in someone else, or it may be something you want to change in yourself. Just take a moment to find such a thing. Let it be one of those annoyances that hover in the mind and drain the strength of will. Choose something that distracts you. If you can't think of such a thing, look at something here in this room, perhaps your own hands or the light. When something interferes with your thought, that's the thing that bothers you.

Now, close your eyes. Imagine you are in a dark room, and the thing that bothers you is a person standing before you. Let that person be looking at you and trying to stare you down. In the darkness between you and the personified annoyance, imagine a golden five pointed star. Let the star be made of golden rays of light. See the personified annoyance through the star as through a lattice. Will that the star push away the annoyance. It will help if you tighten the muscles of your abdomen slightly as you do this. Through the force of your will wish that the person of annoyance fade slowly away. Turn your head aside as though from an uninteresting and bare wall. Whenever the annoyance threatens to return, imagine that same bare and dull wall in the direction of

the annoyance.

Meditation for the Ten of Wands 5/3/76

In Qabalah, One is the beginning and Ten is the ending. Yet Ten and One are the same. Keter the One is Malkut the Ten and after another manner Malkut the Ten is Keter the One. This is a very difficult mystery in meditative Qabalah, but we can approach it from several directions without unusual difficulty.

Close your eyes. Imagine a great white light surrounding all things. The light is so bright that all vision is swallowed up in it. Nothing can be distinguished in the light. Very slowly open your eyes. As you do this the inner light lessens, and the outer darkness permits you to see shapes and forms. Do not let your eyes move at all. Just stare at one point on one thing without blinking or moving your eyes. After doing this for a while, things will begin to blur and darken. If you kept this up long enough you would cease to be able to distinguish shapes and forms, and the darkness would begin to fill all. In time that darkness would become lighter, and you would see things not of the outer world. You would gradually return to the place of inner light. One is the light and Ten is the darkness. Yet each is the beginning of the path to the other. Each is the end of the path from the other.

Alternatively, you could look at a light bulb (not too bright!) and then close your eyes. The cycle is similar.

For another approach to this, meditate on the way events follow events. Is not the birth of one from the death of one gone before? All life comes from the nourishment produced from death. Every perfection grows from an imperfection. Every flaw draws forth a virtue.

As an exercise, for the next week see how many things end in the same way they begin. A day starts from bed and ends in bed. A journey starts at the door and ends at the door. Become aware of such things.

MEDITATIONS FOR THE CUP MINOR TRUMPS

Meditation for the Ace of Cups 5/10/76

For the first part of this meditation, select a fit subject for inspiration. This could be a problem you have with yourself or with others. It could be a specific need like a subject for a painting or a story or something to do tomorrow. It could even be just a simple thing like a new idea to freshen your life for the next few days. For now, focus on that subject. Let a sense of need arise in you for a single inspiration that fills that definite need like water filling a glass or light filling a lamp.

Next step. Hold that need close to you. Let it slip into some part of your consciousness where it can rest but remain ready and watchful. Imagine yourself surrounded by a pearly gray light like a cool gray morning. About you are solid walls holding off all the cares and distractions of life. Inside your head, just behind your forehead is an open space like a clearing of forest on a lonely night road. Gradually a soft light, a cool silver white radiance, comes to fill the space. Hold this for a bit.

Last step. Let the need for inspiration, the definite and distinct need form a shell about the silver white light. This is like the shell about an egg. Inside it inspiration grows like an embryo in liquid thought. It shall grow with or without your attention until suddenly you become aware of its meaning.

Meditation for the Two of Cups 5/18/89

Imagine that you are home. It's an ordinary day. You're just doing what you usually do, a little house work, perhaps reading, watching TV, anything that is part of a normal day. The door bell rings. You go to the door and there is a stranger. He is dressed in a business suit and carries a large brief case. Soon it becomes obvious that this is a salesman. He goes into his pitch. Continue to imagine this encounter. Try to let the experience flow as it would in an actual situation. The salesman doesn't bluntly ask you if you want his product, he develops rapport first and makes the product look incredible. Get into this for a bit.

Now, for the second part of this meditation. I want you to just think of the color pink. Look around and try to see the color pink wherever it is in this room. Don't just look for solid pink colors on the books and things, look for hints and touches of the color in everything. Build up this pinkness until everything seems tinged with the color. Now, look at an ordinary newspaper page with an ad on it. Does it appear pink?

Role playing and consciousness mood setting is a form of centering. When you find yourself involved in a pattern of awareness, regardless of whether it's the pitch of a salesman or something like concentration on a color or anything like that, you are apt to let that pattern dominate other patterns. That's single centering. If you always keep a channel open to another awareness, if you are double centering, you will be able to enjoy the pitch of the salesman without losing sight of the need you may not have for what he's selling. This is not always easy, but it's valuable to develop the ability.

Meditation for the Three of Cups 5/15/89

For the first part of this meditation, recall a conversation that you had recently with one person. Make sure it was an interesting one, a conversation that had both of you closely involved in what was discussed. Let this conversation grow in your mind. Let yourself return to the patterns of thought that passed through your mind then. Work on this for a

time.

For the second part of this meditation, pick a single object in this room. If you wish, take a coin that you may have with you instead. Look closely at the object. If there are words on it, read them. If there is a color on it, let that color pass deeply into your thoughts. Consider the shape, hardness and nay other qualities of the object you can perceive. Let these things become the substance of your thought. Try to think of the qualities of the object and of nothing else. Do this for a time.

For the last part of this exercise, consider what happened in the first two parts. When two people share thoughts, a third thing is created. This third thing rises in power, driving out other thoughts, opinions and the distractions of the senses. This is a think of power that has a life and a manner of its own. It depends on he cooperation of two people, but it is as real as the wind and the sounds of music. The same is true of that complex of awareness which arises from contemplation of a thing. Talismans are nothing but objects that summon a separate awareness of a controlled kind in the minds of those who use them. Once the separate and third reality becomes strong enough, the object can be put away and the people can depart. The separate reality lives on in that particular manner that is called spiritual. Only a touch of memory is enough to summon it into the conscious mind.

Closing exercise.

Sit back. Close your eyes and imagine an invisible human being standing just a few feet in front of you. Hold that imagination for a bit. Then relax it and see what is different in your mind.

Meditation for the Four of Cups 6/1/76

Imagine yourself in a dark place. There is no light. All is calm and still. Slowly a dimness replaces the darkness, soft sounds are heard. The light grows. The light has grown to a full brilliance. Everywhere is light an the sound of a full symphony. The light is steady and fills you with radiance. Slowly the light fades and sound diminishes. This is like the first dimness. The light fades almost into darkness. All is silent darkness as before.

Imagine your home. Try to feel it as a presence. Keep awareness of your presence here, but also visualize your home. Now, look at your right hand. Think of your presence here. Think of your home. Try to lo at the back of your hand, feel your presence here and feel the strength of security from your home all at the same time. Turn your hand so that you see the palm. Do you feel a sense of glowing or a power in the palm of your hand?

Next time you need a little extra energy in a situation or during a conversation, Visualize something you trust, feel good about. Let the feelings you have in the situation pass into that object of trust and see if you become more calm and more capable.

Closing meditation:

Imagine a dark sky. In the darkness, let the phases of the Moon pass, early crescent, half, full, diminishing half, late crescent and new moon.

Meditation for the Five of Cups 6/7/76

First part: Imagine a fire burning. Feel the heat of it, see the light and color of it. Hear it crackle. Now, imagine a stream of water running. Feel the cool moistness of it, see how it carries things about and how it changes its color and shape. Hear the sound of running water. Imagine the wind blowing. Feel its touch on your skin, the blowing of your garments and your hair, see the blue of the sky and the white and gray of clouds. Hear the mournful cry of the Banshee and listen to the whish of the wind. Imagine a stone. Feel the hardness of it, see the color of it and the shape that it has. Watch an ant crawl across it. Smell its earthly musk. Hear the sound of stone sliding across earth.

Second part: Look into yourself and see how you are like the four elements of fire, water, air and earth. How are you like the flame that changes eternally and glows brightly? How are you like water, cool and flowing? How are you like air, pure excitement but never constant? How are you like Earth, firm and unchanging.

Third Part: Imagine a vertical column of rushing air before you. Behind you is a great column of falling water. On your right hand is a tower of fire. On your left hand is a pillar of stone. Hold those images about you. Let a great light spread from above you down and about you. Let it drift like a mist of light among the pillars of the elements.

For a closing meditation: Summon the four elements to your imagination, roaring fire, chuckling water, howling air and grating earth. Let these be in your thoughts all at the same time. Now let them all mingle and dissolve into perfect light.

Meditation for the Six of Cups. 6/14/76

Imagine yourself in a strange and busy place. You are not sure what to do. Look around. There is someone who looks to be able to advise you. Ask. The person does not notice you. Take a moment to remember similar situations from your past. Try to identify the exact feeling you had when you tried and failed to get someone's attention.

This time, remember a situation like the one you have just examined. One one difference, this time remember a time when you were easily able to attract another person's attention. Try to identify the feeling you had when you succeeded.

There are many situations which require a sort of second sight, a sense of when something is right and when it isn't. Everyone has body feelings. Often a sinking feeling

in the breast for failure to come or a slight tension in the back of the neck when success is likely. These feelings are signs of the matching or missing of effort with goal. They are often the same in all situations. Meditate on your own personal signs of success and failure. Learn to identify them and use them to guide your actions.

Short meditation:

Reach out your hand to something just beyond your reach. What do you feel as you are doing this? Now reach to something you can grasp. What signs do you feel now?

Meditation on the Seven of Cups 6/22/76

First, think back to the last time that you got interested in a new idea and didn't do anything about it. Maybe it was a project of some sort or a change in routine. Try to remember the way you thought about it. How far did that thinking go? Did you spend a lot of time thinking about the best that could come as though it had already happened? Take a little time to meditate on this.

Have you ever watched a moth fly into a flame? Put yourself in the place of such a moth. You like light and warmth. All of a sudden you see both. You dive right in and find only a greater darkness. How does this relate to the first part of this meditation? Consider the matter for a while.

When an idea for something new comes to mind, that idea is like a seed. It must not be handled too much. Place it in a quiet place in the earth of your thoughts. Water it with just enough interest. Too much will rot it, and too little will starve it. Give it just enough light and shade, depending on its need for planning. Fertilize it with a little skepticism and humor. Let it show you its needs in its own time. Never rush an idea before its time. With a little care, vision can be nurtured into results that will breed a hardy stock of successes.

Short Meditation:

Ideas are like old fashioned oil lamps. The object is to get the flame burning brightly enough to be of value but low enough to make the fuel last. Interest is a properly burning lamp, but great excitement is only good for a short time.

Meditation on the Eight of Cups 6/28/76

To begin: Pick out a feeling of restraint that you have now. We all have many such feelings all the time. They usually manifest as a kind of tiredness or a nagging little worry about something or someone. There are big feelings of restraint and little ones. Pick one that bothers you a little. It may be something you can't do now or something that you said or didn't say a while ago, or even something you must do soon. Pick out

such a feeling and think about it; not with plans but with an effort at identifying how you feel about it now.

For the second step, imagine yourself surrounded by a gray light, like a warm mist or fog. Through this mist are many rays of light. They are all different colors. Some are bright, and some are almost indistinguishable from the mist. These rays come from outside. They pull at your body in various places and with different tensions.

Find the little ray that connects you to the feeling you thought about at the start of this meditation. Let it become clear to you. Feel its pull. See its direction. When it is clear to you, imagine a hand with a pair of scissors. Let the scissors cut the ray. How do you feel?

Closing meditation.

Go back to the place of the gray mist. See all the many rays that pass between you and the outside. These are the lines of life that connect you with the world. They sometimes pass energy to you and sometimes take it away. Happiness and health consist in cutting a few of the lines that draw your life away and in preserving a few of those that give you life. The art of cutting and sparing is the art of life.

Meditation for the Nine of Cups 7/6/76

This meditation will take off where the last one left us. To start, let your mind wander over the events of the last week. Identify those things which still seem unsettled or cause a little tension. Expand your search to include things that still bother you after weeks, months or years. Just cruise around the shoals of your memory. Become aware of the tensions that have accumulated. Try to localize them as to direction and distance in space from where you are now. Some of them relate to your home. Some to the places where you shop and so on. Take a little time to do this.

Now return to the place of the gray light and the rays of many colors. Feel those differing rays contact the places where the tensions are centered in you and the outside world. Test a few of these rays of force. Do some make you feel weak and some make you feel strong? Cast your mind about easily and without urgency. Get the feel of this web of forces.

Imagine a great hoop of bright steel about you like a frame about a picture. Think again of the rays. Return your mind to the hoop. Let the hoop slowly revolve about you. Its speed increases. It becomes a transparent sphere about you as it whirls rapidly. Some of the rays pass through this shimmering globe; others are cut away. Keep the sphere of ever-moving steel about you for a while. Let a golden light slowly grow within it and about you. The light comes from some of the rays, the ones that make you feel better. You are bathed in a radiant mist of blessed light that heals all wounds and soothes all hurts.

Closing meditation:

We dwell in a great web of life like a spider in her silken home. At times it is necessary to let the dusty remains of past concerns drift away and spin new ones in their place. Think about this often in the week to come. practice this art in the way you best understand it. Of in the place of such a moth. You like light and warmth. All of a sudden you see both. You dive right in and find only a greater darkness. How does this relate to the first part of this meditation? Consider the matter for a while.

When an idea for something new comes to mind, that idea is like a seed.

<http://www.billheidrick.com/works/tarotmed.htm>

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About this capture

1975-76 Tarot Meditations by Bill Heidrick

Compound and simple meditations for the Major Trumps, the Wand Minor Trumps and the Cups Minor Trumps,

as presented in a class series given from late 1975 e.v. through 1976 e.v.

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These meditations may work best with a BOTA (Paul Foster Case)

or Rider Pack (Waite) Tarot Deck.

MEDITATIONS FOR THE MAJOR TRUMPS

Fool Meditation:

9/30/75 e.v. Adapted from "Understanding the Tarot", column six, by Bill Heidrick. First published in Gnostica

The Fool embodies whirling wind blowing between worlds.

The Fool is pure existence, without substance or form.

This spirit falls into the abyss of mortality.

This spirit becomes all that is, seems locked into form.

Yet this one being rises freely back to the silence of formlessness.

The wandering Fool is like a spinning dust-devil that

comes from no visible place, assumes a cloud of

matter and then vanishes back into the unknown.

All other Tarot cards are images frozen in time of the whirling Fool that is beyond time.

When the Fool rules the world, he is the Emperor.

When the Fool sits alone in thought, she is the High Priestess.

When the Fool is terror and explosion, -- that is the Tower.

All are bound in the oneness of the Fool.

The Fool is bound by no-thing.

Magician Meditation:

10/6/75 e.v. Adapted from "Understanding the Tarot", column seven, by Bill Heidrick.
First published in Gnostica.

Before becoming the Magician, the Fool is a breeze blowing
in light gusts everywhere in space.

When the Fool becomes the Magician, the breeze becomes
a whirlwind of concentrated force.

When glazed, absent-minded eyes become suddenly bright and
hawk-like, the Magician awakens.

Look at the picture on the Magician card. Imagine yourself as the magician. Your right
hand rises to receive a ray of warm and brilliant light. The light travels through you,
influenced by your mind. Power issues from your left hand and the world is molded in
the image of your thoughts.

Imagine yourself alone in a vast place. You cannot see the walls or the ceiling. Air stirs
about you in soft, random touches. Inside your body, near the navel, a great force
dwells. Your mind is clear, with a golden light about your head. The light reaches down
and sends out a wave of force, like a great curved and shapeless arm from the center
near your navel. The arm of force catches the air about you. Winds begin to blow about
you in circular motion. Feel the whirling vortex of power strong about you. Below you a
light dimly shines. It brightens. Beneath you in the light is a great hall lined with many
doors. The doors open and close at your bidding. One door attracts your attention more
than the others. Let the door open. See what is beyond it.

High Priestess Meditation:

10/13/75 e.v.

The Fool is a soft breeze blowing everywhere in space.

The Magician is a mighty whirlwind reaching from earth to sky.

The High Priestess is the quiet within the wind, the peaceful eye
within the storm.

She dwells in a place where the air stirs not and even thoughts
are quiet.

This vestal is a child become almost a woman. Her days of
protection and trust are with her yet. With her also is the
first bloom of the mysteries of the Moon, the mysteries of
later spring turning to summer in her body.

Look at the picture on the High Priestess card. See the priestess. Let your eyes meet
hers. Her eyes flicker and then still. They look deeply into yours. In your heart a
question grows. It slowly rises to clarity. The Priestess waits to answer it.

Close your eyes to the outside world. Let the blue and white of the little goddess
shimmer before your mind. From your heart a need has reached out. From the temple
of the Priestess a soft answer comes. The answer is not in words, for the need

surpasses words. Let the soft blue and white of the goddess dissolve in silver moonlight. In the radiance find meaning.

Empress Meditation:

10/20/75 e.v.

The Empress is a soft breeze issuing from the calm of the High Priestess.

She is the light of the sun vitalizing growing things.

She is the dance of inspiration; her touch is the life of the world.

When pain burns and fear threatens, the Mother Empress balms and protects.

Look at the picture on the Empress card. Let your eyes see the bright sky of the morning. Listen to the sound of falling water. Feel the softness of the wind that stirs tall trees in rustling imitation of a waterfall. Feel the solid coolness of stone beneath you. Enjoy the warm garden of the Empress.

Close your eyes but hold the images and feelings of the Empress card close about you. You are in a great forest of ancient trees. It's the kind of place people sometimes fear to enter, yet you are at home. The air is refreshing. There are sounds of leaves brushing leaves, of water flowing, of branches moving at the caress of the cool and fragrant air. A great Tree is close to you. From the Tree a presence seems to grow. There is a vast invisible being dwelling in the tree. A breeze moves past the Tree to stir your hair.

Mother blesses you.

Emperor Meditation:

10/27/75 e.v.

The Empress gives birth to forms and ideas.

The Emperor shapes and chooses.

Thoughts of Empress sing around the Emperor like wind around a great stone.

Wind shapes stone and stone gives voice to wind.

A soft and slender hand is gently held by a rough and battered hand.

Look at the picture of the Emperor. Let your eyes see the river and the mountain. Feel a wind blowing coldly about you. It refreshes, the waking wind of the morning. Close your eyes.

Imagine yourself on a hike in the high mountains. Sit upon a rock in a windy place. The air stirs your hair. It feels cool and good. In your right hand is a wooden staff -- shining golden in the sunlight. In your left hand is a juicy red apple -- it will take away your thirst with a sweet, cool crunch.

In your wanderings you have found a cave. It is a place of cool shadows. A clear stream runs out of it. There is room to pass into the cave beside the water. You enter. Walk far into the cave beside the water. You have reached a grotto where ripples of light dance

over the walls in blue, green and silver. Rest there in a patch of Sunlight. Sunlight? Look up to see a golden radiance streaming down from an opening in the grey rock that covers the grotto. If you wish, climb out of the cave through the window of light.

Meditation for the Hierophant:

11/3/75e.v.

In the crudely shaped world of the Emperor's dominions,
song is heard.

Once the winds of thought sent dust clouds flying across a land
half formed.

Now shapes appear and voices call.

The fiery air has burned earth to clay and shaped the clay.

The world has added features to its planes and hills.

Echoes of the inner mind have fashioned words in the outer places.

Open your eyes and look at the picture on the card. Imagine yourself before a magical teacher. Prepare to receive knowledge of great mysteries.

To enter the circle of the Hierophant's teachings, grow inwardly quiet and listen until the earth speaks your thoughts. At first this speaking is only an echo from the Emperor's dominion; in time the mind asks questions which the world answers. The inner and the outer join further when the world asks and the mind answers. This dance of recognition and communion sets the mind and world singing a duet of evolving discovery --- the teachings of the Hierophant make outer world and inner mind one being and one knowing.

You are tired. Many experiences and visions are behind you. You stand before a group of people. No thought comes to your lips. No idea waits to be spoken. Yet you must speak. You are expected to teach. Open your mouth. Say: "This is ..." words form in your mind. Your lips echo them. Thoughts you never had before flow through you to bring light into those before you. You have the best seat at the lecture.

Meditation for the Lovers Trump:

11/11/75 e.v.

You have been lonely.

In places where others embrace warmly, you have felt the cold.

At times another person's eyes have met your own. Yet the
glance was not trusting. There was no sharing of life.

From the dark a soft touch comes. Warmth radiates an aura
like the scent of a rose.

A blessing upon two minds that are as one. A joy in loving and being
loved.

Look at the card of the Lovers. The man is as a flame that knows only light and passion. The woman is the bright taste of sweet fruit on a spring day. The Angel is their union. Close your eyes and fantasize.

This will reach inside and beyond, to a lover not of the earth. Let the things of this world be at peace. Obligations of the day, hour and year are satisfied. Say these things aloud or in your mind as you wish. Let the images that accompany them rest in your mind -- or see what your mind gives you.

(10). I have not done anything wrongly or incompletely.

Imagine a clean house or an orderly place.

(9). I have not dreamed in fear or imagined in shame.

Warmth spreads through you.

(8). I have not planned anything harmful.

A golden light fills you.

(7). I have not desired to hurt anyone.

The golden light spreads about you.

(6). I have not turned away a friend.

Happiness fills you.

(5). I have not feared.

A presence comes near you.

(4). I have not closed.

A golden veil shimmers before you.

You may pass beyond it to the beloved.

Zain

Hay

Resh

When you wish, return to this place.

Meditation for the Chariot Trump:

11/17/75 e.v.

Remember the last time you were in a fast, exciting ride.

Perhaps it was a sports car, a boat, even a roller coaster or other amusement ride.

The wind rushes past your hair.

The Scenery flashes past.

Turns and accelerations thrill your body.

Laughter and shouts of joy are all about you.

Open your eyes and look at the Chariot card. This is a figure in a parade. It's the time of Mardi Grass and the streets are filled with strange sights. People in outlandish costumes are dancing. Devils and angels revel. Sphinxes prance and dragons belch crape paper flames. The night bursts open with fire in the sky.

In a cold, dark room, warm cloths grand soft dreams. A bright fire on the hearth sends flickering heat about the room. Dawn draws the sunlight to form warm patches on the floor. A cat purrs, a bird sings and music fills the room.

You rise up and discard the garments of the night.

A warm bath is followed by a good breakfast. The day has begun.

Set aside the comforts of home. Prepare to face the eyes of strangers. All is right in your world.

Outside soft clouds move across the sky. People smile and wave. Your heart is glad.
Happiness fills you.
This day you are going to live well!
Strength Meditation:
11/24/75 e.v.

The Chariot is a moving hollow place, and Strength grows inside.
Strength is natural energy and power.
The heart beats, sending blood of life coursing through
serpentine channels.
Food passes through the body by a great winding passage.
Might answers need. Arms and legs shake not.
Mind follows twists and turns of hidden knowledge.

Look at the two cards of the Magician and Strength. Compare them in your mind.
The Magician stands tall and firm in his garden. Lo, a change! The Red Robe falls to the
garden floor. It moves, changes, becomes a Great Red Lion. The roses below entwine
with the serpent and chain the man and the beast. Roses to calm the raging beast.
Lilies change into white, sharp teeth. The Man has become woman as inner humility
makes humble the beast. Jaws of Roses and lilies have closed to open the mouth of
nature.

This one you will mostly do yourselves.
Take a look around you. See where the objects are in the room. See where people are
sitting.
Now, close your eyes. Imagine a great mass of dark golden light near the base of your
spine. Let it move and churn. Let it grow. The light rises to your abdomen and grows a
little brighter.
From the mass of light arms and tentacles of light move slowly outward. Try to feel the
texture and position of things about you in the room through the arms of light.
Meditation for the Hermit:
12/2/75 e.v.

You are in a great round building, shaped like a planetarium.
There is an unbroken dome of concrete overhead. There are
no windows. The place is dark and cool, the air is fresh and
scented with pine and musk.
There is a great park inside the round building. You
wander among giant shadowy trees. The roots of the
Trees are long and spidery. There is a sense of tension
in the air like that just before a thunder storm.
Other people in the park of the giant dark trees become afraid
and leave. You are not afraid and remain. You wait to
discover the meaning of the moment to come in the park of
the Trees of the gods.

Open your eyes and look at the High Priestess Trump. Imagine yourself waiting for something in such a sacred place. Soon you must go into the outer dark to light a spark. Look now at the Trump of the Hermit. You have gone into the darkness of the night. Raise high the lamp of clay with the light of heaven, the Nar Ha-Aritz Ba-Ar Ha-Schmim. With your will, cause the golden radiance of the lamp to slowly force away the darkness.

This is the technique of the ever-moving spark.

Take firm in hand your soul. Sit fixed, not rigid, not relaxed/ Send thoughts about the place. Let one thing be another. Dreams lie. Eyes see. What can you see? Find a fitting lightness -- let it fasten on nothing. Trace letters and swirls and spirals with the divine spark. Let it alight nowhere. Draw near. Rush around. Go past. Fly back. No calmness and no fear. Only swift dartings of the mind and eyes behind closed lids. Following the darting thought. Move quickly with it. Pay no heed to the fantasies that form where it has been. Let your awareness follow only the darting and dancing spark.

Wheel of Fortune Meditation:

12/8/75 e.v.

This will be mostly your own thinking and not much of my talking.

Starting with Spring, imagine the weather of the four season.

Try to put your mind into the state it has for going outside and doing things out of doors in Spring, Summer, Autumn and Winter.

Think of the temperature, the growing things and the length of the day. Try to actually pretend to the point of believing it that you are going outside in Spring, Summer, Autumn and Winter. See how many times you can cycle through all four Seasons in the next two or three minutes.

CAUTION *** CAUTION

Look at the Empress Trump. Even if you are a man, try to imagine yourself sitting as she does in her garden. Imagine yourself in the later months of pregnancy. There is a bulging, warm fullness inside you, below your diaphragm. You reel blissful, sometimes a little uncomfortable, usually a little vague -- like being slightly drunk on a summer day. From time to time something moves inside you and gives you a shocking but not painful poke. Faint and smothered hiccups can be felt rather than heard from inside your belly. Now, holding the image of pregnancy as well as you can, look to the Wheel of Fortune Trump. Concentrate on the Wheel itself. Stare at it without moving your head. Let the color brighten and dim, let the wheel seem to move in your vision.

Slowly bring the sensation of the flashing wheel inside your belly. Close your eyes. Imagine a whirling life inside you glowing with sanguine orange life. Feel it growing brighter. Know that it is an entire life, whole and complete. Let it grow brighter and stronger until you reach the limit of your power. Then let it rise up to your forehead and be born through your mind instead of below. If you can, imagine the contractions, stretching and tensions of natural birth happening up through your body instead of down.

Justice Meditation:

12/16/75 e.v.

For the first part of this meditation, examine the events and activities of your day, today. Start with the time and manner of your getting up in the morning. Continue through breakfast or the lack of it. Take up each action or omission in order through out the morning, at noon, through the afternoon and evening -- right up to now. When you consider each activity think of how it set with you. Did you do what you wanted to do? Where did you do more? Where less? Don't let yourself feel guilty or worry, just try to see the weaknesses and how they might have been made stronger. Let the successes take their rightful place, but don't let them override the recognition of there improvement is needed. Concentrate on actions or inaction. Examine your day for the next three minutes.

Now look at the Emperor Trump and the justice Trump. Let your eye start in the upper left corner of the Emperor card. Look at the same corner of the Justice card. Compare the two part by part, from left to right and from top to bottom like you would read a written page. Look for differences and for similarities.

For the last part of the meditation on Justice, concentrate on your body. Start at your feet. Try to wiggle your toes -- separately if you can. Let your concentration rise slowly up your legs -- try to tense or slightly move each muscle a little. Bring your attention up through the body in the same way. Feel the muscles of your arms, your fingers, your neck, your face. Even the crown of your head. When you have finished this, go back to your toes and retrace the same route, -- but this time relax, let sensation fade from each muscle, let each part be suffused with a warm light. When you are finished, stay relaxed for a little while.

(NB. Pythagorean examination of day -- 1.
Method of analyzing two objects -- 2.
Body awareness exercise followed by -- 3.
Yoga relaxation. Dead man's posture.
Strain followed by atunement)
Hanged Man meditation:
12/23/75 e.v.

In some ways this is the opposite of last week's starting meditation. Instead of going through the events of the day from Morning to now and making decisions about them, reverse the process. Starting with now, go back over the events of the day in reverse. Try to see what led to or caused each variation in your activities. Don't judge yourself, just try to retrace your steps of this day. If you prefer, a good variation is to send your memory back step by step over the events of your life. If you can penetrate far into childhood memories, do so. This process of reverse remembering is sometimes used by people who want to remember previous incarnations. Whichever you want to do, retrace the events of the day from now back to morning or the events of your life from now back as far as you can -- you have three minutes before the next part of the meditation.

Take a moment to compare the two painted cards: Hanged Man and Hierophant. Think of the Hanged Man as an example or instructive story. Think of the Hierophant as one who uses a story to teach something -- a moral, an abstract idea or a practical idea. Now, take an idea that you learned about the hanged Man Trump. Try to get the particular idea clearly in your mind. As soon as it is as clear to you as you think it can be, pretend you are a teacher teaching that idea about the Hanged Man to a room full of people. In your imagination, describe the idea to the people. Take three minutes to do these things.

This last part of the mediation has to do with reasoning by antinomy. The trick is to get one view or opinion clearly in your mind and then replace it by the opposite idea as quickly and as completely as you can. Start with simple things. Close your eyes and picture a white light. Let the white light fill you with happiness. Then picture a blackness, a darkness. Become as happy about the dark as you were about the light. Continue with more complex things. Imagine an object that you like. It could be a vase, a table, a car, a house -- anything like that. Let the fondness you have for that thing grow until it fills you. Then reverse the process. Think of all the negative characteristics you can about that thing until you hate it. Lastly do the same with a person -- better make it someone you won't be seeing for a few days at least. Start by concentrating on all the unpleasant things about that person. Continue freely and guiltlessly finding fault until the person seems thoroughly evil to you. Now reverse the process and home in on the good characteristics. After all, that person isn't so bad. The faults are not that different from your own weaknesses and little failings. As a matter of fact that person is a lot like you. Some of the same things that are hard for you are also hard for others. There are some good qualities too -- keep it up until you love the person you hated a moment ago. Perform reversals of this sort with simple concepts, things and people until you are finished with the meditation.

Meditation for the Death Trump:

12/29/75 e.v.

For the first part of this meditation, think of life as it was lived at some time in the past -- perhaps around the turn of the century. Go through the usual events of your day from rising in the morning to going to bed at night, but no electricity, no frozen foods, no cars, no TV, no radio. Take each thing that you normally do and imagine doing it within the conditions of a century ago. If you are feeling ill, home remedies are the only available thing. If you are cold, warm cloths -- homemade or a wood fire are the ways to warm up. If you must go some place, walk or use a horse. If you want entertainment, visit friends or attend a meeting or game. Do this without considering the modern versions of these things. Do this with a feeling of happiness at having so much. Don't compare the time of your imaginings with this time -- just try to feel as though you were living in a little town or in the country around 1900. Take three minutes for this.

Look at the Trumps of the Lovers and of Death. Each involvement with life is a bright thing. Each love is a harmony. Yet everything must rise, prosper for a time in the sun and then pass back into silence. Every moment of life has its proper end within itself.

Strive to see Love and Death as one thing, not total life followed by the absence of it, but all life. Use images like a letter written and enclosed in an envelope only to be reopened and read. Let these matters occupy your thoughts for a little while.

This is important. It begins as an metaphor. Your life is a string of beads. Each waking day is a bead. Each sleep is a string or chain between beads. The shapes of the beads are sometimes different. Some are round. Some start or end sharply. Some are of wood, some of precious metal with strange designs; some are plastic. Many of the beads of your days are dark and thin. Some are clear and filled with beautiful light. A few are larger than the others. Between the beads of day are the lengths of night -- these also are different. Some are dull thread, others bright with gleaming dreams. At more or less regular points special beads appear -- perhaps every seventh bead is bigger and gathers the light scattered among the rest. Perhaps there are special beads at 365 spaces apart. Let a vision of your life come upon you as a necklace about the throat of a goddess or a strand in the curtain of a god. Beyond the length of the beads of your life there may be other strands and other beads. When the metaphor becomes real enough, you have passed beyond the domain of death and time; and all that you have ever been and will ever be will never pass away. You are an immortal ornament of delight the eye of the Creator.

Meditation on the Temperance Trump:

1/6/76 e.v.

This first part will cover the events of the day again, but in a different way. You can either go systematically through the day from Morning to now or select particular points to concentrate upon. For the next three minutes examine the things you do without much thought. These might include listening to radio or TV, purchasing food or other things, saying hello to people you meet casually or any of the little things of daily life. For each of these "taken-for-granted" activities, consider what part others have had in providing services, establishing customs and so forth. Try to see how you live with the cooperation of people you will never see.

Look at the two Trumps: The Chariot and Temperance. Consider that the meanings of the Temperance Trump start on the Chariot at the winged sun and take in the lower portion of that card. From this beginning compare the symbols on the two cards and consider how their meanings interrelate.

A moral philosopher once said: "I will do nothing that could not be done by everyone." This is a variation on the "Golden Rule" and a basic statement of temperance. Meditate on this, intellectually. Think of how this rule helps in society and how it harms individual freedom. Consider the meaning of "moderation, but only in moderation."

Meditation on the Devil Trump:

1/13/76 e.v.

Once again, consider the events of the day up to now. Or, if you wish, consider the chief events of your life. This time, try to identify the causes for feelings of guilt and for limitations on your behavior that seem to come from within. Ask yourself if there is a true

relationship between what you have done or not done and what would have helped you to a happier and more valuable life. Try to identify those half- unconscious limits that you have set upon yourself. Are there any limits to your feelings that need to be removed? Are there any new limits that need to be set? Consider especially the little things like the food you eat and the way you dress. If you are strong enough, consider also the more difficult questions of faith or the lack of it in yourself and others or matters of duty toward yourself and others. 3 minutes.

Look at the three Trumps: Magician, Strength and Devil. Consider that the Magician is the knowing use of what is symbolized on the Strength Trump. Consider that the Devil is the unconscious use of the powers of Strength. Identify the Woman of Strength with the Magician, and the Lion of Strength with the Devil. After you have pondered this symbolism for a time, take one of the events you examined in the first part of the meditation and try to see the roles played by the Magician, Strength and the Devil in that event of your life.

Above all the changes of the world is a great eye. It looks downward upon a swirling cloud of images without passion. In the world is an eye that gazes to and fro in nervous fashion. All that it sees as beauty seems to fade or break -- it sees with passion. Between the light and the dark is a great eye that sometimes flashes fire and sometimes brims with tears -- yet its vision never dims. Magician knows. Devil imagines. Strength sees life. The eye of the Magician never separates in judgment. The Eye of the Devil never unites in faith. The eye of Strength doubts and trusts with glances like a needle stitching the garment of life.

Meditation on the Tower Trump

1/20/76 e.v.

This time, think back to a time when you were very excited about something or someone. Focus on the emotions of the experience. Fantasize about the exciting experience. Try to get inwardly just as excited now as you were then -- three minutes.

Look at the three Trumps: High Priestess, Hermit and Tower. The simplicity and calm of the High priestess is in the mind of the Hermit. From the strength of the Hermit, this inner mind manifests as a shining light. The Tower is the Hermit's mundane existence. When the light of discovery manifests, material affairs must be changed quickly or the light will fade. Continue meditating on the three Trumps for a time.

Take the experience of excitement that you used for the first part of this meditation and check it against the three Trumps: High Priestess -- Was the mind prepared before the experience, or were there thoughts of doubt and hanging back? Hermit: Was the experience itself a complete thing, or was it interrupted? Tower: Did the experience have a lasting effect or was it merely a distraction? If something went wrong at any of these three points, what would have caused it to be better? The ultimate test is not the pleasure or lack of it that the excitement carried with it, but whether you can reach back to the memory of that excitement and draw benefit.

Meditation on the Star Trump:

1/27/76 e.v.

To begin, take inventory of all the little things that you do differently from other people. Consider matters of clothing, interests in crafts and education, the way you relate to friends, strangers and disliked people. Think also of your health and the things that give you pleasure or pain. Try to form an image of yourself as you might appear to others. Build up an image of your unique personality.

Look at the three Tarot Trumps, Empress, Wheel of Fortune and Star. Let the Empress be the inside you, the totality of your beliefs, emotions and knowledge resting in the inclosed garden of your mind. Let the Wheel of Fortune be your changing moods and inner vital cycles. Let the Wheel of Fortune also be the changing opportunities and energies that surround you in the physical and social world. As for the Star, let it be the outer manifestation of your own particular Empress. -- meditate on these things.

Try to see your own star. Let your mind pass over and through all the members of your body in search of the meaning of the word "I." Seek behind your face, in your heart and everywhere for this darting point of vital individuality. Then let your search pass into the things that fill your mind, seek there for "I." Do not use reason to pick and choose what is and is not the star. Let the feeling of life guide your quest for the divine spark that draws the picture of you on the stream of time.

Meditation on the Moon Trump:

2/2/76 e.v.

Take a moment to remember a time when you seriously planned something for yourself. It should have been a semester of education, a marriage, a party, a change of address or anything like that. Mentally go back to the plan. Send your thoughts over the same path that you followed then. Build up the original plan as it was before being put into practice. When you have done that, search your memory for the actual event. What changes did you have to make in your original plan to put it into practice? How did events influence the matter? Compare point by point the differences and similarities between your abstract plan and the actual attempt.

Look at the three Trumps: Emperor, Justice and Moon. The Emperor plans, the Justice goddess mediates between plan and application. The Moon is the actual process of doing what is planned. Try to feel the desire to mentally organize things when you look at the Emperor. Try to feel pressures and prodding from the physical world when you look at the Moon. Let Justice balance these two influences.

The Emperor is a flame that leaps brightly from one perfect world to another. The Moon is a thick water that moves slowly from one world to another. Justice is a gate between the flame and the great sea that blends the fire of imagination with the substantial flow of events in the world of matter. Close your eyes and see flames leaping up in one pan of the balance and water settling in the other. Feel the pan of fire struggle upwards. Feel the pan of water sink downwards. Let your will hold the balance until the fire cools and the water boils -- this is the nature of mind in action with matter.

Meditation on the Sun Trump:
2/10/76 e.v.

Close your eyes. let a warm vision slowly build within. Swirls of soft mist drift about you. There is no fear, only a warm yellow light that slowly brightens overhead. You are a child again playing in the sunlight upon soft green grass. Send back your thoughts to a place of comfort and peace. Let your memory build about you the soft caress of being loved.

Now look at the three Trumps, Hierophant, Hanged Man and Sun. The Hierophant is an old friend from childhood telling a strange tale about the Hanged Man and all the dangers he overcame. You are a child again in the garden of the Sun hearing your favorite fairy tale from your favorite story teller. Let the tale unfold in your imagination.

Now and then we must return to the innocence of childhood. We must set aside cold webs of work and struggle to return to the land beyond the World's edge where dreams are gifts from a loving teacher. In the arms of love all pains vanish. Adventures liven the child within with delightful images of princes, perils and princesses. Beauty sleeps inside an enchanted garden without concern for thorns that slowly hide outer sunlight. Beyond time and care she will awaken in the land of the eternal Sun.

Meditation for the Judgment Trump:
2/16/76 e.v.

Close your eyes. Imagine an icy-blue flame burning somewhere before you. This flame is not as earthly fire. It has no heat. It devours nothing. The light it gives does not illuminate anything on earth. Draw near to the immortal flame. Step inside it. Let it fill you. Let the touch of it cleanse you of all weakness and fear. Your skin feels as though you are in a wonderful shower of tiny sprays that stimulate every part of you. Bask in the living flame for a time.

Look at the three Trumps: Lover, Death and Judgment. The Lovers create the flame of life. Death cleanses the flame of all limitations. Judgment opens the vision of the dweller in the flame to realms beyond all worlds imaginable. Meditate first on love to start the flame. Then sweep away all that dims the flame and is not of the light. Lastly, take a deep breath and let your eyes see without looking at the physical world.

We live in a box formed by our beliefs and those of the people about us and behind us in time. That box has no hold on the inmost part of the soul. With a summoning of great light it is possible to rise above and beyond such limitation and rise on beams of radiance to the endless space of the limitless light that is beyond even the thought of time and the question of death. It is good to do so.

Meditation on the World Trump:
2/23/76 e.v.

(NB. This meditation includes a transcript fragment of the class where it was first offered. You can find the Lesser Pentagram Banishing ritual in Crowley's Magick in Theory and Practice, OTO Newsletter Vol. I, No. 4 or my Magick and Qabalah #1.)

"This is not an easy thing to do, but I think you will find it valuable for divination and other things. What we are about to do is experiment with the time sense, to reverse it if possible. This is a good warming-up exercise for divining with or without the cards. Although I will be using a special warming-up ritual now, the basic technique which comes after is the main thing.

"To start I will be performing the Lesser Pentagram Banishment, a little bit like I did for the Emperor Trump. This time, I want you to follow it yourselves. Listen to what I say as well as chant. Try to eliminate all distraction. Try to clear your mind of the events of the day and any feelings of discomfort or anxiety.

"Before we begin, take a moment to think of a question you want answered about your own future. Get it clearly in your mind. Hold it through the banishment ritual (actually any method you can use to relax is just a good; this ritual is just an example for group use today).

"Use the next few minutes to select the question you want answered -- you will answer it yourself, but not yet. Now, select and concentrate on your question.

(At this point the Lesser Pentagram Banishment ritual was done with extemporaneous chant. The chant included a suggestion on clearing the mind. The ritual was also chanted, not the loud version. Visualizations were described during the chant insertions in the ritual to assist the listeners. Light paths were described during the Qabalistic Cross portions. Glowing pentagrams during the use of the four Names to the quarters. Pillars of elemental colored light with the Archangels and a sort of gyroscopic effect in the center of the ritual with the elemental pillars bending to touch above and below. The gyroscopic part came after describing how the white ring of light appeared connecting the four pentagrams through the arcs of the pillars. The whole visualization tumbles on three perpendicular axes simultaneously. This means three colored hoops spinning on each other's central axes where the axes intersect the hoops. The tumbling hoops describe a sphere about the person performing the ritual. Difficult, but worth the effort.

"Ok, take just a couple of seconds to concentrate on your question again.

"Ready? Here's the time reversal technique:

1. Imagine a grey light behind you. Use your visual memory to fill the grey space with details of the PAST that relate to your question. Concentrate on it. Let emotional contacts from the past liven up the vision in the grey space.

2. Now, pull your attention forward into the space around your body. Imagine a white light surrounding you. Dimly feel the grey space of the past behind you. The white space about you is the present. It's where you are now. It's what the question means to you now. Let yourself feel the tension of wanting to know the answer to your question, the question that grew from the grey past behind you. The question that burns in the white light of now.

3. Before you is a great darkness. It is like a wall of black cloud. With great effort you try to see the answer to your question in the dark unknown of the future before you.

4. Hold for a moment the image of the grey past behind you with its emotions remembered, the white light about you with its tension to know the answer, the trembling darkness of the unknown future before you.

5. With an effort of will, force the grey are to move toward you from behind. At the same time force the dark area to move toward you from in front. Let the grey and the black pass into the white. Let the black pass through you into the behind space. Let the gray pass through you into the before space. SEE AHEAD! Remember what will happen. Remember the answer to the question you will ask in the past that is the present and the future all in one. NOW!

MEDITATIONS FOR THE WAND MINOR TRUMPS

by Bill Heidrick

Drawn in part from the work of Isaac Luria

Meditation for the Ace of Wands:

3/1/76 e.v.

This is a Qabalistic way of seeing the creation of the universe and the beginning of all things. In it light is spoken of as though light were the essence of the Creator. This is necessary so that the human mind have something to fasten on, not because light or any other perceivable thing is truly the essence of the Most High.

Let your mind calm itself. Send away all the cares of the day, dispatch all your concerns from their inmost places. Relax even the feelings of self and ego a little. For this is the place where such things had not yet come into being.

Close your eyes and let a vision of warm and featureless light come upon you. In all directions there is a soft glow of brilliant light. Even the idea of direction is meaningless, for only the limitless light exists. Hold that for a bit.

Within the vastness of the limitless light there is a sense of glowing. This is not separate but it is tangible. Light is about you like a thickness in the air. Soft and clam, bright and warm.

Within the light a feeling of imminence grows. There is no change yet, but you feel that a change must occur. The light is featureless but it is about to move.

Within you builds a feeling that something must be changed. It is not enough to be in a place of perfect limitless light. There must be difference. There must be a place within the infinite different from all else yet still of the infinite.

The limitless light changes. Far off there is no change, the light extends away in featureless brilliance. Within you the light gathers to a greater brilliance, near about you the light dims. At the center of your being the light forms a brilliant smooth point of radiance while all the nearby light seems to flow in toward the center.

When the point is firmly glowing within, there is an established darkness about you. Far off there is a great and distant shore of light, as bright as it was before the beginning of the universe.

Thus is the universe begun, a point of self and being concentrated in the center, about the point a great expanse of outside and something else. Far away, a great sphere of light that is that is as true as the point within and as limitless as the beginning. This is the circle with a point inside, the symbol of the invisible sun, of Keter on the Tree of Life and the greatest mortal image that is reflected down through myriads of worlds as the Ace of Wands.

A parallel in human thought:

When we are fully involved in doing, working and resting, it is as though there is no boundary between the world and the self. The trees bend their leaves to the same breeze that blows throughout all the world and moves the hair upon the head. This is the moment before creation. When something disturbs our reverie, consciousness pulls back from oneness with the world and hides behind the eyes. Then the world with its people, places and things is outside and the self is inside. Somewhere beyond what we see there is a knowing that all the world is one place, and we are one with it forever. Yet those things about us are separate seeming and perhaps even dangerous to the precious spark of ego that hides like a bright point behind the eyes.

A parallel in the world:

Look about you. Take in the sights of this place. See the many books (or whatever else there is in large number about the place). They are all books. Their number can be counted. Yet they are all different from one another. Their covers keep them from being one vast and undifferentiated book. Even when two copies of the same book are here, they are not truly identical; some stain of a page, some speck of dust on a cover makes each one different from all the rest. One among these books has been touched or read by you last. It is closest to you. It is the point where you contact this world of books. All the others are alien, more or less, compared to that one book. Yet all the books are but dim shadows of the great and invisible Torah, the Book of Books that never yet has fully entered this world.

The understanding and the wisdom of such things is the essence of the Ace of Wands and of Keter on the Tree of Life in Atziluth. Let the circle with the point at its center be the symbol of this.

Meditation for the Two of Wands:

3/7/76 e.v.

Let yourself relax. Return to a peaceful state. Let the image of the meditation of the Ace of Wands come upon you. In the center of your being there is a bright point of pure brilliant light. About you is darkness, featureless darkness. At a great distance from you is a vast and perfect light like the point at your center. This is the form of pure existence, light gathered in a single point from surrounding space with infinite, limitless light beyond. The circle with a point at its center, the sphere of existence with the focus of the existing one at its center. Hold that image about yourself.

From the distant and limitless light above you a single beam of light begins to descend down toward the point of brilliance within you.

The beam becomes a line of light, slowly crossing the darkness toward you. You can see it now, approaching you from above, carrying with it a contact to the limitless light from before the beginning, from the eternity before the point of light that is your particular existence became separate from the vastness of the limitless light.

The line of light touches the point of light and stops its evolution downward.

You were alone in the silence. Now you are linked with the eternal light by a single line of light.

All the essence of all that can ever be is drawn into that line of light from the head of it, the place where it emerges from the limitless light so far away. All that you shall ever know descends to you by that single brilliant chord across the vastness of the silence, the silence that was left behind when the light that it contained drew together into the point of brilliance that is you.

The light of the line from infinity descends no farther. It is a touch of the All Existing that reaches only into you to embrace only you, to establish for you one path from the beginning infinite to the ending infinite that is your particular existence.

This is the image of the great Sephira Chokmah on the Tree of Life and the highest image of the Two of Wands --- A vast sphere beyond which there is endless and undifferentiated light. A point of brilliance at the center of that sphere. A line of the same brilliant light, a radius to the sphere drawn from above to the center point.

Parallel in human thought:

At times we dwell in solitude and see the world as though it was a thing wholly other, a thing apart, not of the self. Yet somewhere beyond that world is the greatness that holds all, the totality of existence that is one with the world and the self. In answer to this need, in consolation of this aloneness, a single awareness sometimes descends from the highest hope in the infinite. This ray of Truth passes through the great void of the outside world, lighting by its passage all the highest things in that world, showing that all the world draws its nourishment from the same root as the self. This line of thought and inspiration, this moment of mystic insight reaches from the infinite to the inside of the self. At the moment of its touching there is no more loneliness. There is enlightenment in the void. And the void is void only by comparison to the light.

Parallel in the world:

Imagine yourself in a room filled with books. You have tried to read them and have failed. They are in a strange language. Their words are unknown to you. Their ideas are closed to you. High up above the other books sits a dictionary. Through its aid you can cast the light of understanding upon the other books and unlock their meaning one by one. The dictionary, like the line of light from the infinite, is not easy to comprehend. Yet it can be studied, it can be learned; and through such study the void of unreadable ideas is peopled with familiar forms.

Meditation for the Three of Wands:

3/15/76 e.v.

Calm yourself. Let the image of the meditation on the Two of Wands form about you. A point of light at your center, darkness all about you. At a great distance in all directions the same light that is concentrated at your center extends away to infinity. Hold that image.

From above, a line of light descends toward the point of light at your center. Let that be the beginning of this meditation. Visualize the line of light as a thin beam reaching down from the luminous infinity far above.

Within the line of light are strange shadows and brighter glowings. Patterns seem to appear and vanish inside it. Some of the patterns illuminate the darkness a little to either side and grant visions of other realities than your own.

From dimly perceived images in the line of light, you form ideas and learn to see the elements of your own world. Below the bright point of light at your center is a vast darkness. Rays of light descend downward in imitation of the line of light. These gleamings are the efforts of your mind to penetrate the darkness. By their means the darkness is rendered less empty. One by one the glimmerings of thought find more and more tangible images in the darkness. The mind extends by stages of evolving awareness the patterns of the line of inspired light. These images grow with understanding, first being very dim, then having rational form, then becoming almost solid and at last having the appearance of matter. This is the way in which we learn about the outside. This is the beginning of discovery of form through exercise of Understanding.

The gradual outward spread of that part of self called form and perception is the function of the Sephira Binah on the Tree of Life and the Activity symbolized in the Three of Wands.

When a new idea comes into the mind by inspiration or more outward instruction, at first that idea lays dormant. In time other abstract expressions of the new idea are seen. Later the new idea becomes a principle by which truth is discovered in the world. The idea becomes a tool, a power to shape and change the details of life. Finally objects come to embody the idea and what came first as a flash of awareness in the mind becomes in its turn a thing of the senses.

Often we learn the meaning of a new word or phrase. Soon after, that word is heard from radio or read in a book or perhaps even uttered by another person. Soon such a new word becomes a part of our thinking. In the end, we say it or write it when we wish to express an opinion.

Meditation for the Four of Wands:

3/22/76 e.v.

Four flames burn between heaven and earth. Four tongues of fire compose the holy name.

Yod is a single radiant light in the darkness of beginning creation. From this light all knowledge radiates.

Hay is a triple flame. One tongue of fire leaps upward. One tongue of fire burns across

the sky. One small tongue of flame dances within the other two like the light in a lantern. Vau is an elongated flame seeking to dart upward. The last Hay is flame within flame, burning forever in the darkness.

When the spirit of the Yod moved to create all things, it first darted three ways and formed the first Hay. This first Hay was like a window filled with too much light. The light grew until it burst open the window and sent sparks of ungraspable truth flashing into the night. The sparks are the stars in the sky and the unexpressed dreams of all who live in the world.

Then the Yod extended itself gently downward. It formed the Vau with its careful light. The scattered sparks were gathered to form the second Hay after the pattern of the first. This second Hay became like a window with a curtain so that it could contain the light without burning the eyes of those who look to it for wisdom. The Vau gently entered the prepared place and illuminated the universe.

When we first discover something new, the light of the discovery often blazes up in ecstasy and impossible hopes. This is like the Yod burning too brightly in the first Hay. Soon the new discovery burns away the new hopes and ecstasy passes into sadness and hopelessness.

In time fragments of the new idea reappear like lesser inspirations. These do not lead to the great ecstasy of the first appearance of the new idea, but they are promising and full of hope in a lesser way.

We become aware of ways to express the fragments of the new idea, ways that are possible and do not lead to the sadness of failure. From such things our life grows slowly and well.

Imagine a person trying to cook rice for the first time. The grains are so small and the pot seems so large. Too much rice is put into the pot. The cooking rice expands and overflows the pot. After cleaning up the mess and recovering from the shock, a little bit of the half cooked rice is taken up and put in a stronger pot. This cooks well.

To try to capture and use all of a thing is to attempt too much. Use what can be used and don't worry about the rest. That is the secret of the Four of Wands and the way of success with learning, inspiration and all mortal labors.

Meditation for the Five of Wands:

3/29/76 e.v.

Imagine a pentagram, a five pointed star about your body. Let one point rise above your head, one point rise out of each shoulder to either side and one point descend from each hip. Imagine the star softly glowing with light. Make it sharp and well defined about you. Work on the image for a bit.

Now, an extra touch. Keep imagining the points of the pentagram as before. Let the points burst into flame: A red flame at your right hip. A blue Flame at your right shoulder. A yellow flame at your left shoulder. A dark and smoky flame at your left hip. The point above your head is a pure white flame. Let the flames dance at these places.

Now, what color is the middle place in the center of your body? Don't settle immediately on one color, but let a little time go by before you decide.

Meditation for the Six of Wands

---- inspired by P.F.Case.

The Cube of Space as Viewed from the West:

Aleph-11 Bet-12 Gimel-13 Dalet-14 Hay-15 Vau-16 Zain-17 Chet-18 Tet-19 Yod-20
Kaf-21 Lamed-22 Mem-23 Nun-24 Samekh-25 Ayin-26 Peh-27 Tzaddi-28 Qof-29
Resh-30 Shin-31 Taw-32

(The numbers refer to the "key scale" used in Crowley's Liber 777)

The first form of the ritual:

Vibration of the Hebrew Letters with use of colors.

The letters are taken in three traditional groups.

1. Assume a comfortable position, one that need not be changed, facing East if possible. You may either stand or sit, but you should remain in the same position throughout the ritual.
2. Take a deep breath, and expel it completely while saying "Aleph". This should be said slowly, as: "Aaaaaaaa-aaLlllllll- lEeeeeeee-eePhhhhhhhh-hh". In this and each of the following utterances, the letter name should be started with the beginning of the expelling of breath and ended as the breath runs out. Visualize a great column of yellow light rising from the floor and passing up through your body into and beyond the ceiling.
3. Deep breath. Say slowly: "Mem". Visualize a beam of blue light on a level with your heart, coming from the East and going to the West. The beam intersects the yellow column at your heart.
4. Deep breath. Say slowly: "Shin". Visualize a beam of red light on a level with your heart, coming from the North and going through your body to the South. This beam intersects the yellow and the blue at your heart.
5. Deep breath. Say slowly: "Bet". Visualize a vast ceiling of yellow light above your head.
6. Deep breath. Say slowly: "Gimel". Visualize a vast floor of blue light beneath your feet.
7. Deep breath. Say slowly: "Dalet". Visualize a vast wall of green light in the East before you.
8. Deep breath. Say slowly: "Kaph". Visualize a vast wall of violet light in the west behind you.
9. Deep breath. Say slowly: "Peh". Visualize a wall of red light in the North, on your left.
10. Deep breath. Say slowly: "Resh". Visualize a wall of Orange light in the South, on your right.
11. Deep breath. Say slowly: "Taw". Visualize a point in the center of

the intersections of the three columns or rays of yellow, blue and red light. The point has no color. It absorbs all colors. The point may be visualized as black or blue-black (indigo).

12. Deep breath. Say slowly: "Heh". Visualize a column of red light in the Northeast, where the green and red walls intersect.

13. Deep breath. Say slowly: "Vau". Visualize a beam of red- orange light in the Southeast, where the green and orange walls intersect.

14. Deep breath. Say slowly: "Zain". Visualize a beam of orange light running from the North to the South above the Eastern wall, where the yellow ceiling and the green wall intersect.

15. Deep breath. Say slowly: "Chet". Visualize a beam of yellow-orange light running from North to South below the Eastern wall, where the blue floor and the green wall intersect.

16. Deep breath. Say slowly: "Tet". Visualize a yellow beam of light running from East to West above the Northern wall, where the yellow ceiling and the red wall intersect.

17. Deep breath. Say slowly: "Yod". Visualize a yellow-green beam of light running from the East to the West below the northern wall, where the blue floor and the red wall intersect.

18. Deep breath. Say slowly: "Lamed". Visualize a green column of light in the Northwest, where the red and violet walls intersect.

19. Deep breath. Say slowly: "Nun". Visualize a blue-green column of light in the Southwest, where the violet and orange walls intersect.

20. Deep breath. Say slowly: "Samekh". Visualize a beam of blue light running from North to South above the Western wall, where the yellow ceiling and the violet wall intersect.

21. Deep breath. Say slowly: "Ayin". Visualize a beam of blue-violet (Indigo) light running from the North to the South below the Western wall, where the blue floor meets the violet wall.

22. Deep breath. Say slowly: "Tzaddi". Visualize a beam of violet light above the Southern wall, running from East to West, where the yellow ceiling meets the orange wall.

23. Deep breath. Say slowly: "Qof". Visualize a beam of crimson (red-violet) light running from the East to the West below the Southern wall, where the blue floor meets the orange wall.

Second form of ritual --- abbreviated.

Vibration of Hebrew letters with visualization of Tarot images.

The letters are taken in simple order from first to last.

I. Same as # 1 above.

II. Deep breath. Say slowly "Aleph". Visualize the Tarot of the Fool in the Above

to Below position (yellow column of #2 above.).

III. Deep breath. Say slowly "Bet". The Magician. Above.

IV. Deep breath. Say slowly "Gimel". The High Priestess. Below.

V. Deep breath. Say slowly "Dalet". The Empress. East.

VI. Deep breath. Say slowly "Heh". The Emperor (var: Star) Northeast.

VII. Deep breath. Say slowly "Vau". The Hierophant. Southeast.
 VIII. Deep breath. Say slowly "Zain". The Lovers. East- above.
 IX. Deep breath. Say slowly "Chet". The Chariot. East- below.
 X. Deep breath. Say slowly "Tet". Strength. North- above.
 XI. Deep breath. Say slowly "Yod". The Hermit. North- below.
 XII. Deep breath. Say slowly "Kaph". The Wheel of Fortune. West.
 XIII. Deep breath. Say slowly "Lamed". Justice. Northwest.
 XIV. Deep breath. Say slowly "Mem". The Hanged Man. East to West.
 XV. Deep breath. Say slowly "Nun". Death. Southwest.
 XVI. Deep breath. Say slowly "Samekh". Temperance. West- above.
 XVII. Deep breath. Say slowly "Ayin". The Devil. West- below.
 XVIII. Deep breath. Say slowly "Peh". The Tower. North.
 XIX. Deep breath. Say slowly "Tzaddi". The Star (var: Emperor) South- above.
 XX. Deep breath. Say slowly "Qof". The Moon. South- below.
 XXI. Deep breath. Say slowly "Resh". The Sun. South.
 XXII. Deep breath. Say slowly "Shin". Judgment. North to South.
 XXIII. Deep breath. Say slowly "Taw". The World. Central point.

End of Ritual.

The above two forms differ mainly in the order of the letters. The visualizations can be exchanged at will between the two. Other visualizations can and should be employed, especially ones based on the correspondences between the Hebrew letters and the terms of Astrology. The two parts of the Cube of Space Ritual to be preserved at all costs are the speaking or thinking of the names of the Hebrew letters and the visualizations of something in the various locations and directions that form a cube about the master of the ritual. The color visualizations may be easiest to use at first. Try to visualize each part of the cube in relationship to others immediately surrounding. Example: The Yellow Aleph column of lines # 2 and # II passes up through the center of the yellow Bet ceiling of lines # 5 and # III. The more that can be visualized at any one time, the better the ritual.

Bibliography of the Ritual

The cube of Space is described in the Sepher Yetzirah

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Work of the Chariot; 1970. Available with or without the Hebrew.

A modern and more detailed description of the Cube of Space may be found in: The Tarot: A Key to the Wisdom of the Ages, by Paul Foster Case, pages 67-69 and elsewhere. Anyone especially interested in the Cube of Space and in both Tarot and Gematria may find it to their advantage to contact Builders of the Adytum (BOTA), an organization founded on the work of Case. The lessons available through this organization are slowly paced, but they cover much ground.

Meditation for the Seven of Wands:

4/12/76 e.v.

For the first part of this meditation, examine a typical week from Sunday to Saturday. This may be last week or any week. Just try to think of the sorts of things you do and think on a given day.

Say the name of the day of the week and also say the name of the matching color. Try to let the color pervade your mind as you think of the events of that day:

Sunday: Yellow

Monday: Violet

Tuesday: Red

Wednesday: Orange

Thursday: Blue

Friday: Green

Saturday: Blue Black

Now, don't try to think of any particular day or thing or action, just the colors. As you concentrate on a color, let your mind wander and see what else comes into your head. Take up the colors in random order, and try taking some colors together.

For the last part of this meditation, think of something that bothers you, or, if you don't have anything like that on your mind, think of something interesting. Just go over the things in your mind.

Now imagine a great wheel spinning. It is a disk of all the rainbow colors. It spins so fast that you can't see any particular color. It becomes a luminous blur. Try to pick out a color from the blur. What is it? Does it relate to what you were thinking about in some way? Just think of the color for a while and let yourself relax into that color. Are there any changes in the color? Are there any ideas coming into your mind as you meditate on the color?

Meditation for the Eight of Wands:

4/18/76 e.v.

One of the valuable things that can be learned by meditation is number pattern recognition. This meditation will help develop such an ability.

First, here are several things to imagine. Try to see a sharp image made of short lines

of light for each one:

4 --- a cross.

8 --- A cross like a plus sign and one like the letter "X" right on top of it. These form an eight rayed star.

16 --- Now try to imagine what that double cross would look like if it had twice as many rays, sixteen instead of eight.

3 --- Visualize a set of three rays coming out on a center point. If the ends of the rays were connected, a triangle would be formed. Just visualize the rays. Three rays out of one point.

6 --- double the rays again to get a six-rayed star.

9 --- Try to imagine what it would look like with 9 rays.

12 --- imagine two six rayed stars together forming a 12 rayed star.

5 --- imagine a pentagram of rays, turn it into a ten rayed star.

7 --- visualize a seven rayed star. Double the rays to get fourteen.

Now, make some patterns with small coins or other identical objects. See them as being at the tips of rays like those you have just visualized.

(e.g. lay out successive patterns of 3, 4, 5, 7, 12)

Have someone else organize the objects into patterns and cover them with a book, so that you can't see them. When the book is pulled away, see how quickly you can discover how many objects are in each pattern. Try it by looking for patterns of imaginary stars.

Now just drop the objects. Count them by seeing groups.

Meditation for the Nine of Wands:

4/27/76 e.v.

Take a moment to discover something that bothers you. It may be something that you don't like in someone else, or it may be something you want to change in yourself. Just take a moment to find such a thing. Let it be one of those annoyances that hover in the mind and drain the strength of will. Choose something that distracts you. If you can't think of such a thing, look at something here in this room, perhaps your own hands or the light. When something interferes with your thought, that's the thing that bothers you. Now, close your eyes. Imagine you are in a dark room, and the thing that bothers you is a person standing before you. Let that person be looking at you and trying to stare you down. In the darkness between you and the personified annoyance, imagine a golden five pointed star. Let the star be made of golden rays of light. See the personified annoyance through the star as through a lattice. Will that the star push away the annoyance. It will help if you tighten the muscles of your abdomen slightly as you do this. Through the force of your will wish that the person of annoyance fade slowly away. Turn your head aside as though from an uninteresting and bare wall. Whenever the annoyance threatens to return, imagine that same bare and dull wall in the direction of the annoyance.

Meditation for the Ten of Wands:

5/3/76 e.v.

In Qabalah, One is the beginning and Ten is the ending. Yet Ten and One are the same. Keter the One is Malkut the Ten and after another manner Malkut the Ten is Keter the One. This is a very difficult mystery in meditative Qabalah, but we can approach it from several directions without unusual difficulty.

Close your eyes. Imagine a great white light surrounding all things. The light is so bright that all vision is swallowed up in it. Nothing can be distinguished in the light. Very slowly open your eyes. As you do this the inner light lessens, and the outer darkness permits you to see shapes and forms. Do not let your eyes move at all. Just stare at one point on one thing without blinking or moving your eyes. After doing this for a while, things will begin to blur and darken. If you kept this up long enough you would cease to be able to distinguish shapes and forms, and the darkness would begin to fill all. In time that darkness would become lighter, and you would see things not of the outer world. You would gradually return to the place of inner light. One is the light and Ten is the darkness. Yet each is the beginning of the path to the other. Each is the end of the path from the other.

Alternatively, you could look at a light bulb (not too bright!) and then close your eyes. The cycle is similar.

For another approach to this, meditate on the way events follow events. Is not the birth of one from the death of one gone before? All life comes from the nourishment produced from death. Every perfection grows from an imperfection. Every flaw draws forth a virtue.

As an exercise, for the next week see how many things end in the same way they begin. A day starts from bed and ends in bed. A journey starts at the door and ends at the door. Become aware of such things.

MEDITATIONS FOR THE CUP MINOR TRUMPS

by Bill Heidrick

Meditation for the Ace of Cups:

5/10/76 e.v.

For the first part of this meditation, select a fit subject for inspiration. This could be a problem you have with yourself or with others. It could be a specific need like a subject for a painting or a story or something to do tomorrow. It could even be just a simple thing like a new idea to freshen your life for the next few days. For now, focus on that subject. Let a sense of need arise in you for a single inspiration that fills that definite need like water filling a glass or light filling a lamp.

Next step. Hold that need close to you. Let it slip into some part of your consciousness where it can rest but remain ready and watchful. Imagine yourself surrounded by a

pearly gray light like a cool gray morning. About you are solid walls holding off all the cares and distractions of life. Inside your head, just behind your forehead is an open space like a clearing of for on a lonely night road. Gradually a soft light, a cool silver white radiance, comes to fill the space. Hold this for a bit.

Last step. Let the need for inspiration, the definite and distinct need form a shell about the silver white light. This is like the shell about an egg. Inside it inspiration grows like an embryo in liquid thought. It shall grow with or without you attention until suddenly you become aware of its meaning.

Meditation for the Two of Cups:

5/18/89 e.v.

Imagine that you are home. It's an ordinary day. You're just doing what you usually do, a little house work, perhaps reading, watching TV, anything that is part of a normal day. The door bell rings. You go to the door and there is a stranger. He is dressed in a business suit and carries a large brief case. Soon it become obvious that this is a salesman. He goes into his pitch. Continue to imagine this encounter. Try to let the experience flow as it would in an actual situation. The salesman doesn't bluntly ask you if you want his product, he develops repour first and makes the product look incredible. Get into this for a bit.

Now, for the second part of this meditation. I want you to just think of the color pink. Look around and try to see the color pink wherever it is in this room. Don't just look for solid pink colors on the books and things, look for hints and touches of the color in everything. Build up this pinkness until everything seems tinged with the color. Now, look at an ordinary newspaper page with an add on it. Does it appear pink?

Role playing and consciousness mood setting is a form of centering. When you fine yourself involved in a pattern of awareness, regardless of whether it's the pitch of a salesman or something like concentration on a color or anything like that, you are apt to let that pattern dominate other patterns. That's single centering. If you always keep a channel open to another awareness, if you are double centering, you will be able to enjoy the pitch of the salesman without loosing sight of the need you may not have for what he's selling. This is not always easy, but it's valuable to develop the ability.

Meditation for the Three of Cups:

5/15/89 e.v.

For the first part of this meditation, recall a conversation that you had recently with one person. Make sure it was an interesting one, a conversation that had both of you closely involved in what was discussed. Let this conversation grow in your mind. Let yourself return to the patterns of thought that passed through your mind then. Work on this for a time.

For the second part of this meditation, pick a single object in this room. If you wish, take a coin that you may have with you instead. Look closely at the object. If there are words on it, read them. If there is a color on it, let that color pass deeply into your thoughts.

Consider the shape, hardness and nay other qualities of the object you can perceive. Let these things become the substance of your thought. Try to think of the qualities of the object and of nothing else. Do this for a time.

For the last part of this exercise, consider what happened in the first two parts. When two people share thoughts, a third thing is created. This third thing rises in power, driving out other thoughts, opinions and the distractions of the senses. This is a think of power that has a life and a manner of its own. It depends on he cooperation of two people, but it is as real as the wind and the sounds of music.

The same is true of that complex of awareness which arises from contemplation of a thing. Talismans are nothing but objects that summon a separate awareness of a controlled kind in the minds of those who use them. Once the separate and third reality becomes strong enough, the object can be put away and the people can depart. The separate reality lives on in that particular manner that is called spiritual. Only a touch of memory is enough to summon it into the conscious mind.

Closing exercise.

Sit back. Close your eyes and imagine an invisible human being standing just a few feet in front of you. Hold that imagination for a bit. Then relax it and see what is different in your mind.

Meditation for the Four of Cups:

6/1/76 e.v.

Imagine yourself in a dark place. There is no light. All is calm and still.

Slowly a dimness replaces the darkness, soft sounds are heard. The light grows.

The light has grown to a full brilliance. Everywhere is light an the sound of a full symphony. The light is steady and fills you with radiance.

Slowly the light fades and sound diminishes. This is like the first dimness. The light fades almost into darkness.

All is silent darkness as before.

Imagine your home. Try to feel it as a presence. Keep awareness of your presence here, but also visualize your home. Now, look at your right hand. Think of your presence here. Think of your home. Try to lo at the back of your hand, feel your presence here and feel the strength of security from your home all at the same time.

Turn your hand so that you see the palm. Do you feel a sense of glowing or a power in the palm of your hand?

Next time you need a little extra energy in a situation or during a conversation, Visualize something you trust, feel good about. Let the feelings you have in the situation pass into that object of trust and see if you become more calm and more capable.

Closing meditation:

Imagine a dark sky. In the darkness, let the phases of the Moon pass, early crescent,

half, full, diminishing half, late crescent and new moon.

Meditation for the Five of Cups:

6/7/76

First part: Imagine a fire burning. Feel the heat of it, see the light and color of it. Hear it crackle. Now, imagine a stream of water running. Feel the cool moistness of it, see how it carries things about and how it changes its color and shape. Hear the sound of running water. Imagine the wind blowing. Feel its touch on your skin, the blowing of your garments and your hair, see the blue of the sky and the white and gray of clouds. Hear the mournful cry of the Banshee and listen to the whish of the wind. Imagine a stone. Feel the hardness of it, see the color of it and the shape that it has. Watch an ant crawl across it. Smell its earthly musk. Hear the sound of stone sliding across earth.

Second part: Look into yourself and see how you are like the four elements of fire, water, air and earth. How are you like the flame that changes eternally and glows brightly? How are you like water, cool and flowing? How are you like air, pure excitement but never constant? How are you like Earth, firm and unchanging.

Third Part: Imagine a vertical column of rushing air before you. Behind you is a great column of falling water. On your right hand is a tower of fire. On your left hand is a pillar of stone. Hold those images about you. Let a great light spread from above you down and about you. Let it drift like a mist of light among the pillars of the elements.

For a closing meditation: Summon the four elements to your imagination, roaring fire, chuckling water, howling air and grating earth. Let these be in your thoughts all at the same time. Now let them all mingle and dissolve into perfect light.

Meditation for the Six of Cups:

6/14/76 e.v.

Imagine yourself in a strange and busy place. You are not sure what to do. Look around. There is someone who looks to be able to advise you. Ask. The person does not notice you. Take a moment to remember similar situations from your past. Try to identify the exact feeling you had when you tried and failed to get someone's attention.

This time, remember a situation like the one you have just examined. One difference, this time remember a time when you were easily able to attract another person's attention. Try to identify the feeling you had when you succeeded.

There are many situations which require a sort of second sight, a sense of when something is right and when it isn't. Everyone has body feelings. Often a sinking feeling in the breast for failure to come or a slight tension in the back of the neck when success is likely. These feelings are signs of the matching or missing of effort with goal. They are often the same in all situations. Meditate on your own personal signs of success and failure. Learn to identify them and use them to gauge your actions.

Short meditation:

Reach out your hand to something just beyond your reach. What do you feel as you are doing this? Now reach to something you can grasp. What signs do you feel now?

Meditation on the Seven of Cups:

6/22/76 e.v.

First, think back to the last time that you got interested in a new idea and didn't do anything about it. Maybe it was a project of some sort or a change in routine. Try to remember the way you thought about it. How far did that thinking go? Did you spend a lot of time thinking about the best that could come as though it had already happened? Take a little time to meditate on this.

Have you ever watched a moth fly into a flame?

Put yourself in the place of such a moth. You like light and warmth. All of a sudden you see both. You dive right in and find only a greater darkness.

How does this relate to the first part of this meditation? Consider the matter for a while.

When an idea for something new comes to mind, that idea is like a seed. It must not be handled too much. Place it in a quiet place in the earth of your thoughts. Water it with just enough interest. Too much will rot it, and too little will starve it. Give it just enough light and shade, depending on its need for planning. Fertilize it with a little skepticism and humor. Let it show you its needs in its own time. Never rush an idea before its time. With a little care, vision can be nurtured into results that will breed a hardy stock of successes.

Short Meditation:

Ideas are like old fashioned oil lamps. The object is to get the flame burning brightly enough to be of value but low enough to make the fuel last. Interest is a properly burning lamp, but great excitement is only good for a short time.

Meditation on the Eight of Cups:

6/28/76 e.v.

To begin: Pick out a feeling of restraint that you have now. We all have many such feelings all the time. They usually manifest as a kind of tiredness or a nagging little worry about something or someone. There are big feelings of restraint and little ones. Pick one that bothers you a little. It may be something you can't do now or something that you said or didn't say a while ago, or even something you must do soon. Pick out such a feeling and think about it; not with plans but with an effort at identifying how you feel about it now.

For the second step, imagine yourself surrounded by a gray light, like a warm mist or fog. Through this mist are many rays of light. They are all different colors. Some are bright, and some are almost indistinguishable from the mist. These rays come from outside. They pull at your body in various places and with different tensions.

Find the little ray that connects you to the feeling you thought about at the start of this meditation. Let it become clear to you. Feel its pull. See its direction. When it is clear to you, imagine a hand with a pair of scissors. Let the scissors cut the ray. How do you feel?

Closing meditation.

Go back to the place of the gray mist. See all the many rays that pass between you and the outside. These are the lines of life that connect you with the world. They sometimes pass energy to you and sometimes take it away. Happiness and health consist in cutting a few of the lines that draw your life away and in preserving a few of those that give you life. The art of cutting and sparing is the art of life.

Meditation for the Nine of Cups:

7/6/76 e.v.

This meditation will take off where the last one left us. To start, let your mind wander over the events of the last week. Identify those things which still seem unsettled or cause a little tension. Expand your search to include things that still bother you after weeks, months or years. Just cruise around the shoals of your memory. Become aware of the tensions that have accumulated. Try to localize them as to direction and distance in space from where you are now. Some of them relate to your home. Some to the places where you shop and so on. Take a little time to do this.

Now return to the place of the gray light and the rays of many colors. Feel those differing rays contact the places where the tensions are centered in you and the outside world. Test a few of these rays of force. Do some make you feel weak and some make you feel strong? Cast your mind about easily and without urgency. Get the feel of this web of forces.

Imagine a great hoop of bright steel about you like a frame about a picture. Think again of the rays. Return your mind to the hoop. Let the hoop slowly revolve about you. Its speed increases. It becomes a transparent sphere about you as it whirls rapidly. Some of the rays pass through this shimmering globe; others are cut away. Keep the sphere of ever-moving steel about you for a while. Let a golden light slowly grow within it and about you. The light comes from some of the rays, the ones that make you feel better. You are bathed in a radiant mist of blessed light that heals all wounds and soothes all hurts.

Closing meditation:

We dwell in a great web of life like a spider in her silken home. At times it is necessary to let the dusty remains of past concerns drift away and spin new ones in their place. Think about this often in the week to come. practice this art in the way you best understand it.

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THE SEPHER YETZIRAH
The Book of Creation
by Bill Heidrick

An adapted but complete version based on the Kalisch and Akiba-Stenring translations - with adjusted correspondences to conform with the researches of the Order of the Golden Dawn.

Declared in manuscript to be forever in the public domain - June, 1976 e.v.

Adaptation and parenthetical notes.

Adapted to conform to the Golden Dawn correspondences in 1976 e.v. with parenthetical notes by Bill Heidrick from the Kalisch and Stenring translations. This rendering of the S.Y. is made in the public domain as a way of paying dues of another kind. The notes are in curly brackets: {}, and are not part of the original text. The "Sepher Yetzirah" is the ultimate basis of the Golden Dawn system of correspondences embodied in Crowley's "Liber 777".]

The "Sepher Yetzirah" is one of the most important founding works of Qabalah. It was composed probably between the 3rd and 6th centuries of the Christian era and was later attributed to R. Akiba. For more information on the history of this work, see Gershom Scholem's "Kabbalah", Quadrangle/The New York Times Book Co., 1974. Scholem's work is essential for students of Qabalah, but must be taken with considerable skepticism in its conclusions.

(Previously published by serialization 1990 e.v. in "Thelema Lodge Calendar" for 1990, January through August issues.)

THE SEPHER YETZIRAH

The Book of Creation

Chapter One

Section One

Yah, Jehovah of hosts, the living Elohim, King of the Universe, Omnipotent, All-King and Merciful, Supreme and Extolled, Who is Eternal, Sublime and Most -Holy, formed and

created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: Sfor, Sippur and Sapher {Samekh-Peh-Resh, Samekh-Peh -Vau-Resh and Samekh-Peh-Resh: These angelic names mean: Numbers, Letters and Words} which are in Him one and the same. They consist of ten Sephiroth out of nothing and of twenty-two fundamental letters. He divided the twenty-two consonants into three divisions: Three Mothers, fundamental letters or first elements; Seven Double; and Twelve Simple consonants.

Section Two

The ten Sephiroth out of nothing is analogous to that of the ten fingers {and toes} of the human body, five parallel to five, and in the center of which is the covenant with the only One {between the hands this is the tongue. Between the feet this is the circumcised penis or the broken hymen} by the word of the tongue and the rite of Abraham.

Section Three

Ten are the Sephiroth {often translated as "numbers", this word has no English true equivalent} out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand {Chokmah and Binah in the text} this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again {In other words, descend the Tree of Life to learn Ma'aseh Berishit and ascend it to accomplish the goal of Ma'aseh Merkabah.}

Section Four

The Ten Sephiroth out of nothing are infinite in ten ways: The beginning infinite {Kether}; The end infinite {Chokmah}; The good infinite {Binah}; The evil infinite {Chesed}; The height infinite {Geburah}; The depth infinite {Tiphareth}; The East infinite {Netzach}; The West infinite {Hod}; The North infinite {Yesod}; The South infinite {Malkuth} - {These last four are given in a different order in some versions.}, and the only Lord God, the faithful King, rules over all from His holy habitation for ever and ever.

Section Five

The appearance of the Sephiroth out of nothing is like a flash of lightning, being without end, His word is in them, when they go and return; they run by His order like a whirlwind and humble themselves before His throne {The divine names of the lightning bolt are: Eheieh, Yah, Yahweh Elohim, El, Elohim Gibor, Jehovah Elohim Va-Da'at, Jehovah Tzabaoth, Elohim Tzabaoth, Shadi El Chi, Adoni Melekh Ha-Aretz.}

Section Six

The Sephiroth out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the Lord is one and there is not a second one, and before one what will you count {"count" has the

suggestion meaning of "consider a Sephira."}?

Section Seven

Concerning the number ten of the Sephiroth out of nothing, keep your tongue from speaking and your mind from pondering it and if your mouth urges you to speak and your heart to think about it, return {from questioning the number ten of them}! as it reads: "And the living creatures ran and returned," {Ezekiel: I, 14} and upon this {Mystery} was the covenant made.

Section Eight

These are the ten Sephiroth out of nothing:

One; The Spirit of the living God {Ruach Elohim Chiim}, praised and glorified be the name {schem} of Him who lives to all eternity. The articulate word of creative power, the spirit and the word are what we call the holy spirit.

Two; Air emanated from the spirit by which He formed and established twenty-two consonants fundamentally. Three of them are truly fundamental letters, or mothers, seven are double and twelve are simple consonants; hence the spirit is the first one.

Three; Primitive water emanated from the air. He formed and established by it Bohu {the more substantial part of Chaos, or the waters below the upper waters of Genesis} mud and loam, made them like a bed, put them up like a wall, and surrounded them as with a rampart, put coldness upon them and they became dust, as it reads; "He says to the coldness {snow} be thou earth." {Job: XXXVI; 6}

Four; Fire or Aether emanated from the water. He established by it the throne of glory, the Seraphim and Opanim, the holy living creatures and the angels, and of these three He formed His habitation, as it reads "Who made His angels spirits, His ministers a flaming fire." {Psalm CIV, 4} He selected three consonants from the simple ones which are in the hidden secret of three mothers or first elements: Aleph -- Air, Mem -- Water, and Shin -- Aether or Fire. He sealed them with spirit and fastened them to His great name {Schem, which can be spelled Shin-Aleph-Memfinal} and sealed with it six dimensions.

Five; He sealed the height and turned towards above. The seal was Yod-Heh-Vau {through Aleph}

Six; He sealed the depth, and turned toward below. The seal was Heh-Yod-Vau {through Aleph}

Seven; He sealed the East and turned forward. The seal was Vau-Yod-Heh {through Mem}

Eight; He sealed the West and turned backward. The seal was Vau-Heh-Yod {through Mem}

Nine; He sealed the {North} and turned to the {left}. The seal was Heh-Vau-Yod {through Shin}

Ten; He sealed the {South} and turned to the {right}. The seal was Yod-Vau-Heh {through Shin}

{Extended note: The letters of the six seals are in different order in different versions of the manuscripts. There is also confusion about the order of South and North, right and left. The latter problem may depend on the divinity having right and left sides opposite to the human right and left. The former problem follows from the latter. Also, the oral tradition that ascribes the passage of the seals through the three Mother letters depends on numbers 2 through 4 of this section.}

Section Nine

These are the ten spheres of existence out of nothing. From the spirit of the living God emanated air, from the air, water, from the water, fire or aether, from the aether, the height and the depth, the East and the West, the North and the South.

{Extended Note: This is not a simple system of a single emanation. The Hindu theory of the three Gunas is closer to this than the Neoplatonic theory. Here we have a primary emanation from the three abstract qualities of numbers, letters and words (Sec. 1). The ten sephiroth are emanated in more than three spatial dimensions and interact with the letters via a complex relationship to the three Mother letters. Even the relationship of the three Mother letters to the other letters and to the ten sephiroth is not simple but compound. The higher form of the Mothers has the sequence Aleph then Mem then Shin. From Shin this sequence replicates in a lower form. As we will see in the next chapter, these three Mother letters then take a different order to produce yet a still lower form of the Tree of the Ten Sephiroth. The turning point is described in section eight through permutation of the letters of the name Yah -- as foretold in the first section of this chapter. The order of the three Mother letters given in this chapter is that of the "Cube of Space". The order of these Mother letters given in the next chapter defines a different kind of universe, that of the "Schem" or G.'. D.'. Tree of Life. These two universes (and others hinted at in this first chapter) are considered to be "one above the other" in the sense of abstraction being above the concrete.}

Chapter Two

Section One

There are twenty-two letters fundamentally. Three of them are the first elements, true fundamentals or mothers, seven are double and twelve are simple consonants. The

three fundamental letters Aleph-Mem-Shin have as their basis the balance. In one scale is the merit and in the other the fault, which are placed in equilibrium by the tongue {This is shown in the Egyptian Book of the Dead as the Weighing of the Soul of the Dead and the Testing of the Balance by Thoth, the god of letters}. The three fundamental letters, Aleph, Mem, Shin, signify, as Mem is mute like the water and Shin hissing like the fire, there is Aleph among them, a breath of air which reconciles them. {The sounds of these three letters resemble the characteristic sounds of their elements: Mem is like the rolling of waves, Shin is Like the hissing of flames and Aleph is like the blowing of the wind.}

Section Two

These are the twenty-two letters which form the foundation {Yod-Samekh-Vau -Dalet, the name later applied to the ninth Sephira, is the word used here in the text.}, after having been appointed and established. He combined, weighed {assigned values} and exchanged them, and formed by them all beings which are in existence, and all these which will be formed in all time to come.

Section Three

He established twenty-two letters fundamentally by the voice, formed by the breath of air and fixed them on five places in the human mouth, namely: One at the throat {guttural sounds}, Aleph, Hay, Chet, Ayin. Two at the palate {palatal sounds}, Gimel, Yod, Kaf, Qof. Three, at the tongue {lingual sounds}, Dalet, Tet, Lamed, Nun, Taw. Four, at the teeth {dental sounds}, Zain, Shin, Samekh, Resh, Tzaddi. Five, at the lips {labial sounds}, Bet, Vau, Mem, Peh.

Section Four

He fixed the twenty-two Letters of foundation on the sphere like a wall with 231 gates, and turned the spheres forward and backward. For an illustration may serve the three letters, Gemel, Nun, Ayin. There is nothing better than joy {spelled Ayin-Nun-Gemel in Hebrew} and nothing worse than sorrow or plague {spelled Nun-Gemel-Ayin, in Hebrew. Thus various combinations of the same letters in this language can produce opposite meanings. This is a part of the mysticism of the letters, and also a part of the nature of Hebrew root word formations}

{Here is one traditional way of presenting the 231:

AB AG AD AH AV AZ ACh AT AY AK AL AM AN AS Aa'a AP ATz AQ AR ASH ATH
 BG BD BH BV BZ BCh BT BY BK BL BM BN BS Ba'a BP BTz BQ BR BSh BTh
 GD GH GV GZ GCh GT GY GK GL GM GN GS Ga'a GP GTz GQ GR GSh GTh
 DH DV DZ DCh DT DY DK DL DM DN DS Da'a DP DTz DQ DR DSh DTh
 HV HZ HCh HT HY HK HL HM HN HS Ha'a HP HTz HQ HR HSh HTh
 VZ VCh VT VY VK VL VM VN VS Va'a VP VTz VQ VR VSh VTh
 ZCh ZT ZY ZK ZL ZM ZN ZS Za'a ZP ZTz ZQ ZR ZSh ZTh

ChT ChY ChK ChL ChM ChN ChS Cha'a ChP ChTz ChQ ChR ChSh ChTh
 TY TK TL TM TN TS Ta'a TP TTz TQ TR TSh TTh
 YK YL YM YN YS Ya'a YP YTz YQ YR YSh YTh
 KL KM KN KS Ka'a KP KTz KQ KR KSh KTh
 LM LN LS La'a LP LTz LQ LR LSh LTh
 MN MS Ma'a MP MTz MQ MR MSh MTh
 NS Na'a NP NTz NQ NR NSh NTh
 Sa'a SP STz SQ SR SSh STh
 a'aP a'aTz a'aQ a'aR a'aSh a'aTh
 PTz PQ PR PSh PTh
 TzQ TzR TzSh TzTh
 QR QSh QTh
 RSh RTh
 ShTh }

Section Five

But how was it done? He combined, weighed and exchanged: the Aleph with all the other letters in succession, and all the others again with Aleph; Bet with all, and all again with Bet; and so the whole series of Letters {was paired off in very possible way}. Hence it follows that there are 231 formations, and that every creature and every word emanated from one name.

{Extended Note: There are only 231 ways to combine the 22 Hebrew letters into different pairs. The one name is Schem, composed of the three Mother letters Shin, Aleph, and Mem, which provide the basis for all sounds. Schem is the Hebrew word for "Name" especially "Name of the divinity." Schem is usually spelled Shin-Mem, but Aleph can be added to the middle of the word without making a difference in its pronunciation.}

Section Six

He created a reality out of nothing, called the non-existing into existence and shaped colossal pillars from intangible air. This has been shown by the example of combining the letter Aleph with all the other letters, and all the other letters with Aleph. {Of the three Mother Letters, Aleph is the most basic. It's number value is One; and Aleph is the breath of sound carrying air that is necessary to pronounce any and all of the other letters. Thus, the gates of Aleph, the combinations formed between Aleph and all the remaining 21 letters produce the actual sounds of the letters of the Hebrew Alphabet. The pairs or gates with Aleph ARE the spoken Hebrew letters.} He predetermined, and by speaking created every creature and every word by one name. For a sign of this may serve the twenty-two elementary substances {Alphabet letters} by the primitive substance of Aleph.

Chapter Three

Section One

The three first elements, Aleph Mem Shin, are typified by a balance, in one scale the merit and in the other the fault, which are placed in equilibrium by the tongue. These three mothers, Aleph Mem Shin, are a great, wonderful and unknown mystery, and are sealed by six rings, or elementary circles, namely: air, water, and fire emanated from them, which gave birth again to some offspring {These rings are the ways of ordering three letters, as: Aleph-Mem-Shin, male; Shin-Mem-Aleph, female; Shin-Aleph-Mem, male; Mem-Aleph-Shin, female; Mem-Shin -Aleph, male; Aleph-Shin-Mem, female}

Section Two

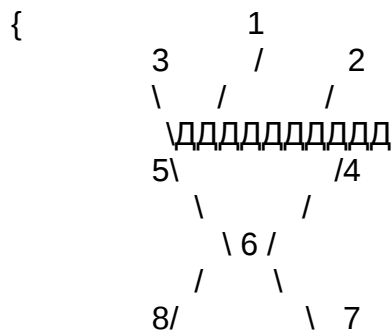
God appointed and established the three mothers; combined, weighed and exchanged them, and formed by them three mothers Mem Aleph Shin in the world {the six directions: Above, East and South are probably Male in this tradition. Below, West and North are probably Female in this tradition -- this is the key to the seals of the directions.}, in the year {The six warm months are female two by two while the six cold months are male two by two} and in man, male and female {Here the first rings apply to childhood, the third and fourth to adulthood and the last rings to age}.

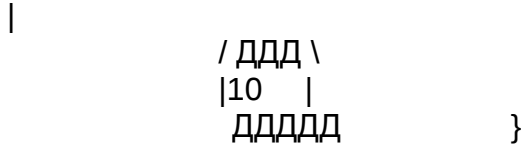
Section Three

The three mothers Aleph-Mem-Shin in the world are: air, water and fire. Heaven was created from fire or ether {"heaven" or "schemim" starts with the letter Shin in Hebrew}; the earth {comprising sea above land -- "Mem" is both the name of Mem and the Hebrew word for sea} from the elementary water; and the atmospheric air from the elementary air, or spirit, which establishes the balance among them.

Section Four

The three mothers Aleph-Mem-Shin produce in the year heat, coldness and moistness. Heat was created from fire, coldness from water, and moistness from air which equalizes them {fire + water = steam or moist air: Shin + Mem = Aleph, in this particular mystical sense}.





Section Five

The three mothers Aleph-Mem-Shin produce in man, male and female, breast, body and head. The head was created from fire {Shin, on the Tree of Life. The upper three Sephiroth are the three prongs of the letter Shin, while the base of the letter forms the Abyss, Aleph-Bet-Dalet-Heh.}, the (belly) from water {Mem, on the Tree of Life. The upper stroke of this letter is the Sephira Yesod -- which is spelled with Yod as its first letter in Hebrew -- and the body of this letter Mem is the Sephira Malkuth -- the Hebrew word "Malkuth" starts with the letter "Mem". In other words, Mem forms the two lowest Sephiroth.}, and the (breast in man, male and female {Aleph, on the Tree of Life forms the middle five Sephiroth by its upper two points, its lower two points and the intersection in the middle of the letter Aleph}) --> (Note: The text of Section Five is corrupt. It has here been "corrected" by comparison to sections six, seven and eight as well as an application of the "theory of cyclic permutation" from the modern mathematics of Group Theory.)

Section Six

First Division. He let the letter Aleph predominate in primitive air, crowned it {made it the top letter of the column in the middle of the Tree of Life. Descending the Tree of Life, the order of the three letters is Aleph, Mem and Shin (male) in Kether, Tiphereth and Yesod. The female order, Shin, Mem and Aleph is encountered by rising up the middle pillar of the Tree and thereby reversing this order.}, combining one with the other and formed by them the air in the world, moistness in the year, and the breast in man, male and female: in male by Aleph-Mem-Shin and in female by Shin-Mem-Aleph {Text corrected by Group Theory -- see note on Section Five. Note also that the breast is the place of the lungs.}

Section Seven

Second Division. He let the letter Mem predominate in primitive water, and crowned it, combined one with the other {made Mem the top letter of the column of Mercy on the right side of the Tree of Life. The order of the three letters is Mem, Shin and Aleph in the Sephiroth Chokmah, Chesed and Netzach {a male ring} going down, and the opposite order {female ring going up. This symbolically makes the pillar of Mercy Male as viewed from the bottom and female as viewed from the top -- there is another way of considering it predominantly male -- by application of the letters of the name Jehovah or Yahweh to the Tree.}, and formed by them the earth {with water over land} coldness in the year, and the belly in male and female; in male by Mem-Shin-Aleph, in female by Aleph-Mem -Shin. {Note that the belly in the human body holds most of the free water of the body.}

Section Eight

Third Division. He let the letter Shin predominate in primitive fire, crowned it, combined one with the other {made Shin the top of the column of severity on the Tree of Life. The order of these three letters is Shin, Aleph, Mem in the Sephiroth Binah, Geburah and Hod going down (Male ring) and Mem, Aleph, Shin going up (Female ring). This makes the pillar of Severity, the left column of the Tree of Life, Male when viewed from the top and Female when viewed from the bottom. By the method of placing Tetragrammaton on the Tree of Life this column is considered predominantly Female}, and formed by them, heaven in the world, heat in the year, and the head of male and female {As a Hebrew word, the name of the letter Shin means "tooth"; and of course the teeth are to be found in the head}.

Chapter Four

Section One

The seven double letters, Bet Gemel Dalet Koph Peh Resh Taw with a duplicity of pronunciation, aspirated {with a strong outward breath} and unaspirated {without a strong outward breath. These two modes of pronunciation are represented by the presence or absence of a dot in some forms of written and printed Hebrew, the dot or point being called Dagash and placed in the center of the letter} serve as a model of softness and hardness, strength and weakness

{At the time of the writing of the "Sepher Yetzirah" these seven letters were pronounced each in two ways: with outrush of air or with inward sound. They are models for opposite qualities and for the seven planets with their benign and malignant effects. Modern scholars differ as to which of the Hebrew letters originally had this double quality of pronunciation, Mordell holds that a form of Hebrew much older than the writing of the "Yetzirah" had a different usage of this double pronunciation. He has accordingly attempted to reconstruct a "more ancient" version of the "Yetzirah" {See Bibliography}. Modern Hebrew dialects retain a few of these double pronunciations and add new ones.}

Section Two

Seven double letters, Bet Gemel Dalet Koph Peh Resh Taw shall, as it were symbolize Life, Peace, Wisdom, Wealth, Beauty, Fruitfulness and Dominion {Note: this is the list according to the researches of the G.'. D.'. The qualities are those listed in the "Sepher Yetzirah", but the order of the list is different. The same is true for associations to the seven planets -- for a comparison of the several orderings for these seven Double Letters which are to be found in the different versions of the "Yetzirah", see the Stenring translation noted in the Bibliography}.

Section Three

Seven double letters serve to signify the antithesis to which human life is exposed. The antithesis of Life is Death; of Peace, Strife or War; of Wisdom, Folly; of Wealth, Poverty; of Beauty, Ugliness; of Fruitfulness, Sterility or Childlessness; and of Dominion, Dependence or Slavery.

Section Four

The seven double consonants are analogous to the six dimensions: height and depth {Bet for Above, Gemel for Below}, East and West {Dalet for East, Koph for West}, North and South {Peh for North, Resh for South} and the holy temple that stands in the center {Taw}, which carries them all.

Section Five

The double consonants are seven, Bet Gemel Dalet Koph Peh Resh Taw and not six, they are seven and not eight; reflect upon this fact, inquire about it, and make it so evident, that the Creator be acknowledged to be on His throne again.

{Although this particular statement is often taken as a slap against the speculations of the Gnostics, who were very much at the peak of their activity at the time in which the "Sepher Yetzirah" was written, there are other meanings. If the seven double letters are assigned to the lower seven Sephiroth of the Tree of Life, this may be an injunction to study the fifty gates of understanding; which are the meditations of each of the lower Sephiroth taken as containing divisions corresponding to all the lower seven Sephiroth -- seven times seven or forty-nine plus one, the fiftieth, to refer to the throne of the three higher Sephiroth. Alternately, this may be an injunction to meditate on the spatial or other configurations of these letters as a means of attaining a vision of the letter Taw as the throne of the Creator.}.

Section Six

The seven double consonants, fundamentally, having been designed and established, combined, weighed, and changed by God, He formed by them: seven planets in the world, seven days in the year, seven gates, openings of the senses, in man male and female.

Section Seven

The seven planets in the world are: Saturn {Taw}, Jupiter {Koph}, Mars {Peh}, Sun {Resh}, Venus {Dalet}, Mercury {Bet}, Moon {Gemel}. Seven days in the year are the seven days of the week {Sunday, Resh; Monday Gemel; Tuesday, Peh; Wednesday, Bet; Thursday, Koph; Friday, Dalet; and Saturday, Taw}; seven gates in man, male and female are: two eyes, two ears, two nostrils and the mouth

{These applications of the planets to the double letters are the most highly corrupted

matter in existing manuscripts of the "Sepher Yetzirah", as is noted further below. No definitive text exists in this matter. The attribution to the seven gates in man, male and female might be as follows: right eye, Bet; left eye, Gemel; right nostril, Peh; left nostril, Resh; right ear, Dalet; left ear, Koph; mouth, Taw. Although this seems reasonable, no certainty is claimed; the allocation suggested here to the human gates is merely plausible. The allocation to the planets is that used by the G.'. D.'. and by the older Thelemic Orders. This allocation to the gates is offered as one alternative to that below.

Section Eight

First Division. He let the letter Bet predominate in Life, crowned it, combined one with the other and formed by them: Mercury in the world, the Fourth day in the year, and the right eye in man, male and female {Contrary to the G.'. D.'. interpretation used here, the more reliable texts say: Moon, First Day and right eye}.

Section Nine

Second Division. He let the letter Gemel predominate in Peace, crowned it, combined one with the other, and formed by them: the Moon in the world, the Second day in the year and right ear in man, male and female.

{There are various associations of the seven gates of the senses to different things. The whole matter is the subject of a tract in the "Sepher Zohar" "The Book of Concealed Mystery" -- this tract may be found in Mather's "Kabbalah Unveiled" and in Luzzatto's "General Principles of the Kabbalah". Neither of these two books provide an exact solution to the allocation of the seven double letters, but they provide material from which the problem may be attacked. The more reliable texts here assign: Mars, Second day and right ear.}

Section Ten

Third Division. He let the letter Dalet predominate in Wisdom, crowned it, combined one with the other, and formed by them: Venus in the world, the sixth day in the year, the right nostril in man, male and female.

{The word translated there as "Man" is actually "Nepesh", the name of the "animal soul" or that which animates the body during life. This word is used in all statements like this one throughout the "Yetzirah" in the Hebrew text. Later mystical traditions ascribe the Nepesh soul to be the ghostly spirit that lingers after death in some cases while higher souls are said to ascend to better places. The more reliable texts here assign: Sun, Third day and right nostril.}

Section Eleven

Fourth Division. He let the letter Koph predominate in Wealth, crowned it, combined one with the other, and formed by them: Jupiter in the world, the Fifth day in the year, and

the left eye in man, male and female {The more reliable texts here assign: Venus, Fourth day, left eye}.

Section Twelve

Fifth Division. He let the letter Peh predominate in Beauty, crowned it, combined one with the other, and formed by them: Mars in the world, the Third day in the year, and the left ear in man, male and female. {The more reliable texts say: Mercury, Fifth day, left ear}.

Section Thirteen

Sixth Division. He let the letter Resh predominate in Fruitfulness, crowned it, combined one with the other, and formed by them: The Sun in the world, the First day in the year, and the left nostril in man, male and female. {The more reliable texts say: Saturn, Sixth day and left nostril.}

Section Fourteen

Seventh Division. He let the letter Taw predominate in Dominion, crowned it, combined one with the other, and formed by them Saturn in the world, the Seventh day in the year, and the mouth of man, male and female. {The more reliable texts say: Jupiter, Seventh day and mouth.}

Section Fifteen

By the seven double consonants, Bet-Gemel-Dalet-Koph-Peh-Resh-Taw were also designed seven worlds {The lower seven Sephiroth}, seven Heavens {Not the same as the lower seven Sephiroth. The seven Heavens combine certain Sephiroth. They are: Malkut-Yesod, Tipheret; Hod; Netzach; Geburah; Chesed; Da'at-Binah; Chokmah; Keter, -- These are also not to be confused with the seven body centers or Chakras which are variously made to combine to the Sephiroth, most especially in this order: Malkut; Yesod; Hod-Netzach; Tipheret; Geburah-Chesed; Binah-Chokmah; Keter. This latter correspondence is an artificial one, for it breaks down at the Vishuddah, where a complex interaction involves several groups of Sephiroth, including Da'ath, in succession.} seven lands, seven seas, seven rivers, seven deserts, seven days in a week, seven weeks from Passover to Pentecost, there is a cycle, of seven years (widely used in Astrology under various names; e.g. the Saturn Return or Lunation Cycle about 28 years from birth. This country (U.S.A.) has laws based on the seven-fold cycle: legal age at 21, the President must be 35 or older}, the seventh is the release year {In the U.S.A. legal records and statutory limits on some crimes are retained for seven years}, and after seven release years is Jubilee {Fiftieth anniversary is still considered significant in our traditions}. Hence, God loves the number seven under the whole heaven {The theory of seven rays that is popular with Theosophists is based on this seven business. M. Blavatsky probably was greatly influenced by this source, as she was by the "Zohar" in her forgery of the "Seven Stanzas from the Book of Dzyan."}

Section Sixteen

Two stones build two houses {There are only two ways to combine two different letters}, three stones build six houses {the "six rings" of three different letters exhaust the possibilities for three different objects taken three at a time}, four build 24 houses, five build 120 houses, six build 720 houses and seven build 5,040. From thence further go and reckon what the mouth cannot express and the ear cannot hear. {This section outlines the power of combinations of magical powers of the letters and generally spaces out. The manuscripts here prove their corruption through various different errors in the numbers cited. The lost original probably had the combinatorial values correctly stated, as they are given in this edition).

Chapter Five

Section One

The twelve simple letters HB:Heh, Vau, Zain, Chet, Tet, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi & Qof symbolize, as it were, the organs of sight, hearing, smell, speech, digestion or swallowing, touch or coition, work, walking, anger, mirth, thinking or meditation, sleep* {The Golden Dawn changed these qualities around quite a bit in disregard of a relatively uniform version in the manuscripts of the SEPHER YETZIRAH. In the following sections, the Golden Dawn term will be given first and then a version from the Kalisch translation: e.g. "Golden Dawn term (Kalisch term)".}

Section Two

The twelve simple consonants HB:Heh, Vau, Zain, Chet, Tet, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi & Qof symbolize also twelve oblique points {The Order of the Golden Dawn says, in order: North East, HB:Heh ; South East, HB:Vau ; East Above, HB:Zain ; East Below, HB:Chet ; North Above, HB:Tet ; North Below, HB:Yod ; North West, HB:Lamed ; South West, HB:Nun ; West Above, HB:Samekh ; West Below, HB:Ayin ; South Above, HB:Tzaddi ; and South Below, HB:Qof. The Kalish translation gives in the same order for the letters: East Height, North East, East Depth, South Height, South East, South Depth, West Height, South West, West Depth, North Height, North West, North Depth.}. They grew wider and wider to all eternity, and these are the boundaries of the world. {In the Golden Dawn theory, as developed by Paul Foster Case, the posthumous founder of B.O.T.A., these 12 directions are the locations of the twelve edges of the "Cube of Space" which has for faces the first six double letters. Some Qabalistic studies attempt to define a diamond shape in three dimensions. In any event, this section is possibly the origin of the Masonic Temple of Solomon, which fills the universe through its duplication -- like three-dimensional tiles fitting together.}

Section Three

The twelve simple letters HB:Heh, Vau, Zain, Chet, Tet, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi & Qof fundamentally, having been designed, established, combined, weighed and exchanged by Him, He performed by them: twelve constellations in the world, twelve months in the year, and twelve organs in the human body, male and female.

Section Four

The twelve constellations in the world are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius Capricorn Aquarius and Pisces. The twelve {Hebrew} months of the year are: Nisan {the seventh month}, Iyar, Sivan, Tamus, Ab, Elul, Tishri, Mavcheshvan {also called Chesvan} Kislev, Tebet, Shebat and Adar. The twelve organs of the human body are: two hands two feet, two kidneys, gall, small intestines, liver, esophagus, stomach and milt (either the spleen or reproductive organs. Both systems have been often confused in Theosophical writings and ancient sources. The degree of absurdity involved in this relationship is incredible. This presumes a "rape" ethos in the culture, owing to the association of violence to the spleen and sex to the genitals.}

Section Five

First Division. God let the letter HB:Heh predominate in Sight {K.T. is Speech}, crowned it, combined one with the other and formed by them: Aries in the world, the month Nisan in the Year, and the right foot of the human body, male and female.

Section Six

Second Division. He let the letter HB:Vau predominate in Hearing {K.T. is Thinking}, crowned it combined one with the other, and formed by them: Taurus in the world, the month Iyar in the year and the right kidney of the human body, male and female.

Section Seven

Third Division. He let the letter HB:Zain predominate in Smell {K.T. is Walking}, crowned it, combined one with the other, and formed by them: Gemini in the world, the month Sivan in the year, and the left foot of the human body, male and female.

Section Eight

First Division. He let the letter HB:Chet predominate in Speech {K.T. gives Seeing}, crowned it, combined one with the other, and formed by them: Cancer in the world, the month Tamus in the year, and the right hand of the human body, male and female.

Section Nine

Second Division. He let the letter HB:Tet predominate in Digestion or Swallowing {K.T. gives Hearing}, crowned it, combined one with the other, and formed by them: Leo in

the world, the month Ab in the year, and the left kidney of the human body, male and female.

Section Ten

Third Division. He let the letter HB:Yod predominate in Touch or Coition {K.T. gives Working}, crowned it, combined one with the other, and formed by them Virgo in the world, the month Elul in the year, and the left hand of the human body, male and female.

Section Eleven

First Division. He let the letter HB:Lamed predominate in Work {K.T. says Coition}, crowned it, combined one with the other, and formed by them: Libra in the world, the month Tishri in the year, and the gall of the human body, male and female.

Section Twelve

Second Division. He let the letter HB:Nun predominate in Motion or Walking {K.T. says Smelling}, crowned it, combined one with the other, and formed by them: Scorpio in the world, the month Marcheshvan in the year, and the small intestines of the human body, male and female.

Section Thirteen

Third Division. He let the letter HB:Samekh predominate in Anger {K.T. says Sleep}, crowned it, combined one with the other, and formed by them: Sagittarius in the world, the month Kislev in the year, and the stomach of the human body, male and female.

Section Fourteen

First Division. He let the letter HB:Ayin predominate in Laughter {K.T. assigns Anger}, crowned it, combined one with the other, and formed by them: Capricorn in the world, the month Teves in the year, and the liver in the human body, male and female.

Section Fifteen

Second Division. He let the letter HB:Tzaddi predominate in Meditation or Thinking {K.T. assigns Swallowing}, crowned it, combined one with the other, and formed by them: Aquarius in the world, the month Schwat in the year, and the esophagus of the human body, male and female.

Section Six

Third Division, He let the letter HB:Qof predominate in Sleep {K.T. assigns Laughing}, crowned it, combined one with the other, and formed by them: Pisces in the world, the

month Adar in the year, and the milt of the human body, male and female.

He made them as a conflict, drew them up like a wall; and set one against the other as in warfare.

{This last point is explained by the observation that these twelve letters symbolize processes in human behavior that can interfere with each other. Some further points must now be made regarding the assignments of qualities and body parts to these twelve simple letters. In the Golden Dawn Tradition, many things are subordinated to the Astrological symbolism. This was true in the case of the Double letters, where one of several natural methods of assignment in the "Yetzirah" was passed over to provide a better match between the Double Letters and the planets to work with Tarot Trumps. The other methods do not work as well with the G.'. D.'. Tarot-Astrological system, and they are therefore excluded from "Liber 777". This should not make the student think that the primary method used there excludes the several systems proposed here. It is best to begin with a simple system. The serious student then must examine the other systems to determine the information contained in each of them. In the case of these Twelve Simple Letters, this is even more the case. The Golden Dawn -- "Liber 777" system has shifted the twelve qualities of the simple letters to make them match the usual qualities of the Astrological signs. The "Yetzirah" has set up an entirely new parallel system through these qualities which deserves its own study. The same is true of the body organs mentioned here. In the Golden Dawn system, these associations are omitted entirely. The usual associations to the Zodiac signs are assumed in place of these associations in the "Yetzirah" to body organs. It is suggested that these associations have a particular meaning of their own, and that the serious student will in time find it useful to study that system. By all means, begin with the simpler approach given in "Liber 777" and in the various works derived from the Order of the Golden Dawn. When comfortable with that approach, consider these other systems. It is the work of the advanced student of the mysteries to make these apparently diverse systems function well together -- even if the war of the simple letters is the only manner in which it may be done.

Always remember that the ideas presented in the "Yetzirah" are like words in their effect. The object is to first learn the simple uses of these ideas, and then to discover the uses of these ideas that are like circumlocutions, figures of speech and allegories. By that means, one can obtain the conversation of the Angels.}

Chapter Six

Section One

These are the three mothers or the first elements Aleph, Mem, and Shin, from which emanated three progenitors: primitive air, water and fire, and from which emanated as their offspring three progenitors and their offspring, namely: the seven planets and their hosts, and the twelve oblique points.

{The production of the double and single letters from the mother letters is like the interaction of the mother letters in the six rings: Example; Beth is like Aleph combined with Shin, HB:Gemel = HB:Aleph + HB:Mem, HB:Dalet = HB:Shin + HB:Mem, HB:Koph = HB:Bet + HB:Lamed, HB:Peh = HB:Bet + HB:Dalet, HB:Resh = HB:Dalet + HB:Gemel, HB:Taw = HB:Aleph + HB:Shin + HB:Mem = HB:Bet + HB:Gemel + HB:Dalet = HB:Koph + HB:Peh + HB:Resh, HB:Heh = HB:Aleph + HB:Koph, HB:Vau = HB:Aleph + HB:Peh, HB:Zain = HB:Aleph + HB:Resh, HB:Chet = HB:Aleph + HB:Taw, HB:Tet = HB:Shin + HB:Koph, HB:Yod = HB:Shin + HB:Peh, HB:Lamed = HB:Shin + HB:Resh, HB:Nun = HB:Shin + HB:Taw, HB:Samekh = HB:Mem + HB:Koph, HB:Ayin = HB:Mem + HB:Peh, HB:Tzaddi = HB:Mem + HB:Resh, HB:Qof = HB:Mem + HB:Taw -- this is obtained from the symbolic meaning of the letters and the dictionary meanings of the words they can be made to form. It is not simply related to the sounds of the letters or to their number values, although a complex relationship does exist through gematria. This theoretical example of the interrelationship of the letters is taken with permission from "Brief Meanings of the Hebrew Letters" by Bill Heidrick, copyright 1974 e.v.}

Section Two

To confirm this there are faithful witnesses; the world, year and man, the twelve, the Equipoise {Fire, Water and Air in balance}, the heptade {seven-fold nature of things}, which He regulates like the Dragon {Tali or the constellation Draco with its head and tail now taken in the simplified modern Astrology as the nodes of the Moon} sphere {the Hebrew word here is Galgal. It has the meaning of "machinery like turning wheels which drives the universe} and the heart {besides all this argument, it feels right}.

Section Three

The first elements Aleph, Mem and Shin are air, water and fire; the fire is above, the water below, and a breath of air establishes the balance among them. For an illustration may serve, that the fire carries the water, is the phonetic character of HB:Mem which is mute and HB:Shin is hissing like fire, there is HB:Aleph among them, a breath of air which places them in equilibrium.

Section Four

Dragon {Tali} is in the world like a king upon his throne, the sphere is in the year like a king in the empire, and the heart is in the human body like a king in war. {Thus the three mother letters are like Draco, the seven double letters are like the regular motions of the planets and the twelve single letters are like the easily upset functions of the body.}

Section Five

Elohim has also set the one over against the other; the good against the evil, and the evil against the good {here "good" is the Hebrew word "tob" which is the seal of creation used in Genesis and "evil" is "Ra" the name used by the Egyptians for the god of the sun -- a competitor of Jehovah}; the good proceeds from the good, and the evil from the

evil; the good purifies the bad, and the bad the good; the good is preserved for the good, and the evil for the bad ones {The Qabalistic ideas of good and evil are very different from those of modern society. Avoid a moral interpretation here. In simple terms, "good" = "our side" and "evil" = "anything against us." The Qabalistic ideas are more complex than that, and they involve concepts much like those met in law courts.}.

Section Six

There are three of which every one of them stands by itself; one is in the affirmative, the other in the negative and one equalizes them {The three mother letters are viewed as plaintiff, defendant and judge}.

Section Seven

There are seven of which three are against three and one places them in equilibrium. There are twelve which are all the time at war; three of them produce love, and three hatred, three are animators and three destroyers {Beth vs. Gimel, Dalet vs. Koph, Peh vs. Resh with Taw placing them in equilibrium. As for the twelve which are at war, that matter depends on association to body parts and directions -- it is not clearly defined in the "Sepher Yetzirah", but needs more study.}.

Section Eight

The three that produce love are the heart and the ears; the three that produce hatred are the liver, the gall and the tongue; the three animators are the two nostrils and the milt; and the three destroyers are the mouth and the two openings of the body; and God, the faithful King rules over all from His holy habitation to all eternity. He is one above three, three are above seven, seven are above twelve, and all are linked together. {If the text is not corrupt in Section Eight, we may understand that: Gimel, Peh and either Aleph, Taw or Vau produce love; Lamed, Ayin and perhaps Taw produce hatred; Dalet, Resh and Qof are the animators; Peh and two other Letters are the destroyers. The issue is not clear.}

Section Nine

There are twenty-two letters by which the I AM {HB:Aleph-Nun-Yod-Heh}, Yah {HB:Yod-Heh}, He of the Hosts {HB:Yod-Heh-Vau-Heh Tzaddi-Bet-Aleph-Vau-Taw}, God Almighty {HB:Aleph-Lamed Shin-Dalet-Yod}, He Who Creates the Eiohim {HB:Yod-Heh-Vau-Heh Aleph-Lamed-Heh-Yod-Memfinal}, designed, formed and created by three Sepharim, His whole world, and formed by them creatures and all those that will be formed in time to come.

Section Ten

When the Patriarch Abraham comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful investigations and profound inquiries, pondered

upon it and succeeded in contemplations, the Lord of the Universe appeared to him, called him his friend, made with him a covenant between the ten fingers of his hands, which is the covenant of the tongue, and the covenant between the ten toes of his feet, which is the covenant of circumcision, and said of him: "Before I formed thee in the belly I knew thee." {Jer.l.5}

THUS ENDS

HB:Samekh-Peh-Resh Yod-Tzaddi-Yod-Resh-Heh

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Stenring, Knut; first published in 1923, later editions exist. Compares several texts, includes "32 intelligences addition."

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taken from Kircher's 17th century "Oedipus Aegyptiacus" with little regard for accuracy.

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Studies:

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Uses a linguistic approach. Many of the theories are of value, but the author is too loose with the text.

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Manuscripts of the "Yetzirah" abound, mostly in Hebrew. There is an early English translation of the "Yetzirah" among the MSS in the collection of the Percy family (Dukes of Northumberland) at Alnwick Castle. The latter may have been acquired through the influence of John Dee, tutor to the Percy's in the 16th century. See A.C.L.S. British Manuscripts Project, Alnwick 123, Reel 0 41, for a microfilm copy of this MS -- Available through major University Libraries..

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About this capture
Sepher Yetzirah

[Adapted to conform to the Golden Dawn correspondences in 1976 e.v. with parenthetical notes by Bill Heidrick from the Kalisch and Stenring translations. This rendering of the S.Y. is made in the public domain as a way of paying dues of another kind. The notes are in curly brackets: {}, and are not part of the original text. The Sepher Yetzirah is the ultimate basis of the Golden Dawn system of correspondences embodied in Crowley's Liber 777.]

The Sepher Yetzirah is one of the most important founding works of Qabalah. It was composed probably between the 3rd and 6th centuries of the Christian era and was later attributed to R. Akiba. For more information on the history of this work, see Gershom Scholem's Kabbalah, Quadrangle/The New York Times Book Co., 1974. Scholem's work is essential for students of Qabalah, but must be taken with considerable skepticism in its conclusions.

THE SEPHER YETZIRAH

The Book of Creation

Chapter One. Section One.

Yah, Jehovah of hosts, the living Elohim, King of the Universe, Omnipotent, All-King and Merciful, Supreme and Extolled, Who is Eternal, Sublime and Most-Holy, formed and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: Sfor, Sippur and Sapher {Samekh-Peh-Resh, Samekh-Peh-Vau-Resh and Samekh-Peh-Resh: These angelic names mean: Numbers, Letters and Words} which are in Him one and the same. They consist of ten Sephiroth out of nothing and of twenty-two fundamental letters. He divided the twenty-two consonants into three divisions: Three Mothers, fundamental letters or first elements; Seven Double; and Twelve Simple consonants.

Section Two.

The ten Sephiroth out of nothing is analogous to that of the ten fingers {and toes} of the human body, five parallel to five, and in the center of which is the covenant with the only One {between the hands this is the tongue. Between the feet this is the circumcised penis or the broken hymen} by the word of the tongue and the rite of Abraham.

Section Three.

Ten are the Sephiroth {often translated as "numbers", this word has no English true equivalent} out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand {Chokmah and Binah in the text} this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again

{In other words, descend the Tree of Life to learn Ma'aseh Berishit and ascend it to accomplish the goal of Ma'aseh Merkabah.}

Section Four.

The Ten Sephiroth out of nothing are infinite in ten ways: The beginning infinite {Kether}; The end infinite {Chokmah}; The good infinite {Binah}; The evil infinite {Chesed}; The height infinite {Geburah}; The depth infinite {Tiphareth}; The East infinite {Netzach}; The West infinite {Hod}; The North infinite {Yesod}; The South infinite {Malkuth} - {These last four are given in a different order in some versions.}, and the only Lord God, the faithful King, rules over all from His holy habitation for ever and ever.

Section Five.

The appearance of the Sephiroth out of nothing is like a flash of lightning, being without end, His word is in them, when they go and return; they run by His order like a whirlwind and humble themselves before His throne {The divine names of the lightning bolt are: Eheieh, Yah, Yahweh Elohim, El, Elohim Gibor, Jehovah Elohim Va- Da'at, Jehovah Tzabaoth, Elohim Tzabaoth, Shadi El Chi, Adoni Melekh Ha-Aretz.}

Section Six.

The Sephiroth out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the Lord is one and there is not a second one, and before one what will you count {"count" has the suggestion meaning of "consider a Sephira."}?

Section Seven.

Concerning the number ten of the Sephiroth out of nothing, keep your tongue from speaking and your mind from pondering it and if your mouth urges you to speak and your heart to think about it, return {from questioning the number ten of them}! as it reads: "And the living creatures ran and returned," {Ezekiel: I, 14} and upon this {Mystery} was the covenant made.

Section Eight.

These are the ten Sephiroth out of nothing:

One; The Spirit of the living God {Ruach Elohim Chiim}, praised and glorified be the name {schem} of Him who lives to all eternity. The articulate word of creative power, the spirit and the word are what we call the holy spirit. Two; Air emanated from the spirit by which He formed and established twenty-two consonants fundamentally. Three of them are truly fundamental letters, or mothers, seven are double and twelve are simple consonants; hence the spirit is the first one.

Three; Primitive water emanated from the air. He formed and established by it Bohu {the more substantial part of Chaos, or the waters below the upper waters of Genesis} mud and loam, made them like a bed, put them up like a wall, and surrounded them as with a rampart, put coldness upon them and they became dust, as it reads; "He says to the coldness {snow} be thou earth." {Job: XXXVI; 6}

Four; Fire or Aether emanated from the water. He established by it the throne of glory, the Seraphim and Ophanim, the holy living creatures and the angels, and of these three

He formed His habitation, as it reads "Who made His angels spirits, His ministers a flaming fire." {Psalm CIV, 4} He selected three consonants from the simple ones which are in the hidden secret of three mothers or first elements: Aleph Air, Mem Water, and Shin Aether or Fire. He sealed them with spirit and fastened them to His great name {Schem, which can be spelled Shin-Aleph-Mem-final} and sealed with it six dimensions. Five; He sealed the height and turned towards above. The seal was VauHayYod {through Aleph}

Six; He sealed the depth, and turned toward below. The seal was VauYodHay {through Aleph}

Seven; He sealed the East and turned forward. The seal was HayYodVau {through Mem}

Eight; He sealed the West and turned backward. The seal was YodHayVau {through Mem}

Nine; He sealed the {North} and turned to the {left}. The seal was YodVauHay {through Shin}

Ten; He sealed the {South} and turned to the {right}. The seal was HayVauYod {through Shin}

{Extended note: The letters of the six seals are in different order in different versions of the manuscripts. There is also confusion about the order of South and North, right and left. The latter problem may depend on the divinity having right and left sides opposite to the human right and left. The former problem follows from the latter. Also, the oral tradition that ascribes the passage of the seals through the three Mother letters depends on numbers 2 through 4 of this section.}

Section Nine.

These are the ten spheres of existence out of nothing. From the spirit of the living God emanated air, from the air, water, from the water, fire or aether, from the aether, the height and the depth, the East and the West, the North and the South. {Extended Note: This is not a simple system of a single emanation. The Hindu theory of the three Gunas is closer to this than the Neoplatonic theory. Here we have a primary emanation from the three abstract qualities of numbers, letters and words (Sec. 1). The ten sephiroth are emanated in more than three spatial dimensions and interact with the letters via a complex relationship to the three Mother letters. Even the relationship of the three Mother letters to the other letters and to the ten sephiroth is not simple but compound. The higher form of the Mothers has the sequence Aleph then Mem then Shin. From Shin this sequence replicates in a lower form. As we will see in the next chapter, these three Mother letters then take a different order to produce yet a still lower form of the Tree of the Ten Sephiroth. The turning point is described in section eight through permutation of the letters of the name Yah - as foretold in the first section of this chapter. The order of the three Mother letters given in this chapter is that of the "Cube of Space". The order of these Mother letters given in the next chapter defines a different kind of universe, that of the "Schem" or G D Tree of Life. These two universes (and others hinted at in this first chapter) are considered to be "one above the other" in the sense of abstraction being above the concrete.}

Chapter Two.

Section One.

There are twenty-two letters fundamentally. Three of them are the first elements, true fundamentals or mothers, seven are double and twelve are simple consonants. The three fundamental letters Shin Mem Aleph have as their basis the balance. In one scale is the merit and in the other the fault, which are placed in equilibrium by the tongue {This is shown in the Egyptian Book of the Dead as the Weighing of the Soul of the Dead and the Testing of the Balance by Thoth, the god of letters}. The three fundamental letters, Shin Mem Aleph, signify, as Mem is mute like the water and Shin hissing like the fire, there is Aleph among them, a breath of air which reconciles them. {The sounds of these three letters resemble the characteristic sounds of their elements: Mem is like the rolling of waves, Shin is Like the hissing of flames and Aleph is like the blowing of the wind.}

Section Two.

These are the twenty-two letters which form the foundation {Yesod = Yod-Samekh-Vau-Dalet, the name later applied to the ninth Sephira, is the word used here in the text.}, after having been appointed and established. He combined, weighed {assigned values} and exchanged them, and formed by them all beings which are in existence, and all these which will be formed in all time to come.

Section Three.

He established twenty-two letters fundamentally by the voice, formed by the breath of air and fixed them on five places in the human mouth, namely: One at the throat {guttural sounds}, Aleph Aleph, Hay Hay, Chet Chet, Ayin Ayin. Two at the palate {palatal sounds}, Gimel Gimel, Yod Yod, Kaf Kaf, Qof Qof. Three, at the tongue {lingual sounds}, Dalet Dalet, Tet Tet, Lamed Lamed, Nun Nun, Taw Taw. Four, at the teeth {dental sounds}, Zain Zain, Shin Shin, Samekh Samekh, Resh Resh, Tzaddi Tzaddi. Five, at the lips {labial sounds}, Bet Bet, Vau Vau, Mem Mem, Peh Peh.

Section Four.

He fixed the twenty-two Letters of foundation on the sphere like a wall with 231 gates, and turned the spheres forward and backward. For an illustration may serve the three letters, Gimel, Nun, Ayin. There is nothing better than joy {spelled Ayin-Nun-Gimel in Hebrew} and nothing worse than sorrow or plague {spelled Nun-Gimel-Ayin, in Hebrew}. Thus various combinations of the same letters in this language can produce opposite meanings. This is a part of the mysticism of the letters, and also a part of the nature of Hebrew root word formations}

Section Five.

But how was it done? He combined, weighed and exchanged: the Aleph with all the other letters in succession, and all the others again with Aleph; Bet with all, and all again with Bet; and so the whole series of Letters {was paired off in very possible way}. Hence it follows that there are 231 formations, and that every creature and every word emanated from one name. {Extended Note: There are only 231 ways to combine the 22 Hebrew letters into different pairs. The one name is Schem, composed of the three

Mother letters Shin, Aleph, and Mem, which provide the basis for all sounds. Schem is the Hebrew word for "Name" especially "Name of the divinity." Schem is usually spelled Shin-Mem, but Aleph can be added to the middle of the word without making a difference in its pronunciation.}

Section Six.

He created a reality out of nothing, called the non-existing into existence and shaped colossal pillars from intangible air. This has been shown by the example of combining the letter Aleph with all the other letters, and all the other letters with Aleph. {Of the three Mother Letters, Aleph is the most basic. It's number value is One; and Aleph is the breath of sound carrying air that is necessary to pronounce any and all of the other letters. Thus, the gates of Aleph, the combinations formed between Aleph and all the remaining 21 letters produce the actual sounds of the letters of the Hebrew Alphabet. The pairs or gates with Aleph ARE the spoken Hebrew letters.} He predetermined, and by speaking created every creature and every word by one name. For a sign of this may serve the twenty-two elementary substances {Alphabet letters} by the primitive substance of Aleph.

Chapter Three.

Section One.

The three first elements, ShinMemAleph, are typified by a balance, in one scale the merit and in the other the fault, which are placed in equilibrium by the tongue. These three mothers, ShinMemAleph, are a great, wonderful and unknown mystery, and are sealed by six rings, or elementary circles, namely: air, water, and fire emanated from them, which gave birth again to some offspring {These rings are the ways of ordering three letters, as: ShinMemAleph, male; AlephMemShin, female; MemAlephShin, male; ShinAlephMem, female; AlephShinMem, male; MemShinAleph, female}

Section Two.

God appointed and established the three mothers; combined, weighed and exchanged them, and formed by them three mothers Shin Aleph Mem in the world {the six directions: Above, East and South are probably Male in this tradition. Below, West and North are probably Female in this tradition - this is the key to the seals of the directions.}, in the year {The six warm months are female two by two while the six cold months are male two by two} and in man, male and female {Here the first rings apply to childhood, the third and fourth to adulthood and the last rings to age}.

Section Three.

The three mothers ShinMemAleph in the world are: air, water and fire. Heaven was created from fire or ether {"heaven" or "schemim" starts with the letter Shin in Hebrew}; the earth {comprising sea above land - "Mem" is both the name of Mem and the Hebrew word for sea} from the elementary water; and the atmospheric air from the elementary air, or spirit, which establishes the balance among them.

Section Four.

The three mothers ShinMemAleph produce in the year heat, coldness and moistness. Heat was created from fire, coldness from water, and moistness from air which equalizes them {fire + water = steam or moist air: Shin + Mem = Aleph, in this particular mystical sense}.

Section Five.

The three mothers ShinMemAleph produce in man, male and female, breast, body and head. The head was created from fire {Shin, on the Tree of Life. The upper three Sephiroth are the three prongs of the letter Shin, while the base of the letter forms the Abyss, Aleph-Bet-Dalet-Hay.}, the (belly) from water {Mem, on the Tree of Life. The upper stroke of this letter is the Sephira Yesod - which is spelled with Yod as its first letter in Hebrew - and the body of this letter Mem is the Sephira Malkuth - the Hebrew word "Malkuth" starts with the letter "Mem". In other words, Mem forms the two lowest Sephiroth.}, and the (breast in man, male and female {Aleph, on the Tree of Life forms the middle five Sephiroth by its upper two points, its lower two points and the intersection in the middle of the letter Aleph}) ->{Note: The text of Section Five is corrupt. It has here been "corrected" by comparison to sections six, seven and eight as well as an application of the "theory of cyclic permutation" from the modern mathematics of Group Theory.}

Section Six.

First Division. He let the letter Aleph Aleph predominate in primitive air, crowned it {made it the top letter of the column in the middle of the Tree of Life. Descending the Tree of Life, the order of the three letters is Aleph, Mem and Shin (male) in Kether, Tiphereth and Yesod. The female order, Shin, Mem and Aleph is encountered by rising up the middle pillar of the Tree and thereby reversing this order.}, combining one with the other and formed by them the air in the world, moistness in the year, and the breast in man, male and female: in male by ShinMemAleph and in female by AlephMemShin {Text corrected by Group Theory - see note on Section Five. Note also that the breast is the place of the lungs.}

Section Seven.

Second Division. He let the letter Mem predominate in primitive water, and crowned it, combined one with the other {made Mem the top letter of the column of Mercy on the right side of the Tree of Life. The order of the three letters is Mem, Shin and Aleph in the Sephiroth Chokmah, Chesed and Netzach {a male ring} going down, and the opposite order {female ring} going up. This symbolically makes the pillar of Mercy Male as viewed from the bottom and female as viewed from the top - there is another way of considering it predominantly male - by application of the letters of the name Jehovah or Yahweh to the Tree.}, and formed by them the earth {with water over land} coldness in the year, and the belly in male and female; in male by AlephShinMem, in female by ShinMemAleph. {Note that the belly in the human body holds most of the free water of the body.}

Section Eight.

Third Division. He let the letter Shin Shin predominate in primitive fire, crowned it,

combined one with the other {made Shin the top of the column of severity on the Tree of Life. The order of these three letters is Shin, Aleph, Mem in the Sephiroth Binah, Geburah and Hod going down (Male ring) and Mem, Aleph, Shin going up (Female ring). This makes the pillar of Severity, the left column of the Tree of Life, Male when viewed from the top and Female when viewed from the bottom. By the method of placing Tetragrammaton on the Tree of Life this column is considered predominantly Female}, and formed by them, heaven in the world, heat in the year, and the head of male and female {As a Hebrew word, the name of the letter Shin means "tooth"; and of course the teeth are to be found in the head}.

Chapter Four. Section One.

The seven double letters, TawReshPehKafDaletGimelBet with a duplicity of pronunciation, aspirated {with a strong outward breath} and unaspirated {without a strong outward breath. These two modes of pronunciation are represented by the presence or absence of a dot in some forms of written and printed Hebrew, the dot or point being called Dagash and placed in the center of the letter} serve as a model of softness and hardness, strength and weakness {At the time of the writing of the Sepher Yetzirah these seven letters were pronounced each in two ways: with outrush of air or with inward sound. They are models for opposite qualities and for the seven planets with their benign and malignant effects. Modern scholars differ as to which of the Hebrew letters originally had this double quality of pronunciation, Mordell holds that a form of Hebrew much older than the writing of the Yetzirah had a different usage of this double pronunciation. He has accordingly attempted to reconstruct a "more ancient" version of the Yetzirah {See Bibliography}. Modern Hebrew dialects retain a few of these double pronunciations and add new ones.}

Section Two.

Seven double letters, TawReshPehKafDaletGimelBet shall, as it were symbolize Life, Peace, Wisdom, Wealth, Beauty, Fruitfulness and Dominion {Note: this is the list according to the researches of the G D. The qualities are those listed in the Sepher Yetzirah, but the order of the list is different. The same is true for associations to the seven planets - for a comparison of the several orderings for these seven Double Letters which are to be found in the different versions of the Yetzirah, see the Stenring translation noted in the Bibliography}.

Section Three.

Seven double letters serve to signify the antithesis to which human life is exposed. The antithesis of Life is Death; of Peace, Strife or War; of Wisdom, Folly; of Wealth, Poverty; of Beauty, Ugliness; of Fruitfulness, Sterility or Childlessness; and of Dominion, Dependence or Slavery.

Section Four.

The seven double consonants are analogous to the six dimensions: height and depth

{Bet for Above, Gimel for Below}, East and West {Dalet for East, Kaf for West}, North and South {Peh for North, Resh for South} and the holy temple that stands in the center {Taw}, which carries them all.

Section Five.

The double consonants are seven, TawReshPehKafDaletGimelBet and not six, they are seven and not eight; reflect upon this fact, inquire about it, and make it so evident, that the Creator be acknowledged to be on His throne again {Although this particular statement is often taken as a slap against the speculations of the Gnostics, who were very much at the peak of their activity at the time in which the Sepher Yetzirah was written, there are other meanings. If the seven double letters are assigned to the lower seven Sephiroth of the Tree of Life, this may be an injunction to study the fifty gates of understanding; which are the meditations of each of the lower Sephiroth taken as containing divisions corresponding to all the lower seven Sephiroth - seven times seven or forty-nine plus one, the fiftieth, to refer to the throne of the three higher Sephiroth. Alternately, this may be an injunction to meditate on the spatial or other configurations of these letters as a means of attaining a vision of the letter Taw as the throne of the Creator.}.

Section Six.

The seven double consonants, fundamentally, having been designed and established, combined, weighed, and changed by God, He formed by them: seven planets in the world, seven days in the year, seven gates, openings of the senses, in man male and female.

Section Seven.

The seven planets in the world are: Saturn {Taw}, Jupiter {Kaf}, Mars {Peh}, Sun {Resh}, Venus {Dalet}, Mercury {Bet}, Moon {Gimel}. Seven days in the year are the seven days of the week {Sunday, Resh; Monday Gimel; Tuesday, Peh; Wednesday, Bet; Thursday, Kaf; Friday, Dalet; and Saturday, Taw}; seven gates in man, male and female are: two eyes, two ears, two nostrils and the mouth {These applications of the planets to the double letters are the most highly corrupted matter in existing manuscripts of the Sepher Yetzirah, as is noted further below. No definitive text exists in this matter. The attribution to the seven gates in man, male and female might be as follows: right eye, Bet; left eye, Gimel; right nostril, Peh; left nostril, Resh; right ear, Dalet; left ear, Kaf; mouth, Taw. Although this seems reasonable, no certainty is claimed; the allocation suggested here to the human gates is merely plausible. The allocation to the planets is that used by the G D and by the older Thelemic Orders. This allocation to the gates is offered as one alternative to that below.}

Section Eight.

First Division. He let the letter Bet predominate in Life, crowned it, combined one with the other and formed by them: Mercury in the world, the Fourth day in the year, and the right eye in man, male and female {Contrary to the G D interpretation used here, the

more reliable texts say: Moon, First Day and right eye}.
Section Nine.

Second Division. He let the letter Gimel predominate in Peace, crowned it, combined one with the other, and formed by them: the Moon in the world, the Second day in the year and right ear in man, male and female. {There are various associations of the seven gates of the senses to different things. The whole matter is the subject of a tract in the Sepher Zohar "The Book of Concealed Mystery" - this tract may be found in Mather's Kabbalah Unveiled and in Luzzatto's General Principles of the Kabbalah. Neither of these two books provide an exact solution to the allocation of the seven double letters, but they provide material from which the problem may be attacked. The more reliable texts here assign: Mars, Second day and right ear.}
Section Ten.

Third Division. He let the letter Dalet, Dalet predominate in Wisdom, crowned it, combined one with the other, and formed by them: Venus in the world, the sixth day in the year, the right nostril in man, male and female. {The word translated there as "Man" is actually "Nepesh", the name of the "animal soul" or that which animates the body during life. This word is used in all statements like this one throughout the Yetzirah in the Hebrew text. Later mystical traditions ascribe the Nepesh soul to be the ghostly spirit that lingers after death in some cases while higher souls are said to ascend to better places. The more reliable texts here assign: Sun, Third day and right nostril.}
Section Eleven.

Fourth Division. He let the letter Kaf predominate in Wealth, crowned it, combined one with the other, and formed by them: Jupiter in the world, the Fifth day in the year, and the left eye in man, male and female {The more reliable texts here assign: Venus, Fourth day, left eye}.
Section Twelve.

Fifth Division. He let the letter Peh predominate in Beauty, crowned it, combined one with the other, and formed by them: Mars in the world, the Third day in the year, and the left ear in man, male and female. {The more reliable texts say: Mercury, Fifth day, left ear}.
Section Thirteen.

Sixth Division. He let the letter Resh predominate in Fruitfulness, crowned it, combined one with the other, and formed by them: The Sun in the world, the First day in the year, and the left nostril in man, male and female. {The more reliable texts say: Saturn, Sixth day and left nostril.}
Section Fourteen.

Seventh Division. He let the letter Taw predominate in Dominion, crowned it, combined one with the other, and formed by them Saturn in the world, the Seventh day in the year, and the mouth of man, male and female. {The more reliable texts say: Jupiter, Seventh day and mouth.}

Section Fifteen.

By the seven double consonants, TawReshPehKafDaletGimelBet were also designed seven worlds {The lower seven Sephiroth}, seven Heavens {Not the same as the lower seven Sephiroth. The seven Heavens combine certain Sephiroth. They are: Malkut-Yesod, Tipheret; Hod; Netzach; Geburah; Chesed; Da'at-Binah; Chokmah; Keter, -- These are also not to be confused with the seven body centers or Chakras which are variously made to combine to the Sephiroth, most especially in this order: Malkut; Yesod; Hod-Netzach; Tipheret; Geburah-Chesed; Binah- Chokmah; Keter. This latter correspondence is an artificial one, for it breaks down at the Vishuddah, where a complex interaction involves several groups of Sephiroth, including Da'ath, in succession.} seven lands, seven seas, seven rivers, seven deserts, seven days in a week, seven weeks from Passover to Pentecost, there is a cycle, of seven years {widely used in Astrology under various names; e.g. the Saturn Return or Lunation Cycle about 28 years from birth. This country (U.S.A.) has laws based on the seven-fold cycle: legal age at 21, the President must be 35 or older}, the seventh is the release year {In the U.S.A. legal records and statutory limits on some crimes are retained for seven years}, and after seven release years is Jubilee {Fiftieth anniversary is still considered significant in our traditions}. Hence, God loves the number seven under the whole heaven. {The theory of seven rays that is popular with Theosophists is based on this seven business. M. Blavatsky probably was greatly influenced by this source, as she was by the Zohar in her forgery of the Seven Stanzas from the Book of Dzyan.}

Section Sixteen.

Two stones build two houses {There are only two ways to combine two different letters}, three stones build six houses {the "six rings" of three different letters exhaust the possibilities for three different objects taken three at a time}, four build 24 houses, five build 120 houses, six build 720 houses and seven build 5,040. From thence further go and reckon what the mouth cannot express and the ear cannot hear. {This section outlines the power of combinations of magical powers of the letters and generally spaces out. The manuscripts here prove their corruption through various different errors in the numbers cited. The lost original probably had the combinatorial values correctly stated, as they are given in this edition).

Chapter Five.

Section One.

The twelve simple letters Qof Tzaddi Ayin Samekh Nun Lamed Yod Tet Chet Zain Vau Hay symbolize, as it were, the organs of sight, hearing, smell, speech, digestion or swallowing, touch or coition, work, walking, anger, mirth, thinking or meditation, sleep* {The Golden Dawn changed these qualities around quite a bit in disregard of a relatively uniform version in the manuscripts of the SEPHER YETZIRAH. In the following sections, the Golden Dawn term will be given first and then a version from the Kalisch translation: e.g. "Golden Dawn term (Kalisch term)".}

Section Two.

The twelve simple consonants Qof Tzaddi Ayin Samekh Nun Lamed Yod Tet Chet Zain Vau Hay symbolize also twelve oblique points {The Order of the Golden Dawn says, in order: North East, Hay; South East, Vau; East Above, Zain; East Below, Chet; North Above, Tet; North Below, Yod; North West, Lamed; South West, Nun; West Above, Samekh; West Below, Ayin; South Above, Tzaddi; and South Below, Qof. The Kalish translation gives in the same order for the letters: East Height, North East, East Depth, South Height, South East, South Depth, West Height, South West, West Depth, North Height, North West, North Depth.}. They grew wider and wider to all eternity, and these are the boundaries of the world. {In the Golden Dawn theory, as developed by Paul Foster Case, the posthumous founder of B.O.T.A., these 12 directions are the locations of the twelve edges of the "Cube of Space" which has for faces the first six double letters. Some Qabalistic studies attempt to define a diamond shape in three dimensions. In any event, this section is possibly the origin of the Masonic Temple of Solomon, which fills the universe through its duplication -- like three-dimensional tiles fitting together.}

Section Three.

The twelve simple letters Qof Tzaddi Ayin Samekh Nun Lamed Yod Tet Chet Zain Vau Hay fundamentally, having been designed, established, combined, weighed and exchanged by Him, He performed by them: twelve constellations in the world, twelve months in the year, and twelve organs in the human body, male and female.

Section Four.

The twelve constellations in the world are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius Capricorn Aquarius and Pisces. The twelve {Hebrew} months of the year are: Nisan {the seventh month}, Ivar, Sivan, Tamus, Ab, Elul, Tishri, Mavcheshvan {also called Chesvan} Kislev, Tebet, Shebat and Adar. The twelve organs of the human body are: two hands two feet, two kidneys, gall, small intestines, liver, esophagus, stomach and milt {either the spleen or reproductive organs. Both systems have been often confused in Theosophical writings and ancient sources. The degree of absurdity involved in this relationship is incredible. This presumes a "rape" ethos in the culture, owing to the association of violence to the spleen and sex to the genitals.}

Section Five.

First Division. God let the letter Hay predominate in Sight {K.T. is Speech}, crowned it, combined one with the other and formed by them: Aries in the world, the month Nisan in the Year, and the right foot of the human body, male and female.

Section Six.

Second Division. He let the letter Vau predominate in Hearing {K.T. is Thinking},

crowned it combined one with the other, and formed by them: Taurus in the world, the month Iyar in the year and the right kidney of the human body, male and female.

Section Seven.

Third Division. He let the letter Zain predominate in Smell {K.T. is Walking}, crowned it, combined one with the other, and formed by them: Gemini in the world, the month Sivan in the year, and the left foot of the human body, male and female.

Section Eight.

First Division. He let the letter Chet predominate in Speech {K.T. gives Seeing}, crowned it, combined one with the other, and formed by them: Cancer in the world, the month Tamus in the year, and the right hand of the human body, male and female.

Section Nine.

Second Division. He let the letter Tet predominate in Digestion or Swallowing {K.T. gives Hearing}, crowned it, combined one with the other, and formed by them: Leo in the world, the month Ab in the year, and the left kidney of the human body, male and female.

Section Ten.

Third Division. He let the letter Yod predominate in Touch or Coition {K.T. gives Working}, crowned it, combined one with the other, and formed by them: Virgo in the world, the month Elul in the year, and the left hand of the human body, male and female.

Section Eleven.

First Division. He let the letter Lamed predominate in Work {K.T. says Coition}, crowned it, combined one with the other, and formed by them: Libra in the world, the month Tishri in the year, and the gall of the human body, male and female.

Section Twelve.

Second Division. He let the letter Nun predominate in Motion or Walking {K.T. says Smelling}, crowned it, combined one with the other, and formed by them: Scorpio in the world, the month Marcheshvan in the year, and the small intestines of the human body, male and female.

Section Thirteen.

Third Division. He let the letter Samekh predominate in Anger {K.T. says Sleep}, crowned it, combined one with the other, and formed by them: Sagittarius in the world,

the month Kislev in the year, and the stomach of the human body, male and female.

Section Fourteen.

First Division. He let the letter Ayin predominate in Laughter {K.T. assigns Anger}, crowned it, combined one with the other, and formed by them: Capricorn in the world, the month Tebes in the year, and the liver in the human body, male and female.

Section Fifteen.

Second Division. He let the letter Tzaddi predominate in Meditation or Thinking {K.T. assigns Swallowing}, crowned it, combined one with the other, and formed by them: Aquarius in the world, the month Schwat in the year, and the esophagus of the human body, male and female.

Section Six.

Third Division, He let the letter Qof predominate in Sleep {K.T. assigns Laughing}, crowned it, combined one with the other, and formed by them: Pisces in the world, the month Adar in the year, and the milt of the human body, male and female. He made them as a conflict, drew them up like a wall; and set one against the other as in warfare. {This last point is explained by the observation that these twelve letters symbolize processes in human behavior that can interfere with each other. Some further points must now be made regarding the assignments of qualities and body parts to these twelve simple letters. In the Golden Dawn Tradition, many things are subordinated to the Astrological symbolism. This was true in the case of the Double letters, where one of several natural methods of assignment in the Yetzirah was passed over to provide a better match between the Double Letters and the planets to work with Tarot Trumps. The other methods do not work as well with the G D Tarot-Astrological system, and they are therefore excluded from Liber 777. This should not make the student think that the primary method used there excludes the several systems proposed here. It is best to begin with a simple system. The serious student then must examine the other systems to determine the information contained in each of them. In the case of these Twelve Simple Letters, this is even more the case. The Golden Dawn -- Liber 777 system has shifted the twelve qualities of the simple letters to make them match the usual qualities of the Astrological signs. The Yetzirah has set up an entirely new parallel system through these qualities which deserves its own study. The same is true of the body organs mentioned here. In the Golden Dawn system, these associations are omitted entirely. The usual associations to the Zodiac signs are assumed in place of these associations in the Yetzirah to body organs. It is suggested that these associations have a particular meaning of their own, and that the serious student will in time find it useful to study that system. By all means, begin with the simpler approach given in Liber 777 and in the various works derived from the Order of the Golden Dawn. When comfortable with that approach, consider these other systems. It is the work of the advanced student of the mysteries to make these apparently diverse systems function well together -- even if the war of the simple letters is the only manner

in which it may be done.

Always remember that the ideas presented in the Yetzirah are like words in their effect. The object is to first learn the simple uses of these ideas, and then to discover the uses of these ideas that are like circumlocutions, figures of speech and allegories. By that means, one can obtain the conversation of the Angels.}

Chapter Six.

Section One.

These are the three mothers or the first elements Aleph, Aleph; Mem, Mem; and shin, Shin, from which emanated three progenitors: primitive air, water and fire, and from which emanated as their offspring three progenitors and their offspring, namely: the seven planets and their hosts, and the twelve oblique points. {The production of the double and single letters from the mother letters is like the interaction of the mother letters in the six rings: Example; Beth is like Aleph combined with Shin, Gimel = Aleph + Mem, Dalet = Shin + Mem, Kaf = Bet + Lamed, Peh = Bet + Dalet, Resh = Dalet + Gimel, Taw = Aleph + Shin + Mem = Bet + Gimel + Dalet = Kaf + Peh + Resh, Hay = Aleph + Kaf, Vau = Aleph + Peh, Zain = Aleph + Resh, Chet = Aleph + Taw, Tet = Shin + Kaf, Yod = Shin + Peh, Lamed = Shin + Resh, Nun = Shin + Taw, Samekh = Mem + Kaf, Ayin = Mem + Peh, Tzaddi = Mem + Resh, Qof = Mem + Taw -- this is obtained from the symbolic meaning of the letters and the dictionary meanings of the words they can be made to form. It is not simply related to the sounds of the letters or to their number values, although a complex relationship does exist through gematria. This theoretical example of the interrelationship of the letters is taken from Brief Meanings of the Hebrew Letters by Bill Heidrick, copyright 1974 e.v.}

Section Two.

To confirm this there are faithful witnesses; the world, year and man, the twelve, the Equipoise {Fire, Water and Air in balance}, the heptade {seven-fold nature of things}, which He regulates like the Dragon, {Tali or the constellation Draco with its head and tail now taken in the simplified modern Astrology as the nodes of the Moon} sphere {the Hebrew word here is Galgal. It has the meaning of "machinery like turning wheels which drives the universe} and the heart {besides all this argument, it feels right}.

Section Three.

The first elements ShinMemAleph, Aleph, Mem and Shin are air, water and fire; the fire is above, the water below, and a breath of air establishes the balance among them. For an illustration may serve, that the fire carries the water, is the phonetic character of Mem which is mute and Shin is hissing like fire, there is Aleph among them, a breath of air which places them in equilibrium.

Section Four.

Dragon {Tali} is in the world like a king upon his throne, the sphere is in the year like a king in the empire, and the heart is in the human body like a king in war. {Thus the three mother letters are like Draco, the seven double letters are like the regular motions of the planets and the twelve single letters are like the easily upset functions of the body.}

Section Five.

Elohim has also set the one over against the other; the good against the evil, and the evil against the good {here "good" is the Hebrew word "tob" which is the seal of creation used in Genesis and "evil" is "Ra" the name used by the Egyptians for the god of the sun -- a competitor of Jehovah}; the good proceeds from the good, and the evil from the evil; the good purifies the bad, and the bad the good; the good is preserved for the good, and the evil for the bad ones {The Qabalistic ideas of good and evil are very different from those of modern society. Avoid a moral interpretation here. In simple terms, "good" = "our side" and "evil" = "anything against us." The Qabalistic ideas are more complex than that, and they involve concepts much like those met in law courts.}.

Section Six.

There are three of which every one of them stands by itself; one is in the affirmative, the other in the negative and one equalizes them {The three mother letters are viewed as plaintiff, defendant and judge}.

Section Seven.

There are seven of which three are against three and one places them in equilibrium. There are twelve which are all the time at war; three of them produce love, and three hatred, three are animators and three destroyers {Beth vs. Gimel, Dalet vs. Koph, Peh vs. Resh with Taw placing them in equilibrium. As for the twelve which are at war, that matter depends on association to body parts and directions -- it is not clearly defined in the Sepher Yetzirah, but needs more study.}.

Section Eight.

The three that produce love are the heart and the ears; the three that produce hatred are the liver, the gall and the tongue; the three animators are the two nostrils and the milt; and the three destroyers are the mouth and the two openings of the body; and God, the faithful King rules over all from His holy habitation to all eternity. He is one above three, three are above seven, seven are above twelve, and all are linked together. {If the text is not corrupt in Section Eight, we may understand that: Gimel, Peh and either Aleph, Taw or Vau produce love; Lamed, Ayin and perhaps Taw produce hatred; Dalet, Resh and Qof are the animators; Peh and two other Letters are the destroyers. The issue is not clear.}

Section Nine.

There are twenty-two letters by which the I AM {Aleph-Nun-Yod-Hay}, Yah {Yod-Hay}, He of the Hosts

{Yod-Hay-Vau-Hay Tzaddi-Bet-Aleph-Vau-Taw}, God Almighty {Aleph-Lamid Shin-Dalet-Yod}, He Who Creates the Elohim {Yod-Hay-Vau-Hay Aleph-Lamid-Hay-Yod-Mem-final}, designed, formed and created by three Sepharim, His whole world, and formed by them creatures and all those that will be formed in time to come.

Section Ten.

When the Patriarch Abraham comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful investigations and profound inquiries, pondered upon it and succeeded in contemplations, the Lord of the Universe appeared to him, called him his friend, made with him a covenant between the ten fingers of his hands, which is the covenant of the tongue, and the covenant between the ten toes of his feet, which is the covenant of circumcision, and said of him: "Before I formed thee in the belly I knew thee." {Jer.I.5}

THUS ENDS

Samekh-Peh-Resh Yod-Tzaddi-Yod-Resh-Hay

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De Arte Cabalistica, by Johannes Reuchlin, 1517. Contains the earliest printed version of major portions from the Sepher Yetzirah in a European language (Latin).

Manuscripts of the Yetzirah abound, mostly in Hebrew. There is an early English translation of the Yetzirah among the MSS in the collection of the Percy family (Dukes of Northumberland) at Alnwick Castle. The latter may have been acquired through the influence of John Dee, tutor to the Percy's in the 16th century. See A.C.L.S. British Manuscripts Project, Alnwick 123, Reel 0 41, for a microfilm copy of this MS ---

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The Thelemic Salutations
by Bill Heidrick IX°

This document is an excerpt from the O.T.O. Newsletter vol. I, no. 2.

"Do what thou wilt shall be the whole of the Law." -- Liber AL, I:40

"Love is the law, love under will." -- Liber AL, I:57

These are the salutations of Thelemite to Thelemite. They begin and close letters. They are given in greeting and return. Many have pondered their meaning; and some, in open defiance of "The Book of the Law," have seen fit to change them. The following is a consideration of the meaning of these statements from the view of one person. No authority is claimed, and none can be claimed. "Every man and every woman is a star."

It is the stand taken by the Order under the Caliphate that no change be made in the text of "The Book of the Law." Those who are initiated into O.T.O. are required to affirm this. Acceptance of "Liber AL" in whole or in part is another thing entirely; yet without the tradition of the veridical text, such an acceptance is impossible. To preserve the form of our Sacred Book, we must guard it against decay.

Many abuses have arisen of late, especially in the use of the salutations. A particularly common change is current among our kindred of the Wicca: "An it harm none, do what thou wilt shall be the whole of the Law." A sound qualification in ordinary opinion, surely. Is this a case of common observation? No, this versicle is not a vague "hello, have care and be at ease".

It's every bit as poignant as the greeting of the Christian monastics; "Remember, Brother, that thou must die!" -- and far more positive. The "what" is the "why" you are alive. Even if doing that "what" in accord with your True Will threatens a nation, do it. There is nothing to fear. When you do what you have incarnated to do, no harm will come to any acting in their own Great Work.

Another alteration long in vogue is "Do as thou wilt ..." Crowley himself objected to this.

It's merely libertine slithering. To do as you please is not Thelema. Such a philosophy accomplishes nothing (small 'n' at that). There is no practical merit in it. "What" means some definite thing. That definite thing can be a deed, a role in life, a work of art or any tangible accomplishment. It may change its appearance from time to time, but it will remain true to its essence. That is the Law, the order of life in the Aeon of Horus. It is the whole of the Law; there are no vague exceptions or vague "outs".

So, what do we do? Declare that the pet project of the day takes precedence over the needs of others? Nope. First find the nature of your True Will. The versicle doesn't say "... is the whole of the Law." It says " .. shall be the whole of the Law." This passage cannot actively apply until you know what your True Will is in a given situation. Once you have caught the essence of your Will, the deed will take no more than an instant.

"This is my Will," says the waster of time. "It was done quickly and in silence," is the thought of an observer of Thelema in action. What do you do until the Angel comes? "Love is the law, love under will." Follow the leanings of your heart; Agape and Thelema are both 93.

Too many would-be-Thelemites feel bound to be on top of their Wills all the time. It's far better to be a loving mortal half of the time than to be half divine king and half-ass. If you don't know what to do, always take the path of love. Love is the gentle sleep of Thelema, even as doing the Great Work is the wakeful labor.

The most common change in "Liber AL" is the alteration of Capital and small letters in the text. Changes of punctuation are also frequent. Some of this is understandable. Many parts of the manuscript are ambiguous. Crowley's handwriting was not his most shining perfection by any means. However, with regard to the salutations there is little doubt as to the correct form. These passages are relatively clear in the MS.

Where a capital letter begins a sentence, that may be considered simple grammar (in other words, the essential mystery may be the common one of the language). Where a capital letter appears in an unlikely place, look for a special meaning. "Law" is capitalized in the first versicle of the salutation, but not in the second. Active in the first and passive in the second, or emphatic in the first and then subtle -- the gist of possible interpretation should be obvious.

To sprinkle capitals about at random is to muddy the water. Occasionally one may make a simple typo in using these salutations. Such errors may generally be ignored, but they can be revealing. In the first issue of this Newsletter, the opening salutation came out, "Do what thou will ..." May one suppose an earnest grammarian at work? Could be, but I've noticed something about my own typo's. When I have a lover in the house, I have to fight against typing: "Love is the law, lover under will" on letters. Doubtless, a tendency to brag; but that's show biz, not Thelema.

"So what if there's a little looseness, that won't change the spelling of a book already printed." -- True up to a point, but books wear out and get reset and reprinted. For a

Thelemite in O.T.O., it's not valid to let things take care of themselves and "Do as thou jolly well might," about "The Book of the Law." For some Thelemites, this is not a major concern. They are into their Wills and don't really read "Liber AL" anyway.

For those of use who pursue Thelema through Aleister Crowley's Ordo Templi Orientis, the instructive nature of the Order requires safeguarding of the "Book." Any Thelemite with the Will to do a book knows that nothing can stop the appearance of that book in print.

Some have rewritten or augmented "Liber AL" with their own writings. Such things are fine for those people and their followers; but we have Crowley's version, and we are going to make sure that it remains accessible throughout the Aeon of Horus. That's simple. Writing this article is part of making it work. Calling attention to slips, slides, typos and deliberate changes is also part of making it work.

Carelessness in using these salutations sometimes stems from something in the understanding of the meaning. Those who substitute "Do as thou wilt" for "Do what thou wilt..." generally tend to understand that this passage means freedom from all restraint. That's true as far as it goes, but it doesn't even go as far as the skull.

When you are linked to your True Will consciously, you are indeed totally free to do your Will. The way you do it is not generally free at all. If you will to act as president of the country, you may be able to shoot the incumbent and take his place; but if you think you have a right to do that, you are sick. Circumstances may justify such an action, but very rarely.

At times, there may seem to be several ways to do your Will. Actually, there is only one -- and "success is your proof". If you don't meet with success, you have tried to force the wrong way to your goal. The theory is infinitely complex, but the manifestation is always sublimely simple.

The worst possible use of these salutations comes dangerously close to their best outward use. Many of us are teachers. We are often in a place of power to dictate to others. When this power is used to tell someone what their Will is, that is Restriction and the Word of Sin. When this power is used to tell willing people what to do, that's all part of normal living. If they do it, fine. If they don't do it, it's not their Will. All this can be frustrating to someone who is trying to get a commune together.

Periodically, some test must be made to separate the subhuman sluggard from the Thelemite who doesn't do things the way the rest do. The basic trick is not to bluster and shout, but to simply tell the person to do something interestingly stupid. If this suggestion is ignored, fine. If the suggestion is followed, serious doubt is thrown on the Thelemic convictions of the person tested. For an example, consult "Liber Jugorum," Section I, paragraph 2.

A second test may well consist of warning the person against a particular thing that is

obviously pleasurable but probably harmful. If the thing is done anyway, with harmful result, evidence is strong against active awareness of the True Will.

Generally speaking, such tests are only rarely necessary. Their extensive use is cause to suspect the teacher of having a mildly sadistic sense of humor.

The salutations of Thelma have curious parallels in other traditions. Consider the four injunctions of the Sphinx:

"Do what ----- to know
thou wilt ----- to will
shall be the whole of the Law."

"Love ----- to dare
is the law,
love under will." ----- to keep silent.

When you know your Will, that knowledge is essentially of "what" to do. It is not a vague inclination that doesn't come to any active release. Neither is it a sense of the presence of the Angel. It's as pure and simple as a mechanic knowing what wrench to use to tighten a particular bolt. A magician in practice knows exactly what energy or entity is needed. The active Will you possess is not desire alone, for that may be frustrated in a number of ways. It is the mysterious force that moves the arm on command from the brain.

Will is a pressure and a direction -- very much like the concept of a single vector of force as used in physics. The only difference is that the force is drawn, not from a discrete cause, but from the field of power that is your Genius. The presence of this Genius is not in itself the active Will, but that essence is prior to the manifestation of the Will.

Love is an ultimate act of daring. Love cannot effectively act within a person. It must be directed toward another. Inactive love, like the presence of Genius, is prior to outward love. Unless you love yourself, you cannot love another in any way. Once the inner love is established, it may be projected outward. This active form is a giving of energy without fear of loss or abuse. You simply add without condition to the life force of another in any way that can work. There is no forcing. The transfer of the life energy must flow according to the True Will of the Other -- which is ultimately in harmony with your own. Sexual love making may be involved, or it may not.

The injunction to keep silent is quite profound. This means nothing so obvious as the deliberate concealment of one's secrets. This silence is the ultimate respect for Truth. If a thing is spoken or "written," it is half a lie. Make no attempt to explain an act performed according to True Will. Inform if you will, should such information be a part of the act; but do not try to play at "because" when the source of your deed is the outpouring of your Will. There are other forms of legitimate silence, but this one is particularly important to Thelemites.

At some time or another, every Thelemite has to face the familiar question: "If you are so smart, why ain't you rich?" If such a question or its kindred troubles you, take a little time to meditate on the Thelemic salutations. If you are doing your Will and loving under will, you are rich. The perfection of these things is known only to one doing them.

All Thelemites display imperfection. At its best this is a defense mechanism to avoid the local equivalent of crucifixion. At worst this is only the part of the self that is not fully functioning. Let those who would take the Oath of the Abyss beware, for the entire mortal self cannot attain to perfect knowledge and remain alive in the lower world. Such an attunement to Will means an end to doing -- there is no "what" left undone.

In the main flow of life expect confusion. Hide it only from the more stupid of your enemies. When a student asks for something that you cannot give, follow the manner of the fellow who said: "Expect an occasional snort; but I'm an addict, not a peddler." Leave room for the other's doing and loving under will.

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About this capture

Of Stars

by Bill Heidrick

"Every man and every woman is a star."

Liber AL, I: 4.

[Originally printed in The OTO Newsletter Vol 2, No 1. Copyright O.T.O.]

These words and others from LIBER AL have often sent people in quest of the meaning of the STAR. Most of the theories are based on AL, I:57, and deal with the Tzaddi - Hay interchange. Other passages of Liber AL also mention stars and the star. I propose to take up this matter in the light of the several stars of our Order and of the ancients of Egypt. I personally do not look toward a single star blazing in the sky as the One Star of Liber AL. There are many stars in the heavens, and some may be intimately entwined with the inner star at one time or another. This notwithstanding, the inner star is another thing than any of the outer ones. If Sirius & Sothis is indeed the Star of the Tarot Atu, Sirius cannot be Tzaddi. In Qabalah, the single letter Tzaddi stands for Tzaddikim, the Righteous Ones, also known as the Lamed-Vavnicks of the Chesedics. These Tzaddikim are said to be 36 perfect beings who travel the world in the guise of ordinary

persons. They are the Watchers who have attained the Great Work and found that for them it lays in the husbandry of the world. A:A: leads to this in the highest. These are the "Secret Chiefs." To these verse 50 of Chapter I of Liber AL alludes. I will write now concerning one of the stars of our Order, Frater Saturnus.

Saturn is Set. Frater Saturnus destroyed O.T.O. in the Outer through his conservative manipulations. This is Saturn devouring his children, and Set eating the eye of Horus. While he lived, Frater Saturnus was Horus-Set - he had devoured the essence of Horus and placed it together with his own power. This resulted in the rule of the Order by an ancient usurper, and an incarnated deity. Even though Fr. Saturnus ruled truly by his power, he ruled as Set in the Outer - all was restriction. He set his Shibu beings against the Brothers and Sisters. The Order suffered decay and died in consequence. Thus the pattern of the mis-rule of Set-Saturn was made manifest. Frater Saturnus died through the loss of his genitals - as did Set of old. In this death, seen at the time as a battle with Horus (the Order at large), the Eye of Horus was taken from the body of Set and placed again in the face of Horus. This is the new lease on life that is now the lot of O.T.O.

It behooves us to do as did King Unas (as recounted in the Pyramid texts). We who are brethren of O.T.O. must return the glance of Horus and bind up the wound of Set. Thus we restore both deities to their ancient places. In the Outer, this means that the aid of the brethren must be given to the restoration of knowledge and works with the end in sight of a formal election of the O.H.O. by Xth Degree members of the Order. Breaches have been made by the enmity raised by Set-Saturn in the past. These must be repaired. It must not be forgotten that a god is a god, and a Thelemite is a Thelemite. Frater Saturnus may have acted unwisely in our eyes, but he acted by the light of his star. He was a Man and a Brother of the Order. His deeds and his power are those of the noble great among us. There is a further mystery here in the line often proclaimed by Brother Grant. Set may even be likened to the expiration of air that has lost its prana - this is a necessary destruction to permit the entrance of fresh air and prana. To dwell exclusively on these things is no worse than to invoke Anubis - the profession of mortician is honorable. {30}

History lessons of the Order, whether they are personal accounts or records of Magical workings, are often of most value if they are seen in the light of mythical reenactment. This was the way of the ancient Egyptians with their tales and mysteries. Learn to read in these accounts the doings of gods and goddesses. You will not miss the mark by that method. Through learning how to recognize the stars of these persons, you gain the art that will serve to learn the course of your own star.

When we are born, we are Horus-Sothis (Horus who has come from the womb of Isis). Throughout our lives, our star may pass within many gates of gods and goddesses, upon many fields of reeds in the world of the West, and within many stars and constellations known by mythological and astrological names. In time we come to Orion (Sah), to dwell near the star now known as the Trapezium (Theta Orionis, middle star of the Sword of Orion is this star; but MGC1976 is the place of importance.). Beyond our life on the Earth, we may assay the passage of the Abyss. While we yet live, the method

is known by many names: Passage of the Abyss, Attainment of the Merkabah, Achievement of the Power to Ride in the Boat of the Sun... After we have died to the Earth, the way is through the Dark Rite of Osiris. Then we must have Nephthys intercede for us with her tears until the Boat of Millions of Years is brought to a halt by the Ancient God. Then from Orion we may journey back into the womb of Sothis - Osiris born again by Osiris, as Horus. (Note by the Caliph: How Horus could be born of Osiris, the Father, is a mystery of the initiate path.). There are those who come directly from Orion to Earth without the intervention of normal birth out of Sirius, but these are like Brother W. Smith, 132, whom Crowley dubbed "the Hidden God." In all of this, be careful in taking the words that name physical stars for the wrong thing. One is a map, another is the place the map describes. It is perhaps enough to say that, when gods and goddesses walk the Earth, their souls do not enter the world as do the souls of the less-than-gods. The physical birth may be unusual in some way, but it is the attachment of the soul that is important here. On that note, it is said that a divine soul becomes fully attached later and leaves earlier than a normal soul. Unusual sickness in infancy and a sudden end to later life are also often regarded as signs of the uniqueness of the star. None of these physical signs need be present.

Some of the above observations will be made more open to understanding through study of the Pyramid Texts from the VIth Dynasty of Egypt. To put these observations to practical use, adopt the method of invocation and devotion to particular deities described in Magick in Theory and Practice. Through full and personal knowledge of the myths of the deities, it becomes possible to unite with particular deities in the mind, heart and emotions. From such work insight grows as to the meaning of life moment by moment. It is nothing of value to come to feel that you are united with a particular deity - unless you gain the power to act in life and after life with a human personality inherent in that deity. To invoke Set is to act, think and feel like Set. It may even be to die like Set. Yet Set is a god. The life of Horus is happier, though filled with more danger. The life of Thoth is safer, but more quiet. That of Isis is filled with Sadness and labor, but it is a life of honor and love. Bast, Tum, Konshu, fiery Sekmet and watery Nephthys - all are divine. Learn to see and be the immortal through the eye of Horus.

Ah, yes. There is the question of hidden Masters from the Star Sirius, masters who have guided the human race for thousands of years. That, good report and \$30.00 will get them initiated as Minervals of O.T.O. provided that they have the ability to show up for initiation.

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About this capture

Ordo Templi Orientis
a Brief Historical Review
by Bill Heidrick
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Ordo Templi Orientis was founded before 1902 e.v. by Karl Kellner and Theodore Reuss (also known as Merlin) in Germany, with a principal mailing address in Lugano, Switzerland by 1917 e.v. The immediate precursor organization was the Hermetic Brotherhood of Light, a mystical society founded in the mid 19th century, with branches in Europe and North America. Prior to the Hermetic Brotherhood of Light, O.T.O. "traditional" history includes the Weishaupt Illuminati of the late 18th century and the Crusading Order of Knights Templar of the 11th century as precursors. It must be pointed out that many other organizations also claim derivation from the Illuminati and 11th century Templars, without actual evidence. "Traditional" history is a euphemism for "mythology" in Masonic and mystical organizations; and, as such, "traditional" history expresses precursor relationships which are incapable of documentation and may be inaccurate. It is documented that O.T.O. sprang from the Hermetic Brotherhood of Light as the creation of Karl Kellner, a member of that fraternity. The Hermetic Brotherhood of Light continued independently of O.T.O., in its own right, and was still in existence in Oakland, California as late as 1970 e.v.

In the first two decades of operation, Ordo Templi Orientis absorbed elements of other fraternal and occult societies into its teachings and structure. Some of these absorbed societies actually granted limited or full authority of operation to O.T.O., while others were either represented by an overlapping membership with O.T.O. or a "right to study" the educational secrets of the absorbed societies. In 1912, a list of such absorbed societies or bodies was published, including: The Gnostic Catholic Church, The Order of the Knights of the Holy Ghost, The Order of the Illuminati, The Order of the Temple, The Order of the Knights of St. John, The Order of the Knights of Malta, The Order of the Knights of the Holy Sepulchre, The Hidden Church of the Holy Grail, The Hermetic Brotherhood of Light, The Holy Order of Rose Croix of Heredom, The Order of the Holy Royal Arch of Enoch, The Antient and Primitive Rite of Masonry, The Rite of Memphis, The Rite of Mizraim, The Ancient and Accepted Scottish Rite of Masonry, The Swedenborgian Rite of Masonry, The Order of Martinists and the Order of the Sat Bhai. This list was not considered complete, but included most of those Masonic and knightly organizations that O.T.O. officers considered particularly important in the makeup of O.T.O.

Ordo Templi Orientis under Theodor Reuss, Outer Head of the Order (O.H.O.), was predominantly a Masonic organization, claiming ties with the Scottish Rite as its primary Masonic credential. This claim was disputed by some Scottish Rite Masonic bodies, and was abandoned by O.T.O. prior to 1922 e.v. The Masonic nature of O.T.O. down to the

early 1920s e.v. was such that initiations to degrees in Scottish Rite Masonry were held to be equivalent to O.T.O. initiations. Scottish Rite and other Masons were granted membership in O.T.O. degrees by direct recognition of Masonic degrees already held. For such Masons to enter O.T.O. at a corresponding degree, it was only necessary for the O.T.O. Grand Lodge officers to issue a certificate of membership in O.T.O. at the degree in question and to record the new membership in the Golden Book. For non-Masons, a series of initiations into O.T.O. was required. These latter initiations were represented by O.T.O. to confer Scottish Rite degrees. In the early 1920s e.v., this practice effectively ended; and uniquely O.T.O. initiations were propagated within those portions of O.T.O. under the direction of Aleister Crowley. At that time the rituals of O.T.O. were rewritten by Aleister Crowley to prevent further difficulties through the rituals being too close to those of Craft and the Scottish Rite Masonry.

Throughout the Reuss years (1902 e.v. to 1921 e.v.), membership in O.T.O. was a matter of record. Annual dues billings were sent out to members within the National branches of O.T.O. The method of record was derived from Masonic procedures. A "Golden Book" was used to record the name, address and initiations of each member. The Golden Book was also used to record directives, constitutional amendments and procedures. The Reuss period Golden Book was sold by Reuss' widow, and not passed down to the next Head of the O.T.O. The practice used by Reuss from 1902 e.v. to 1921 e.v. in spreading the O.T.O. internationally was through appointment and chartering of National Heads. These individual O.T.O. members were accorded the rank of Xth Degree (except when representing a National Head in a developing area. In that instance the Degree of IXth Degree Viceroy was sometimes given). The Chartered Xth Degree National Heads were expected to conduct the business of the O.T.O. largely without intrusive supervision by the international body. Such National Heads were required to adhere to the 1906 e.v. and 1917 e.v. revised O.T.O. constitution and to maintain good records of the membership in their respective countries. National Golden Books were maintained. Dr. Gerard Encaasse (also known as Papus) was the Head for France. Encaasse's portion of O.T.O. became ultimately known as "The Franco-Haitian O.T.O.". Dr. Krumm Heller (known as Huiracocha) was Head of O.T.O. for Latin America, and his provincial portion of O.T.O. became known as Ordo Templi Orientis Antiqua, O.T.O.A. for short. Charles Stansfeld Jones (known as Achad) was head of O.T.O. in Canada, and attached his province to that of Aleister Crowley. Aleister Crowley (also known as Baphomet) had charge of O.T.O. in the British Isles, the United States and Canada (with the cooperation of Jones). Crowley used the name "Mysteria Mystica Maxima" to describe the lower Degrees of his O.T.O. province, but used "Ordo Templi Orientis" as the over-all name. There were other Reuss era O.T.O. provinces in several European countries and in Brazil. Crowley chartered O.T.O. provinces in South Africa and in Australia. Without exception, all such national forms of O.T.O. were chartered, documented and recorded by the issuing O.T.O. authority. Secondary chartering was also documented, e.g. AMORC, the San Jose, California based Rosicrucian organization, had a 1921 e.v. "Gage of Amity" document from O.T.O. to their founder, H.S.Lewis, a VIIth Degree O.T.O. member.

Theodor Reuss became ill and resigned as Head of the O.T.O. in 1921 e.v., dying in the

next year. Aleister Crowley was the designated successor to the Headship of the international O.T.O., and he was ultimately confirmed in that status by Xth Degree National Heads. Crowley served as the Outer Head of the Order from 1922 e.v. until his death in December of 1947 e.v.. Some National O.T.O. provinces were not initially willing to accept Aleister Crowley as O.H.O. of O.T.O., owing to his insistence on the alignment of the predominant religious expression of O.T.O. to Thelema, a religion based on Crowley's revelation of "The Book of the Law" in 1904 e.v., in Egypt. This work is also called "Liber AL vel Legis", and forms the primary religious focus of O.T.O. today. A portion of the German O.T.O. resigned en masse and reconstituted itself as an entirely separate organization called Fraternitas Saturni. Fraternitas Saturni continues to the present day, in Germany, and does not represent itself as being O.T.O.

Aleister Crowley continued the practices of Theodor Reuss, recording membership via the Golden Book and issuing charters. Agape Lodge #1 had been established in 1912 e.v. in Canada, and was under Jones, under Crowley. In the 1930s e.v., Wilfred Smith (also known as Ramaka) came down from Vancouver, B.C., Canada, on instructions from Crowley to establish Agape Lodge #2 in Southern California. Agape Lodge #2 held its first meeting in 1935 e.v., in the vicinity of Pasadena, California. World War II broke out, and international communications became increasingly disrupted. Civilian travel was limited; and Crowley became very dependent on foreign representatives, being unable to travel himself. Karl Germer (also known as Saturnus), Crowley's German representative, was arrested by the German Geheime Staatspolizei (GESTAPO) and confined in a Nazi concentration camp for "Seeking students for the foreign resident, high grade Freemason, Crowley". Germer's warrant of arrest survives to this day, and he was released early in the War through the efforts of the American Counsel. Germer traveled ultimately to the United States, where, as Grand Treasurer General and Crowley's second in command, he conducted much of the business of the O.T.O. The other European branches of O.T.O. were destroyed or driven underground during the War. The South American branches maintained a light contact with Germer until the early 1960s e.v..

By the end of the IInd World War, only Agape Lodge in Pasadena, California was still functioning. There were isolated O.T.O. initiates in several parts of the World; and, in England, Crowley received visits from O.T.O. members. No Lodge work was conducted in England at that time, and initiations were very rare outside of California. The South American O.T.O.A. held no initiations; and sent a candidate, Dr. Montenegro, up to California for initiation.

During the IInd World War, two Californian O.T.O. members traveled to Europe on military assignments, Grady Louis McMurtry (also known as Hymenaeus Alpha) and Frederic Mellinger. McMurtry went earlier and visited Aleister Crowley on several occasions while on leave. At that time, Crowley made McMurtry a IXth Degree O.T.O. member, duly documented, and ultimately made McMurtry the chief O.T.O. officer in charge of O.T.O. work in California and the United States, under Karl Germer. Crowley also notified McMurtry that Germer was to be Crowley's successor as Head of O.T.O., but that McMurtry should hold himself prepared to succeed Germer. Mellinger visited

Crowley after McMurtry was rotated back to the United States. Although Crowley did ask Mellinger to hold himself ready as a possible successor to Germer, Mellinger did not receive any assignments of the kind given to McMurtry. Crowley died in December of 1947 e.v.; and in accord with his wishes Karl Germer became International Head of O.T.O., serving from late 1947 e.v. until Germer's death in 1962 e.v. Agape Lodge continued in Southern California until 1949 e.v., after which the Lodge ceased to hold regular meetings. The records of Agape Lodge were conserved and comprise minutes of meetings, lists of members initiated to various degrees in O.T.O. and financial records.

Under Karl Germer, the O.T.O. entered a period of relative dormancy. The only initiations from the later Germer period were promotions to higher degree for members initiated earlier. Germer notified McMurtry and others that O.T.O. was to be incorporated and governed by a triumvirate of officers, but this incorporation was never accomplished under Germer's headship of O.T.O. Germer did charter a group in England under Kenneth Grant; but Germer closed the new group in England and expelled Grant from O.T.O. membership in a letter which has survived. Germer also took an interest in the efforts of Herman Metzger in Switzerland, and took steps to regularize Metzger into Crowley's O.T.O. Metzger was thought to have come from a post war survival of the earlier Reuss period, but had no original connection with Crowley's O.T.O. Germer and Metzger fell into disagreement toward the end of Germer's life. Frederic Mellinger wrote after Germer's death that Metzger had failed to satisfy the program of instruction

set forth for Metzger by Germer under Mellinger's tutelage. Metzger has not engaged in O.T.O. activity either directly or indirectly in the United States. O.T.O. members in California actively sought to influence Germer to reopen public access to O.T.O. Concern was expressed in correspondence that a failure to initiate new O.T.O. members would result in the ultimate demise of O.T.O. Grady McMurtry, the USA national master of O.T.O., attempted to convince Germer of the necessity of returning O.T.O. to public activity. Germer authorized McMurtry to form a nucleus of new O.T.O. public access. Germer and McMurtry had a falling out over a personal loan; and McMurtry traveled to Washington, DC to take a job with the US Government until bad feeling with Germer could subside. Germer did not expel McMurtry or revoke McMurtry's charters from Crowley.

Following Karl Germer's death in 1962 e.v., several years passed before the question of succession to Head of the O.T.O. was properly addressed. Metzger in Switzerland published a claim to being the Head of the Order, but this claim was based on an unnoticed election represented to have been held in Switzerland. Ranking members of O.T.O. were not informed of Metzger's purported election until after the alleged fact. Metzger was not generally accepted as Head of the Order outside his own group. Kenneth Grant also asserted a claim to being Head of the O.T.O., but this was done after Germer had expelled Grant from membership. In later years, Marcello Motta, a former student of Karl Germer, also asserted that he was Head of O.T.O. Germer had died without designating a successor; and some ranking members, including Grady

McMurtry, were not notified of his death for several years.

Following disclosure of a robbery of O.T.O. archives from the home of Sascha Germer, Soror Meral, a member of O.T.O., contacted Grady McMurtry at his Washington, D.C. address. McMurtry learned at that time of the death of Germer, years before, and of the theft of archives. McMurtry came to California in his capacities as an Inspector General of O.T.O., as the chartered Head of the USA O.T.O. operations, and as a concerned member. An investigation was conducted by McMurtry of the archival robbery and of other library burglaries that occurred around that time. McMurtry was not able to recover the missing materials.

In 1969 e.v., surviving O.T.O. members from the Germer and Crowley years were invited to join with McMurtry resuming regular operations of O.T.O. Members Sr. Meral, Sr. Grimaud, M. Burlingame and Montenegro indicated willingness to see the O.T.O. accessible to the general public. At that time there were less than a dozen surviving O.T.O. members in the United States. Ray Burlingame had died some years before, and Dr. Montenegro died before an organizational meeting could be held. On 12/28/71, the Ordo Templi Orientis Association was registered with the State of California to form a legal entity for O.T.O. This Association included members of Agape Lodge #2, from the Crowley and Germer period. Grady McMurtry produced his letters of charter, and assumed the title "Caliph of O.T.O.", as specified in Crowley's letters to McMurtry from the 1940s e.v. Sascha Germer died in the mid 1970s e.v., and the O.T.O. Association under McMurtry obtained a court order for delivery of the remnant of the O.T.O. archives that had been in her custodianship. This order was issued in the Superior Court in Calaveras County, California, and filed July 27th, 1976 e.v.

Under McMurtry, as Caliph or acting Head of O.T.O., several attempts were made to attract new members to O.T.O. A few new members were initiated through efforts centered in Dublin, California at The College of Thelema and in San Francisco at the Kaaba Clerk House. The San Francisco activity collapsed, and a new member resigned. Some years later, a person who was a visitor at the San Francisco location began representing himself as the Head of O.T.O. This person was not an initiated member. The Dublin California O.T.O. center ceased to be a major focus of O.T.O. activity.

In 1977 e.v., McMurtry held O.T.O. initiations at his home in Berkeley, California. A group formed at that new location, a newsletter was published and ultimately the O.T.O. Association was converted into a corporation. O.T.O. was incorporated under the laws of the State of California on March 26th, 1979 e.v. Persons who had claimed in print to be O.T.O. members or who were known to be former members were notified of the formation of the corporation, and given a period of time to file a claim to continued membership, according to a precedent established earlier by Karl Germer. The corporation attained 501(c)3 Federal Tax exemption as a religious entity in 1982 e.v., and presently includes over 1, 600 active members, world wide.

During the period from 1962 e.v. (death of Karl Germer) to the present, a number of occult membership societies have arisen. Because of wide interest in the writings of

Aleister Crowley since those writings had been reprinted in the late 1960s e.v. and early 1970s e.v., many of these new societies styled themselves to a greater or lesser extent after Crowley's ideas and the model of O.T.O. Some individuals and some of these societies have confused the Thelemic religion with the name Ordo Templi Orientis, possibly because many of Crowley's writings on Thelema have been published under the auspices and with the marks of O.T.O. One common practice has been the formulation of names for new occult societies with acronyms similar to O.T.O., e.g. O.T.A. for Ordo Templi Astarte, O.T.B. for Ordo Templi Baphe-metis. The titles of Crowley and O.T.O. works and periodicals have also been used by some of these individuals and groups, e.g. O.T.B. has published "The Aurea Flamma" where O.T.O. had used the name "Oriflamme" for a publication. Some disturbed individuals wrote to O.T.O. from mental hospitals, asserting that they were the true Head of O.T.O. A significant number of individuals wrote to tell O.T.O. that they were the reincarnation of Aleister Crowley, and that O.T.O. was remiss in not accepting the reincarnation of Aleister Crowley as its leader. Some wrote to other people, asserting similar claims and making unauthorized use of the name and symbols of O.T.O. Several individuals wrote to O.T.O. asserting that they had received further revelation of additional material to Crowley's "Libel AL vel Legis", e.g. James Beck (also known as Jimmi Rocket) of Oregon. This category of correspondents also made occasional unauthorized use of the symbols and name of O.T.O. Authors speculated about the "Real Head of O.T.O.", notably Francis King of England, who wrote several books supporting different claimants over an extended period. A few authors published under fictitious titles and honors copied from O.T.O. history, e.g. Geoff Smith, of England, in his "Knights of the Solar Cross" and several authors in "The Oriflamme" out of New York in 1975 e.v. and 1976 e.v. Where addresses were available, O.T.O. wrote letters to the more outspoken of these individuals and groups, requesting that they cease and desist representing themselves as O.T.O. These strange representations have greatly diminished in the last five years as knowledge of the survival of O.T.O. has spread, but new instances continue to occur a fewtimes a year.

Aside from individuals and groups representing themselves as O.T.O. based only on the reading of published books, a number of instances occurred of a different character. A former member of O.T.O., Kenneth Grant of England, attracted adherents in the United States. The "Grant O.T.O." people alleged that O.T.O. had ceased to be a membership organization in its traditional sense of having Lodges. Grant's adherents occasionally publish newsletters in the name of O.T.O. and in support of Grant's claim to being the Head of O.T.O. Grant's people also assert that O.T.O. should not have legal existence in the sense of incorporation or legal association. Kenneth Grant's representative in the USA has been changed an unknown number of times. Grant asserts that Karl Germer was acting improperly when Germer expelled Grant from O.T.O. in the 1950s e.v., and that Grant never recognized Germer as paramount in O.T.O. This assertion is flatly contradicted by Grant's own "Manifesto of New Isis Lodge": "New Isis Lodge is in accord with the Master Therion (a Past Grand Master of O.T.O.); with the present Master S.', who is World-Head of O.T.O. in the Outer, and who operates in the United States of America; and with the aforementioned Lodge in Germany controlled by the Master G.'", p. 6, (S.' = Frater Saturnus, Karl Germer). Some former adherents of Grant have

become estranged from him and have asserted that they are independent O.T.O. leaders on their own.

More substantial efforts were made to assume control of O.T.O. by Marcello Motta under the name "Society Ordo Templi Orientis". Mr. Motta was a personal student of Karl Germer for a number of years. After Germer's death, Motta formed a group in his native country of Brazil. Motta at first recognized Kenneth Grant as Head of O.T.O., but rescinded this recognition on learning of the Germer expulsion of Grant. Motta published various claims to O.T.O. rank and membership in works titled "Equinox Volume V" and "Oriflamme", periodical names associated with O.T.O. from the Crowley period. Motta caused several people to file S.O.T.O. corporation papers in the United States. He was represented by individuals in England, Brazil and Australia. The representative of S.O.T.O. for the USA was located in Tennessee, and changed several times. Motta came to the United States; and matters were brought to a head with his suit against Samuel Weiser, Inc., a publisher of Crowley's works. Motta sued Weiser for copyright and trademark infringement, maintaining that Motta represented Crowley's O.T.O. This case was decided in the US District Court in Maine. Motta lost the case, and the Judge found that Motta's representations regarding O.T.O. did not meet the test of legal existence. During the proceedings in Maine, the O.T.O. under McMurtry served Motta with a suit ultimately heard in the 9th Federal District Court in San Francisco. The San Francisco case was concluded in 1985 e.v., with Motta again losing. The O.T.O. under McMurtry was recognized by the Court to be the continuation of the O.T.O. of Aleister Crowley and the exclusive owner of the names, trademarks, copyrights and other assets of O.T.O. McMurtry was found to be the Outer Head of O.T.O. within the United States. The 9th District decision also recognized the McMurtry O.T.O. as a legal membership entity. This decision was appealed and upheld. Grady McMurtry died following the original decision of the 9th District Court, but the process of appeal established that O.T.O. continued as a corporation.

Following the death of Grady McMurtry, I assumed custodial interim control of Ordo Templi Orientis in accord with the Bylaws, with the agreement of the remaining principal officer, Brother A. I., Grand Secretary General, and with the agreement of the Board of Directors. I proceeded to order an election for the Headship of the O.T.O. Corporation and the position of acting Head of O.T.O. This election took place two months after the death of Grady McMurtry, with all voting members of O.T.O. present. A new Caliph was elected and became acting Head of O.T.O. in September of 1985 e.v. This officer took the name "Hymenaeus Beta", and continues in office to this day. I remain Grand Treasurer General of O.T.O., an office I have held since the 1979 e.v. incorporation, without interruption.

Find the serialized version of this document in the Thelema Lodge Calendar beginning at [source]. This is pretty dated. Fr. Sabazius has a revised and extended version on the U.S. Grand Lodge, O.T.O. site.

<http://www.billheidrick.com/tlc1989/tlc0589.htm>

86 captures

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About this capture

Thelema Lodge Calendar

for May 1989 e.v.

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Thelema Lodge

Ordo Templi Orientis

P.O.Box 2303

Berkeley, CA 94702 USA

May 1989 e.v. at Thelema Lodge

Do what thou wilt shall be the whole of the Law.

Announcements from

Lodge Members and Officers

"A Feast for Life..."

The population of young Thelemites is exploding hereabouts....on April 11th 1989, Anton Szandor Cheshire entered this world at 3:23 pm. He was born at home, weighing 8 lbs. 2 oz. and 20 1/2 inches long, to Marlene and Clifton Cheshire.

CONGRATULATIONS!

May 1989 e.v. at Thelema Lodge

Our usual Sunday Masses have been drawing a fair amount of controversy of late - though very little of same has been directed towards the Clergy...I'd like to hear what the People have to say about our various interpretations - send a POSTCARD to Bishop T. Theadora, 588 63rd Street, Oakland, CA 94609..

...Meanwhile, with Daylight Savings upon us, Masses will start just after Sunset again - be here by 8 pm, you won't be late. May 28th will definitely be heretical but someone else might change their minds...Tammy's Invitational Mass Seminar is May 5th in Horus Temple, and an EGC Synod convenes on May 20th at Merkabah - call Mordecai for info

(415) 647-8147.

Initiations are by prior arrangement. Minervals after Midnight May 12th - call the Lodge. Initiations Practice at 7 pm on the 24th and 31st in Horus Temple; and don't forget Lola's Minerval Degree Seminar - May 3rd and June 7th; 8 pm at the Lodge... do you know your psuedo-Masonic handjive?

Our monthly Lodgemeeting will start at 8 pm on the 9th. (the Calendar Girl apologises for arriving at the last meeting two hours late...) Come find out about Kirby Cove for the Summer Solstice.

Beltane will be at Tunitas Creek May 6th - maps available at the Lodge; this is the place we had the HUGE bonfire two years back. We'll be there most of the day and well into the night...(415)655-4942 for more information.

Full Moon Ritual at Merkabah House at midnight the 19th/20th. Bring something for a Feast.

Abrahamadabra Oasis is sponsoring Hatha Yoga I in Horus Temple with Luscha; wear comfy clothing and prepare to Bend...May 1st, 8th, 15th and 22nd at 8 pm.

A Tarot series, projected to have ten meetings, starts on the 10th of May and continues on the 17th. Bill Heidrick is the presenter, and the series will use slides, complementary printed materials and demonstrations. The meeting on the 10th will be an introduction to the nature, background, history and theory of Tarot. On the 17th the focus will be on the Major Trumps, Mythology and Qabalah. 8 pm.

Dave's Enochiana continues with "The Operation of the Sigillum Dei Aemeth" May 30th at 8:30 pm.

Unfolding Hermetics at Merkabah: 8 pm the 11th and 25th.

The Eleusinian Repertory Mob will gather again on the 29th at 8 pm or thereabouts(415) 655-4942...and Ritual 28 will practice and perform on the 16th.

The Gemini Birthday Bash will be at 4:18 on the 28th...could someone bring me a picture of our President (who both is and married a Gemini)?

June plausibilities

(No, the June calendar is not set in stone...these I just know about NOW... I will take scheduling for events far in advance, if you'll put up with the projections...Thanx! -C-)

Friday, June 2nd	Tammy's Mass Seminar
Sunday, June 4th	Gnostic Mass 8 pm
Monday, June 5th	Hypatia Camp Meets 7 pm 537-3212
Hatha Yoga 8 pm	
Wednesday, June 7th	Lola's Minerval Seminar 8 pm
Thursday, June 8th	Unfolding Hermetics 8 pm 549-0952
Sunday, June 11th	Gnostic Mass 8 pm
Monday, June 12th	Hatha Yoga I 8 pm
Tuesday, June 13th	Lodgemeeting 8 pm
Wednesday, June 14th	Tarot with Bill, 8 pm --- The Minor Trumps.
Thursday, June 15th	Lodge Of Perfection Meets
Sunday, June 18th	Gnostic Mass 8 pm
Full Moon Ritual Midnight	549-0952

Monday, June 19th	Hatha Yoga I 8 pm
Wednesday, June 21st	SUMMER SOLSTICE AT KIRBY COVE 655-4942
Thursday, June 22nd	Unfolding Hermetics 8 pm
Friday, June 23rd	secret meeting...
Sunday, June 25th	Cancerian Birthday Splash 4:18 pm
Gnostic Mass 8 pm	
Monday, June 26th	Eleusinian Repertory Mob Meet 8 pm
Tuesday, June 27th	Dave's Enochiana 8:30 pm
Wednesday, June 28th	Initiations Practice 7 pm

from the Grady Project:

I, Rebel

He - rebel - you

There in the darkness

What have you seen? What weird

Infernal gorgon nychtologic holds

Your trance-like gaze in awestruck wonder set?

What lich - or visions larvae lethal have you found

That snares your thoughts in mesh-like plexus bound?

Oh fool - thou

There upon the precipice you stand

Slobbering and gibbering at the moon - know this truth

There is a universe - and there is a not universe

A seen - and an unseen

A Thing - and a no Thing

A Being - and that which is beyond Being

A Chaos - and a Cosmos

A That-Which-Is - and a That-Which-Is-Not

You are

I am not.

Grady L. McMurtry

9/7/43

(first published in "The Grady Project" #1)

[Previous Grady Project](#)

[Next Grady Project](#)

[Thelema About Town](#)

If I could characterize trends in the way Thelema is disseminated (or is that de-semen-ated?) into the culture at large, I would probably distinguish between two major avenues. One has emphasized exploration into the hidden, dark realms of the unconscious. The other has focused on the healing possible through the assimilation of psychological archetypes.

The first approach has often found its expression in rock music. Crowley somewhere pointed out that Dionysus, Aphrodite, and Apollo translate with little difficulty into Wine, Women, and Song. It was Frater P.V.N., I believe, in a particularly lucid moment, who further updated the translation to Drugs, Sex, and Rock and Roll.

Certainly, Psychic TV and the Temple of Psychic Youth recently have had much to say of interest to Thelemites. I always like to know what they're up to, anyway.

But someone just called me about a new Thelemic band called Black Sun Ensemble, who have an album available only at Reckless Records in the City. This is said to include a song of excerpts from AL Chapter I. Anybody heard them yet? Could be interesting.

Not necessarily Rock and Roll, but at least strange, recordings can be found at the Ashby Flea Market, if you dig around a bit. Ray always keeps a selection of tapes, books, and zines on Crowley and, uh, related materials. Definitely worth checking out. He was also telling me that there's going to be an open mike at an Artists' Network gathering on Sunday, May 28. He expects the atmosphere to be "magical". Call 415/451-5818, but be sure to ask for Ray, because no one else will know anything about it.

In contrast to all this Crazy Reckless Youth, I've been encountering a more reserved outgrowth of the Current on a number of occasions. A lecture on "The Tarot and Transformation" asked that participants bring along their Thoth decks, but as it will have long passed by the time you are reading this, I shan't tell you about it.

I will tell you about The Tarot Handbook (Arcus Publications) by Angeles Arrien. She has presented a guide to the Thoth deck based on the thesis that the deck owes its brilliance to the genius of Lady Harris and not that of Crowley.

"I read Crowley's book that went with the deck and decided that its esotericism hindered, rather than enhanced, the use of the visual portraiture that Lady Freida Harris had executed...It is Crowley's interpretation of these symbols, regardless of his reputation, with which I have issue; and it was this issue which led me to interpret these symbols from a cross-cultural and universal view, honoring their visual execution."

An original point-of-view, to say the least. Horus moves in mysterious ways...

The San Francisco Institute of Magical and Healing Arts (SIMHA) last year offered an extensive (although not inexpensive) course on the Book of the Law. They also offer course work in astrology, tarot, kabbalah, and all sorts of magick. But when I checked their Spring curriculum, the Liber AL class had been cut! Due to pestilence, I presume. Contact them at 415/821-7145.

That's what I've been running across, anyway. Am I leaving whole areas of consideration? Let me know at 415/549-0952. Of course, if you do let me know, I'll tell everybody.

[Previous Thelema About Town](#)

[Next Thelema About Town](#)

From the Outbasket

Q. What can you tell me about the History of the O.T.O.?

A. Here's a condensed account of O.T.O. History, with many previously unpublished details. This is a bit dry in places, owing to it's origin. I have abstracted a written statement I made under oath in a recent court action brought by O.T.O. Matters only relevant to the case have been excluded, and names of some living O.T.O. members have been adjusted for privacy. A bit has been added which was not pertinent to the court action to bring the history up to date and to enlarge on a point or two.

This will run in at least two parts, possibly three --- moral, don't miss an issue of the Thelema Lodge Calendar. It instructs and cures insomnia!

Ordo Templi Orientis
a Brief Historical review.

by Bill Heidrick; TG, GTG of OTO

Ordo Templi Orientis was founded before 1902 e.v. by Karl Kellner and Theodore Reuss (also known as Merlin) in Germany, with a principal mailing address in Lugano, Switzerland by 1917 e.v. The immediate precursor organization was the Hermetic Brotherhood of Light, a mystical society founded in the mid 19th century, with branches in Europe and North America. Prior to the Hermetic Brotherhood of Light, O.T.O. "traditional" history includes the Weishaupt Illuminati of the late 18th century and the Crusading Order of Knights Templar of the 11th century as precursors. It must be pointed out that many other organizations also claim derivation from the Illuminati and 11th century Templars, without actual evidence. "Traditional" history is a euphemism for "mythology" in Masonic and mystical organizations; and, as such, "traditional" history expresses precursor relationships which are incapable of documentation and may be inaccurate. It is documented that O.T.O. sprang from the Hermetic Brotherhood of Light as the creation of Karl Kellner, a member of that fraternity. The Hermetic Brotherhood of Light continued independently of O.T.O., in its own right, and was still in existence in Oakland, California as late as 1970 e.v. In the first two decades of operation, Ordo Templi Orientis absorbed elements of other fraternal and occult societies into its teachings and structure. Some of these absorbed societies actually granted limited or full authority of operation to O.T.O., while others were either represented by an overlapping membership with O.T.O. or a "right to study" the educational secrets of the absorbed societies. In 1912, a list of such absorbed societies or bodies was published, including: The Gnostic Catholic Church, The Order of the Knights of the Holy Ghost, The Order of the Illuminati, The Order of the Temple, The Order of the Knights of St. John, The Order of the Knights of Malta, The Order of the Knights of the Holy Sepulchre, The Hidden Church of the Holy Grail, The Hermetic Brotherhood of Light, The Holy Order of Rose Croix of Heredom, The Order of the Holy Royal Arch of Enoch,

The Antient and Primitive Rite of Masonry, The Rite of Memphis, The Rite of Mizraim, The Ancient and Accepted Scottish Rite of Masonry, The Swedenborgian Rite of Masonry, The Order of Martinists and the Order of the Sat Bhai. This list was not considered complete, but included most of those Masonic and knightly organizations that O.T.O. officers considered particularly important in the makeup of O.T.O.

Ordo Templi Orientis under Theodor Reuss, Outer Head of the Order (O.H.O.), was predominantly a Masonic organization, claiming ties with the Scottish Rite as its primary Masonic credential. This claim was disputed by some Scottish Rite Masonic bodies, and was abandoned by O.T.O. prior to 1922 e.v. The Masonic nature of O.T.O. down to the early 1920s e.v. was such that initiations to degrees in Scottish Rite Masonry were held to be equivalent to O.T.O. initiations. Scottish Rite and other Masons were granted membership in O.T.O. degrees by direct recognition of Masonic degrees already held. For such Masons to enter O.T.O. at a corresponding degree, it was only necessary for the O.T.O. Grand Lodge officers to issue a certificate of membership in O.T.O. at the degree in question and to record the new membership in the Golden Book. For non-Masons, a series of initiations into O.T.O. was required. These latter initiations were represented by O.T.O. to confer Scottish Rite degrees. In the early 1920s e.v., this practice effectively ended; and uniquely O.T.O. initiations were propagated within those portions of O.T.O. under the direction of Aleister Crowley. At that time the rituals of O.T.O. were rewritten by Aleister Crowley to prevent further difficulties through the rituals being too close to those of Craft and the Scottish Rite Masonry.

Throughout the Reuss years (1902 e.v. to 1921 e.v.), membership in O.T.O. was a matter of record. Annual dues billings were sent out to members within the National branches of O.T.O. The method of record was derived from Masonic procedures. A "Golden Book" was used to record the name, address and initiations of each member. The Golden Book was also used to record directives, constitutional amendments and procedures. The Reuss period Golden Book was sold by Reuss' widow, and not passed down to the next Head of the O.T.O. The practice used by Reuss from 1902 e.v. to 1921 e.v. in spreading the O.T.O. internationally was through appointment and chartering of National Heads. These individual O.T.O. members were accorded the rank of Xth Degree (except when representing a National Head in a developing area. In that instance the Degree of IXth Degree Viceroy was sometimes given). The Chartered Xth Degree National Heads were expected to conduct the business of the O.T.O. largely without intrusive supervision by the international body. Such National Heads were required to adhere to the 1906 e.v. and 1917 e.v. revised O.T.O. constitution and to maintain good records of the membership in their respective countries. National Golden Books were maintained. Dr. Gerard Encaasse (also known as Papus) was the Head for France. Encaasse's portion of O.T.O. became ultimately known as "The Franco-Haitian O.T.O.". Dr. Krumm Heller (known as Huiracocha) was Head of O.T.O. for Latin America, and his provincial portion of O.T.O. became known as Ordo Templi Orientis Antiqua, O.T.O.A. for short. Charles Stansfeld Jones (known as Achad) was head of O.T.O. in Canada, and attached his province to that of Aleister Crowley. Aleister Crowley (also known as Baphomet) had charge of O.T.O. in the British Isles, the United States and Canada (with the cooperation of Jones). Crowley used the name "Mysteria Mystica Maxima" to describe the lower Degrees of his O.T.O. province, but used "Ordo Templi Orientis" as the over-all name. There were other Reuss era O.T.O. provinces in

several European countries and in Brazil. Crowley chartered O.T.O. provinces in South Africa and in Australia. Without exception, all such national forms of O.T.O. were chartered, documented and recorded by the issuing O.T.O. authority. Secondary chartering was also documented, e.g. AMORC, the San Jose, California based Rosicrucian organization, had a 1921 e.v. "Gage of Amity" document from O.T.O. to their founder, H.S.Lewis, a VIIth Degree O.T.O. member.

Theodor Reuss became ill and resigned as Head of the O.T.O. in 1921 e.v., dying in the next year. Aleister Crowley was the designated successor to the Headship of the international O.T.O., and he was ultimately confirmed in that status by Xth Degree National Heads. Crowley served as the Outer Head of the Order from 1922 e.v. until his death in December of 1947 e.v.. Some National O.T.O. provinces were not initially willing to accept Aleister Crowley as O.H.O. of O.T.O., owing to his insistence on the alignment of the predominant religious expression of O.T.O. to Thelema, a religion based on Crowley's revelation of "The Book of the Law" in 1904 e.v., in Egypt. This work is also called "Liber AL vel Legis", and forms the primary religious focus of O.T.O. today. A portion of the German O.T.O. resigned en masse and reconstituted itself as an entirely separate organization called Fraternitas Saturni. Fraternitas Saturni continues to the present day, in Germany, and does not represent itself as being O.T.O.

Aleister Crowley continued the practices of Theodor Reuss, recording membership via the Golden Book and issuing charters. Agape Lodge #1 had been established in 1912 e.v. in Canada, and was under Jones, under Crowley. In the 1930s e.v., Wilfred Smith (also known as Ramaka) came down from Vancouver, B.C., Canada, on instructions from Crowley to establish Agape Lodge #2 in Southern California. Agape Lodge #2 held its first meeting in 1935 e.v., in the vicinity of Pasadena, California. World War II broke out, and international communications became increasingly disrupted. Civilian travel was limited; and Crowley became very dependent on foreign representatives, being unable to travel himself. Karl Germer (also known as Saturnus), Crowley's German representative, was arrested by the German Geheime Staatspolizei (GESTAPO) and confined in a Nazi concentration camp for "Seeking students for the foreign resident, high grade Freemason, Crowley". Germer's warrant of arrest survives to this day, and he was released early in the War through the efforts of the American Counsel. Germer traveled ultimately to the United States, where, as Grand Treasurer General and Crowley's second in command, he conducted much of the business of the O.T.O. The other European branches of O.T.O. were destroyed or driven underground during the War. The South American branches maintained a light contact with Germer until the early 1960s e.v.

By the end of the IInd World War, only Agape Lodge in Pasadena, California was still functioning. There were isolated O.T.O. initiates in several parts of the World; and, in England, Crowley received visits from O.T.O. members. No Lodge work was conducted in England at that time, and initiations were very rare outside of California. The South American O.T.O.A. held no initiations; and sent a candidate, Dr. Montenegro, up to California for initiation.

During the IInd World War, two Californian O.T.O. members traveled to Europe on military assignments, Grady Louis McMurtry (also known as Hymenaeus Alpha) and Frederic Mellinger. McMurtry went earlier and visited Aleister Crowley on several occasions while on leave. At that time, Crowley made McMurtry a IXth Degree O.T.O.

member, duly documented, and ultimately made McMurtry the chief O.T.O. officer in charge of O.T.O. work in California and the United States, under Karl Germer. Crowley also notified McMurtry that Germer was to be Crowley's successor as Head of O.T.O., but that McMurtry should hold himself prepared to succeed Germer. Mellinger visited Crowley after McMurtry was rotated back to the United States. Although Crowley did ask Mellinger to hold himself ready as a possible successor to Germer, Mellinger did not receive any assignments of the kind given to McMurtry.

Crowley died in December of 1947 e.v.; and in accord with his wishes Karl Germer became International Head of O.T.O., serving from late 1947 e.v. until Germer's death in 1962 e.v. Agape Lodge continued in Southern California until 1949 e.v., after which the Lodge ceased to hold regular meetings. The records of Agape Lodge were conserved and comprise minutes of meetings, lists of members initiated to various degrees in O.T.O. and financial records.

Under Karl Germer, the O.T.O. entered a period of relative dormancy. The only initiations from the later Germer period were promotions to higher degree for members initiated earlier. Germer notified McMurtry and others that O.T.O. was to be incorporated and governed by a triumvirate of officers, but this incorporation was never accomplished under Germer's headship of O.T.O. Germer did charter a group in England under Kenneth Grant; but Germer closed the new group in England and expelled Grant from O.T.O. membership in a letter which has survived. Germer also took an interest in the efforts of Herman Metzger in Switzerland, and took steps to regularize Metzger into Crowley's O.T.O. Metzger was thought to have come from a post war survival of the earlier Reuss period, but had no original connection with Crowley's O.T.O. Germer and Metzger fell into disagreement toward the end of Germer's life. Frederic Mellinger wrote after Germer's death that Metzger had failed to satisfy the program of instruction set forth for Metzger by Germer under Mellinger's tutelage. Metzger has not engaged in O.T.O. activity either directly or indirectly in the United States.

O.T.O. members in California actively sought to influence Germer to reopen public access to O.T.O. Concern was expressed in correspondence that a failure to initiate new O.T.O. members would result in the ultimate demise of O.T.O. Grady McMurtry, the USA national master of O.T.O., attempted to convince Germer of the necessity of returning O.T.O. to public activity. Germer authorized McMurtry to form a nucleus of new O.T.O. public access. Germer and McMurtry had a falling out over a personal loan; and McMurtry traveled to Washington, DC to take a job with the US Government until bad feeling with Germer could subside. Germer did not expel McMurtry or revoke McMurtry's charters from Crowley.

Following Karl Germer's death in 1962 e.v., several years passed before the question of succession to Head of the O.T.O. was properly addressed. Metzger in Switzerland published a claim to being the Head of the Order, but this claim was based on an unnoticed election represented to have been held in Switzerland. Ranking members of O.T.O. were not informed of Metzger's purported election until after the alleged fact. Metzger was not generally accepted as Head of the Order outside his own group. Kenneth Grant also asserted a claim to being Head of the O.T.O., but this was done after Germer had expelled Grant from membership. In later years, Marcello Motta, a former student of Karl Germer, also asserted that he was Head of O.T.O. Germer had

died without designating a successor; and some ranking members, including Grady McMurtry, were not notified of his death for several years.

Previous Outbasket

To be continued

Center for Enochian Studies, Volume I, Appendix iia.
Prefatio

This month The Center For Enochian Studies presents a compilation of the various tables of magical squares that bear directly upon the construction of the Holy Table and its relationship to the Sacred Lamén. It is our hope that by placing these varied diagrams in comparison to each other, that the reader will find the explanations; both those that have preceded, and those several remaining to follow, more lucid. The Student may thereby find fewer difficulties in unraveling the variety of complexities and controversies involved. These tables are presented, as far as is known, for the first time anywhere as the angels instructed, id est in both the Angelic alphabet and in Roman characters.

Plate i.

I	o	n	e	g	a	n	o	g	i	l	a
	Enochian A	Enochian L	Enochian J	Enochian G	Enochian O	Enochian N					
	Enochian A	Enochian G	Enochian E	Enochian N	Enochian O	Enochian L					
o	g	o	n	r	o	l	e	g	o	b	o
	Enochian O	Enochian B	Enochian O	Enochian G	Enochian E	Enochian L					
	Enochian O	Enochian R	Enochian N	Enochian O	Enochian G	Enochian O					
s	e	f	a	f	e	l	e	l	a	b	a
	Enochian A	Enochian B	Enochian A	Enochian L	Enochian E	Enochian L					
	Enochian E	Enochian F	Enochian A	Enochian F	Enochian E	Enochian S					
o	n	o	m	t	u	r	o	p	e	n	y
	Enochian Y	Enochian N	Enochian E	Enochian P	Enochian O	Enochian R					
	Enochian U	Enochian T	Enochian M	Enochian O	Enochian N	Enochian O					
n	o	d	i	s	l	l	o	p	s	a	n
	Enochian N	Enochian A	Enochian S	Enochian P	Enochian O	Enochian L					
	Enochian L	Enochian S	Enochian J	Enochian D	Enochian O	Enochian N					
s	e	g	r	o	r	n	e	s	p	a	n
	Enochian N	Enochian A	Enochian P	Enochian S	Enochian E	Enochian N					
	Enochian R	Enochian O	Enochian R	Enochian G	Enochian E	Enochian S					
s	e	g	l	a	r	a	z	a	m	u	l
	Enochian L	Enochian U	Enochian M	Enochian A	Enochian Z	Enochian A					
	Enochian R	Enochian A	Enochian L	Enochian G	Enochian E	Enochian S					

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Plate ii.

o	g	o	n	r	o	l	o	g	o	b	o
	Enochian O	Enochian B	Enochian O	Enochian G	Enochian O	Enochian L					
	Enochian O	Enochian R	Enochian N	Enochian O	Enochian G	Enochian O					
s	e	f	a	f	e	l	e	l	a	b	a
	Enochian A	Enochian B	Enochian A	Enochian L	Enochian E	Enochian L					
	Enochian E	Enochian F	Enochian A	Enochian F	Enochian E	Enochian S					
o	n	o	m	t	u	r	o	p	e	n	y
	Enochian Y	Enochian N	Enochian E	Enochian P	Enochian O	Enochian R					
	Enochian U	Enochian T	Enochian M	Enochian O	Enochian N	Enochian O					
n	o	d	s	i	l	l	o	p	s	a	n
	Enochian N	Enochian A	Enochian S	Enochian P	Enochian O	Enochian L					
	Enochian L	Enochian J	Enochian S	Enochian D	Enochian O	Enochian N					
s	e	g	r	o	r	n	e	s	p	a	n
	Enochian N	Enochian A	Enochian P	Enochian S	Enochian E	Enochian N					
	Enochian R	Enochian O	Enochian R	Enochian G	Enochian E	Enochian S					
s	e	g	l	a	r	a	z	a	m	u	l
	Enochian L	Enochian U	Enochian M	Enochian A	Enochian Z	Enochian A					
	Enochian R	Enochian A	Enochian L	Enochian G	Enochian E	Enochian S					
l	o	n	e	g	a	n	o	g	i	l	a
	Enochian A	Enochian L	Enochian J	Enochian G	Enochian O	Enochian N					
	Enochian A	Enochian G	Enochian E	Enochian N	Enochian O	Enochian L					

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Plate iii.

o	r	i	a	n	l	e	a	e	h	a	
	Enochian A	Enochian H	Enochian E	Enochian A	Enochian E	Enochian L					
	Enochian N	Enochian A	Enochian J	Enochian R	Enochian O						
o	r	i	a	n	s	l	e	a	s	a	
	Enochian A	Enochian S	Enochian A	Enochian E	Enochian L	Enochian S					
	Enochian N	Enochian A	Enochian J	Enochian R	Enochian O						
o	r	i	a	n	s	l	e	a	h	a	
	Enochian A	Enochian H	Enochian A	Enochian E	Enochian L	Enochian S					
	Enochian N	Enochian A	Enochian J	Enochian R	Enochian O						
a	r	h	i	a	n	s	l	e	a	h	
	Enochian H	Enochian A	Enochian E	Enochian L	Enochian S	Enochian N					
	Enochian A	Enochian J	Enochian H	Enochian R	Enochian A						
a	r	n	a	p	o	d	a	p	a	o	
	Enochian O	Enochian A	Enochian P	Enochian A	Enochian D	Enochian O					
	Enochian P	Enochian A	Enochian N	Enochian R	Enochian A						
p	a	l	a	g	a	n	s	a	h	o	

	Enochian O	Enochian H	Enochian A	Enochian S	Enochian N	Enochian A
	Enochian G	Enochian A	Enochian L	Enochian A	Enochian P	
n	a p	a p	h a	r l	o	
	Enochian O	Enochian L	Enochian R	Enochian A	Enochian H	
	Enochian P	Enochian A	Enochian P	Enochian A	Enochian N	

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Plate iv.

o	o e	o i t	Enochian E	Enochian O
	Enochian O	Enochian T	Enochian J	Enochian O
l	r l	u l r	Enochian L	Enochian R
	Enochian L	Enochian R	Enochian L	Enochian U
r	l u	l r l	Enochian U	Enochian L
	Enochian R	Enochian L	Enochian R	Enochian L
o	i t	e o o	Enochian T	Enochian J
	Enochian O	Enochian O	Enochian O	Enochian E

Plate v.

a	l i	g o	n o	r n	o g	o
	Enochian O	Enochian G	Enochian O	Enochian N	Enochian R	Enochian O
	Enochian N	Enochian O	Enochian G	Enochian J	Enochian L	Enochian A
o	b o	g e	l e	f a	f e	s
	Enochian S	Enochian E	Enochian F	Enochian A	Enochian F	Enochian E
	Enochian L	Enochian E	Enochian G	Enochian O	Enochian B	Enochian O
a	b a	l e	l u	t m	o n	o
	Enochian O	Enochian N	Enochian O	Enochian M	Enochian T	Enochian U
	Enochian L	Enochian E	Enochian L	Enochian A	Enochian B	Enochian A
y	n e	p o	r l	i s	d o	n
	Enochian N	Enochian O	Enochian D	Enochian S	Enochian J	Enochian L
	Enochian R	Enochian O	Enochian P	Enochian E	Enochian N	Enochian Y
n	a s	p o	l r	o r	g e	s
	Enochian S	Enochian E	Enochian G	Enochian R	Enochian O	Enochian R
	Enochian L	Enochian O	Enochian P	Enochian S	Enochian A	Enochian N
n	a p	s e	n r	a l	g e	s
	Enochian S	Enochian E	Enochian G	Enochian L	Enochian A	Enochian R
	Enochian N	Enochian E	Enochian S	Enochian P	Enochian A	Enochian N
l	u m	a z	a a	g e	n o	l
	Enochian L	Enochian O	Enochian N	Enochian E	Enochian G	Enochian A
	Enochian A	Enochian Z	Enochian A	Enochian M	Enochian U	Enochian L

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Plate vi.

L	H	I	M	E	A	F	D	G	K	B	
	Enochian B	Enochian K	Enochian G	Enochian D	Enochian F	Enochian A					
	Enochian E	Enochian M	Enochian J	Enochian H	Enochian L						
T	S	V	Z	R	O	X	N	Q	P		
	Enochian P	Enochian Q	Enochian N	Enochian X	Enochian O	Enochian R					
	Enochian Z	Enochian V	Enochian S	Enochian T							

May 6 1583

- -

Previous Center for Enochian Studies
Studies

Next Center for Enochian

Events Calendar for May 1989 e.v.

5/1/89 Hypatia Camp Meeting 7 PM Hypatia Cmp
5/1/89 Hatha Yoga with Luscha 8 PM ABRAHADABRA
5/3/89 Lola's Minerval Seminar 8 PM Thelema Ldg.
5/5/89 Tammy's Mass Seminar (invitation) Thelema Ldg.
5/6/89 Beltane on the beach (call) Thelema Ldg.
5/7/89 Gnostic Mass at sunset Thelema Ldg.
5/8/89 Hatha Yoga with Luscha 8 PM ABRAHADABRA
5/9/89 Thelema Lodge meeting 8 PM Thelema Ldg.
5/10/89 Tarot series starts with Bill 8 PM
(Introduction and basis) Thelema Ldg.
5/11/89 Unfolding Hermetics 8 PM Merkabah Hse
5/12/89 Minerval initiations (call) Thelema Ldg.
5/14/89 Gnostic Mass at sunset Thelema Ldg.
5/15/89 Hatha Yoga with Luscha 8 PM ABRAHADABRA
5/16/89 Ritual 28 practice & performance
5/17/89 Tarot series #2 with Bill 8 PM
(Major Trumps, Qabalah & Myth) Thelema Ldg.
5/18/89 Rose Croix & Lodge of Perfection
Meetings --- members of the
appropriate degrees only R+C Chapter
5/19/89 Full Moon ritual at midnight Merkabah Hse
5/20/89 EGC (OTO internal) SynodOTO-EGC
5/21/89 Gnostic Mass at sunset Thelema Ldg.
5/22/89 Hatha Yoga with Luscha 8 PM ABRAHADABRA
5/23/89 Secret Meeting ---
5/24/89 Initiation Practice 7 PM Thelema Ldg.

5/25/89 Unfolding Hermetics 8 PM Merkabah Hse
5/28/89 Gemini Birthday party 4:18 PM Thelema Ldg.
5/28/89 Experimental Mass 8 PM Thelema Ldg.
5/29/89 Eleusinian Repertory meeting 8 PM Thelema Ldg.
5/30/89 Enochiana with Dave 8 PM "Operation
of the Sigillum Dei Aemeth Thelema Ldg.
5/31/89 Initiation Practice 7 PM Thelema Ldg.

The viewpoints and opinions expressed herein are the responsibility of the contributing authors and do not necessarily reflect the position of OTO or its officers.

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About this capture

The Enochian World of Benjamin Rowe
Enochian Temple
Image courtesy of Michael Arndt

Ben Rowe is a Hermetic magician well known in certain circles. For the last decade or so, he has been doing extensive work with the Enochian system of Hermetic magic. Much of his work is quite interesting and inspiring to others on the Hermetic path and Ben has been quite willing to share the results of his work with interested seekers.

On this page you will find a collection of his work spanning the last 10 years. Most of it is based on his Enochian Temples workings so you will probably want to start there if you are not familiar with what he is doing.

The Foundational Document:
The Book of Seniors

Basic Workings and Documents:
Enochian Temples Chapbook
Enochian Temples: The Lower Temple
Enochian Temples: Consecration of the Fire Temple
Enochian Temples: The Summoning of Cacodemons
Enochian Temples: Generating the "Abyss" Experience with the Temple
Analysis of the First Enochian Key
The New Aeon: A consideration of Astrological Symbolism
An Adaptation of the Lesser Banishing Ritual of the Hexagram
A Ritual of the Heptagram
Advanced Workings and Documents
The 91 Parts of the Earth
The Lotus of the Enochian Temple
The Lotus in the Enochian Temple, Sample Visions
The Vision of ADVORPT, one of the 30 Aethyrs
Circle City: A Working
The Aeonic Perspective of the Enochian Temples
Experiments with the Second Enochian Key
Godzilla Meets E.T. - Chapter 2, Part 1
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2008 2009 2010

About this capture
The Book of the Seniors
by Benjamin Rowe
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Introduction

This book is part of the record of an extended magickal working involving the Tablet of Earth from John Dee's Enochian magickal system. This section presents the results of a series of invocations of the Seniors from that Tablet. The record is complete and is presented exactly as it was recorded at the time of the invocations, without editing.

The invoking names of the Seniors are derived from the Great Central Cross of the Tablet by reading outwards horizontally and vertically from the two centermost squares of the Tablet. In the theory of the Enochian system, they represent the forces of the planets within the element, and are considered to be Briatic in nature. With the Elemental King, who represents the Sun and is a link between the Briatic and the Yetziratic levels of the Tablet, they bind together all the forces within the Tablet. Additionally, the Seniors are said to provide knowledge specifically concerning "human affairs", and the present record confirms that in a broad sense.

A somewhat different method of presentation is used here than in the previous invocations of the series that were described in *Touring the Earth Tablet*. In that work, each of the "Kerubic" squares of the Tablet was examined individually. The visions were deliberately forced into a highly visual and symbolic form, along the lines set down in the Golden Dawn's rules for astral workings. While these restrictions made it easy to establish the validity and consistency of the visions, it also forced the information given by the Kerubic forces into an extremely cumbersome and hard-to-read form.

In the current series, no effort has been made to make the visions conform to the baroque style touted by the Golden Dawn. Rather, the Seniors were allowed to present themselves in their own manner, except for a brief presentation of a telematic image as a check of validity. Attempting to examine each square individually would have been much too cumbersome. The result has been much more direct and readable than in the previous case.

Despite the looser form, the results of these invocations are entirely consistent with the previous invocations of the working. Taken together, they present a developing system of symbolism related to the planet Earth, the various modes of magickal initiation, and man's place on Earth and in the universe.

The story presented by the Seniors is a history of the spiritual development of man on Earth, as viewed by the being who is the life of the Earth and those appointed to direct that development. The main characters are those beings whose actions are the root of the mythos of the gods Set and Horus, and the plot describes their conflicts as they contended for control of man's evolution over eighty million years. With the earlier works in this series, it also presents a reconstruction of the original mythos of Set, from before the time when priests of Horus and Osiris demolished his temples and turned him into a

devil-god for their own forms of religion.

This mythos is not a step backward in time, but a re-formulation in terms of the incoming energies of this present day, when the equinox is moving into the constellation of Aquarius. The philosophy presented is entirely consistent with the basic tenets of Thelema as originally stated in Liber AL vel Legis, and those later elaborations presented by C.S. Jones (Frater Achad).

The energies of the sign of Aquarius are vastly different from the energies of the previous aeon, which was under the sign of Pisces. The Piscean age was characterized by highly structured, imposed systems of religion and magick, presented through the work of rigid hierarchical organizations. In that age, the individual was expected to subordinate himself to the work and symbolism of the group, and to accept what was given to him on faith. Man was seen as being at the bottom of the spiritual hierarchy, and was therefore subordinate to all of the spiritual forces. He could only contact them through faith and supplication, in effect begging them for a bit of wisdom.

The Aquarian energies, on the other hand, are extremely individualistic. The ruling planet, Uranus, and the exalted planet, Mercury, show that in this new time individuals can achieve magickal and spiritual success entirely through their own efforts, without the aid of any outside force. The results of their work will be proportional to the effort they put into it. Where Mercury, knowledge, was in its detriment in Pisces, here it is at its height. Thus knowing and self-will, and not submission and faith, are now to be the key to initiation.

Under the Aquarian energies, each man contributes to the group work by doing his own work and discovering his own Will, without reference to the work of others. The links between the work of one person and another

will come naturally, as a consequence of the internal connections that exist between all things, and not as an externally-imposed set of formulae. The connections mentioned above are one example of this principle. No doubt many more examples will arise in coming years.

Following this principle, I would like to encourage the reader to examine this work and all such works with a critical eye, to not accept it as literally true, and not accept it as symbolic truth unless it fits your own views of the spirit. Perhaps another way is better for you. There is more than enough room for any number of views.

Before concluding, a few explanatory remarks might be in order.

Where reference to the cabalistic Tree of Life is made in this work, it is always to the revised version discovered and presented by Frater Achad. I have personally found this form of the Tree to be much more productive than the old G.D. version. The extended working of which this paper is a part has demonstrated that it is not merely a curiosity, but a workable and very effective system of symbolism, at least the equal of the older

version of the Tree. But the use of this alternate system should not deter users of the older Tree from reading this book. The essential aspects of the work are not dependent on the Tree at all, and can be applied to many different systems.

There is also the question of identities to be considered. The reader might wonder, as he examines this work, just who the Seniors are speaking to. It would be absurd to think that the scribe, the fellow whose name appears in the copyright notice, is the one who did all the things the Seniors attribute to the one they speak to. He is all too human, very much a child of his times, and more than a little bit of a fool. But if not him, then who?

In the words of the Seniors, the scribe is part of a tripartite being, a "man who is a mage who is a god". As a general rule, when the first person singular is used in this work, it is a blend of the scribe and the mage, in varying proportions, who speaks. The distinction between them is never too clear to the scribe, and it is becoming less clear as this working progresses. But the more doubtful and uncertain the "I" who speaks appears, the greater the proportion of the scribe in the mixture.

But when the Seniors speak, they are generally referring to the actions of the mage, the god, or a blending of the two. The sole exception is when they refer to events occurring on the physical plane during the lifetime of the scribe.

Perhaps the best view to take on this subject is to consider each aspect as a pseudo-autonomous subset of the next highest aspect. That is, each is a projection of the will of the next which can act independently most of the time, but which is absorbed and loses its individuality when the next highest aspect chooses. Thus, the lower aspect is never certain whether it is expressing just itself or is acting as an extension of a higher aspect.

It should be added that the scribe makes no claims or assertions concerning things said about him by the Seniors, and has no desire to be seen as any sort of teacher, leader, prophet or "great mage". He considers himself an explorer, and nothing more.

-- 5/7/86, Niles, Ohio.

Postscript added 9/10/92:

It seems appropriate to provide the readers with a minimum sketch of the symbolic basis of the narrative, so that they might have some clues to its occult interpretation.

The planetary symbolism of the Seniors themselves appears only on a very superficial level, and has little to do with the content of their story. The plot of the story follows the sequence of the zodiac signs in precessional order, starting with the sign of Pisces, showing the Earth and her Lunar twin as the two fishes. Further development follows through Aquarius and the other signs until it ends in Aries, with a minor epilogue not related to the signs. The portion concerning the Earth-Spirit and the portion concerning the character Set follow parallel but separate threads until they meet in the sign of

Scorpio, from which point the story goes forward in a single plotline. All the plot elements relate in some way to the _astrological_ (as opposed to the Cabalistic) attributes of the signs.

The main characters represent the elements of the modified INRI or IRNI formula, presented in detail in the paper titled "Set / Horus" and several of my other papers. (The formula's appearance here is in fact the first clue I received as to the modified formula's existence.) Briefly, the Earth herself represents the first and last "I" of the formula, corresponding to the astrological signs Taurus and Aquarius respectively. This dual characterization shows her as both a celestial being in her own right (Aquarius = "The Star") and as the nurturing mother (Taurus, ruled by Venus and the Moon) within whose "womb" and at whose behest most of the action takes place.

The protagonist, Set, corresponds to the "N" of IRNI, and his described character relates closely to that sign, its traditional ruler Mars, and its exalted planet Uranus. The sign's modern ruler, Pluto, appears only as an undercurrent and in the Pisces phase of Set's plotline. Set's opposite number, Horus, represents the "R" of INRI, corresponding to Sol and its sign Leo.

Aczinor, Senior of Jupiter in Earth

4/10/86

As the vision opened, I found myself in a place

where blue sky came down to a yellow plain. There was a brilliance about everything, a cheery internal glow. I saw that the yellow plain had the texture of velvet or cotton candy.

Looking to the east, I saw a star coming up above the horizon. It had eight points around the circumference, another point aimed towards me and another pointed away from me.

To the south, I saw a lion seated on a cubical throne.

To the west, there was a watery area, in which a

boat or barge was travelling. To the north there was an image of the planet Jupiter, rotating majestically in space.

I called again upon the Senior Aczinor, and he appeared wearing robes of blue with a dark purple shimmer in the folds. I did the LVX signs, to which he responded with the sign of Set, LVX, and the sign of the Enterer. I tested him with the pentagram of earth (which had no effect) and with the hexagram of Jupiter, which caused his force to flow into me. He himself dissolved, passed through the hexagram, and reformulated himself on the near side of it.

From close up, I could see that his hair was white, and his skin was a violet so dark and rich as to be almost black. His eyes were a lighter shade of violet. He held up his right hand in the sign of blessing and asked me to return it. Another flow of force went between us, filling my own aura with a deep violet similar to his own color.

He said "Thank you, o mage of power. Now we can speak clearly to each other. I am Aczinor, representative of the father Jupiter in the system of the Earth Tablet. Though your invocations began with the King Iczhihal, yet I am the first to speak, being the initiator among the planetary powers of the Tablet. I the wisdom of the King, and of his father the Sun, and cause it to take form before the eyes of man. I am the first below the so-called abyss in the Tree of Life, and so I am the pattern of manifestation within the world. Thus my star shows ten points, and thus the lion, the king, is enthroned by my existence. I function as his seat of rulership, causing his power to be extended into matter. Thus the four-square throne is mine. The barge of the west shows my watery character, as the yellow plain and blue sky show my airy nature. The barge again is a foursquare construction, fitting the symbolism of my sephira, which is also considered watery in some ways. Thus also I float above the waters of creation in the earth's sphere, guiding those waters in their flowing downwards into matter.

"Since I am of the earth as well as of Jove, I am also related in some ways to his physical manifestation. The equivalent power in Jove's system rules those levels of his physical body in which life has appeared, taking its energy not from the Sun, but from the weaker but still great life of Jove himself.

"Now you have been asked to be shown the invocations of the planets in the enochian system. I can not do this myself, being but the most junior of his representatives within the levels of the system. But I can tell you how to go about preparing for these. As you have thought, it is best to do invocations of all the seniors within the tablets. But rather than holding to a single tablet, invoke all of the equivalent Seniors from each of the tablets at once. This will allow you to get a full view of the action of the planet with the sphere of Earth, who contains all of the tablets yet presented to man within herself.

"From this, we will hope to instill enough of the force within you to make the presentation of the sphere clear and easy to perceive. Then you can go to your castle and locate the books with the invocations, and read them and transcribe them clearly."

(3-hour interruption at this point.)

"To continue, since you have invoked me and I have come, we must use the force for some purpose. Therefore, let me begin a tale, as is my right as the initiator.

"The planets of the system, with the exception of Luna, are all the bodies of lives of a scope so inclusive as to make the perceptions of men and angels nothing in comparison. All of them, even the least, operates at least at the level of Yesod in the Tree of which the manifest Tree of Life is Malkuth. Most of them operate in Netzach or

Tiphereth of that larger Tree.

"The one exception, Luna, is a dead world. Its action on man is purely a reflection of the Earth's own power, projected outward by the minds of men onto the nearest convenient target. Luna is the body of a being who is now no longer in incarnation, having completed his tasks at an earlier stage in our solar system. His twin, the Earth, remains in living incarnation, and her influence extends to control her brother's dead shell. The cycles of life within the earth that are tied to Luna reflect the rhythms of interaction between the Earth and her brother in long-ago days, before the appearance of life out of her seas. Their cyclic interaction produced a 'standing wave', a continuing cycle of echos of the original interaction of the two.

"The Earth herself continues to reflect these cycles in the pulsations of her magnetic envelope. These aural-magnetic effects are the true cause of the lunar cycles in living things.

"I myself, angel and Senior though I be, am still within the range of these cycles, and I have less power sometimes and more at others as a result. You yourself are also subject to them, though since you wear a body of a male human, the effects are more of a psychological nature than they would be for those who wear female bodies. Nevertheless, the effects are there to be seen in all humans.

"I speak so long about Luna-Earth because I myself was the proximate cause of the brother's loss of connection with his body. Yea, even I, Aczinor, most junior of the Seniors of Jove, have had my influence in the dramas of the solar system. As you are now to have yours, o man who is a mage who is a god. Yours is the separation of the consciousness of the Earth from the deep levels in which she sleeps. Mine was similar for her brother in Luna. So you and I are brothers of the spirit, in the ways of our works, and I am pleased that you have come to me for aid in your quest.

"Now the brother's work was to express fully, with his sister, the effects of the so-called Third Ray of Active Intelligence within the system. Where she represents the lifting of the spirit out of matter by that force, he represented and embodied the movements of life into matter. For life must be present in matter before it can again be raised up.

"This one in Luna was of the younger of the stellar brethren, only a few cycles away from existence as a being of the type now embodied by human beings. This effort on Luna was to have been his first experience in incarnating as a full planetary being, free from the supervision of a mentor. (In the early stages of life in the higher realms, the man-gods perform their creations within the aura and under the guidance of a more advanced practitioner of the art.)

"Well did he do his work. Too well, in truth. For in concentrating himself to pass the spirit of life into matter he concentrated too well and part of his own spirit, though not his awareness of being nor his true self, but only that spirit which enlivens the ethers, became tied again into matter as it had been in the days before his rise to godhood.

Worse, even when he realized what was going on and attempted to separate himself again, the flow of his energies into matter continued against his will.

"But we speak here of things far beyond this level, and words are not fully suited to the expression of these concepts. Perhaps a few images would make clear what we desire to express."

(I had had a strong feeling at this point that I was not really perceiving the presentation in its correct form. Aczinor's comment is the result of this feeling.)

He gestured with his left hand, and before us there appeared an image of the Earth-Luna system. But where in our own time Luna is dead, here he was surrounded by an aura of life, though the surface seemed as barren as it does now. The earth also shone with an aura of equal brilliance.

Now some of the life around the moon seemed to be sucked into it, leaving a hollowness, growing outward from its surface inside the aura. A shock went through the remaining aura and out into space. As it passed over the place where Aczinor and I stood in the heavens, I felt a tremendous sense of despair and failure, and a sort of panicky desire to repair the disaster before it was too late.

The despair, sorrow, and self-recrimination I sensed was so overwhelming that I cried out, and had to leave the vision for a few minutes until it passed and I could again think sensibly. Worst was the sense of shame this being felt, as if in his failure he had also brought the works of the rest of the beings in the system to naught. It was as if this being in Luna had lost all sense of self-respect and self-confidence by his failure.

The pain he felt could be seen to radiate out into the system. It caused sympathetic responses in all the lives of the other planets, and so the whole system was threatened with disruption.

Now Sol turned his attention to the situation, seeking the cause of the disruption he had felt on the levels where he had his attention. Seeing the plight of Luna, he immediately overshadowed that entity, taking him over body and soul as he was able to do from his higher level. He caused a stasis in Luna so that the flow into matter was halted. The soul and awareness of Luna he lifted up, out of the trap, and wrapped in his own aura, comforting him and healing him.

Aczinor continued:

"With the immediate danger halted, there was time to look at the situation clearly and objectively. Sol and the planets attempted to comfort the lunar lord, but his shame was too great. He knew that by his failure he had ruined the whole beautiful plan by which Sol had intended to express love and life for this section of the galaxy. The far-reaching consequences of his failure overwhelmed him, and he begged to be allowed to resolve his error in some way, to expiate his shame with action.

"Since this disaster took place within the aura of Sol's work, it must therefore be remedied within the limits of his kingdom. He could not simply eject the ruined matter from the system, any more than a man can cure a cold by giving it to someone else. Nor could he allow this involutory flow to remain free in the system, for then it would continue to increase, eventually ruining the plan which Sol's quick action had so far saved. There was much discussion among Sol and the senior planets of the system, and deep meditation by all, lasting many millennia, on how this problem could be solved. Many plans were proposed, but none of the senior planets felt confident enough of his solution to propose it as a definite course of action. So the discussion continued.

"Our earth, being among the junior planets of the system, having not yet reached Tiphereth of that larger Tree in which the gods live and act, was not a party to the discussions but was only an observer. But unlike the seniors she was on a level where she was intimately connected with the type of force her brother manifested. And her love for her twin motivated her in a way the senior planets could not be. She devised a plan, and when the senior planets did not arrive at a satisfactory solution, she proposed her plan to Sol.

"It is impossible to state now what Earth's path would have been had this disaster not taken place. The conditions under which it might have been understood by human beings have not existed for many tens of thousands of millennia. The minds of men, as they have evolved under her new plan, are too far from the type of consciousness needed for any meaningful expression to be possible.

"But it can be said that under that original plan there would never have been incarnate human beings on Earth. The furthest into matter they would have gone would have been Yesod, and for most of the life of the system they would have been in Tiphereth.

"In Earth's proposed plan, she would take the involutory forces of her brother's sphere into herself and hold them there by deep concentration. She would, by her concentration, create a shell around herself which would keep the involutory force out of the rest of the system. Thus the other planets could continue to develop their themes without interference.

"To eliminate the involutory force from the system completely, she would set it against the evolutionary aspect of the Third Ray that she herself expressed. The incredible tension between the two would be used to produce an acceleration of evolution within her sphere. Where before evolution was a gentle process, with many thousands of millennia between substantial changes in form in a species, now evolution would be forced, with continual changes of both form and content of the living animal bodies. this forced evolution would produce bodies of a degree of refinement and integration that would never have been seen within the limits of Sol's original plan.

"Thus would she tie the involutory and evolutionary tendencies together, halting the involution in Malkuth, keeping it from pulling the whole system back into the shell-worlds

that preceded the full incarnation of the gods. And when the bodies were of a great enough degree of refinement, she would begin to eliminate the involutory force all together. She would do this by forcing the human souls within her sphere to incarnate in matter.

"Unlike the matter itself, these souls, being already of a spiritual, evolutionary nature, would evolve much more rapidly. In matter, they would ache to return to the levels from which they first came, and their natural desire to return would eventually counter the involutory tendency.

"Not only this, but the hammer-blows of experience the human souls would receive within the forge of incarnate existence would change them into something far greater than they ever could have been within the original scheme. For they would come out of that forge with a temper, a hardness, that could never be lost, making them as the gods of the system and of the stars, brothers to these within whose influence they had led their many lives, where otherwise they would have remained the pawns and tools of the gods throughout the life of this current universe. Thus many thousands of millions of new gods would eventually rise out of matter where otherwise there would have been none. All of them able to express within the universe both the formula of spirit, which is evolution, and the formula of matter, which is involution. They would be true microcosms, and after many more cycles of evolution on the god-levels, each of them would be individually capable of creating whole new universes for life to express itself in. Thus was 'life more abundantly' once said to be the keynote of our planet.

"Even within this present universe will the effects of the Earth's proposal be felt. For these lives of men will spread out to the stars, when the gates are again open fully, and they will catalyze similar reactions in other spheres, where conscious life exists but develops at a slow pace. Thus will our galaxy and universe benefit from the crisis of LunaEarth, as consciousness independent of the gods rises up all over in response to the calls of the souls of men.

"But to return to our story, Sol heard the Earth's plan, and felt that it was the only possible one that had any hope of success. But he was certain there were aspects Earth had not considered, being beyond her current level of consciousness. And such a radical change of plan could not be put into effect on his own authority since its effects would spread so far beyond his own sphere of action. So he 'passed the buck' as you would say, laying the decision in the hands of his own mentor, who incarnates in one of the stars of the Sirius group at this time.

"Now Sirius (as we shall call him, though that is not his true name) saw that the Earth's plan would work, but that there was a danger of her becoming so concentrated that she would not know when the disposal of the involutory force was completed. Thus he declared that if the plan were to be implemented, there must at all times be within her sphere those who were capable of breaking out of it on their own, with no assistance, so that she might never suffer for lack of light should she have need of it. And also, these others must bind themselves to her, and constantly recapitulate the process of their

evolution within her sphere, so that she might ever be reminded by her connection with them of the purpose for which she had hidden herself.

"The adepts of Active Intelligence, and of LoveWisdom, and of the lesser rays who were acting in her sphere and under her direction could none of them accomplish this task. For their natures lack the forcefulness needed for such a solitary breakout as Sirius demanded. Only the adepts of the First Ray, the Will aspect, could succeed at this task, and those few of this type who were already working within Sol's system were working at tasks that they did not dare abandon. For the First Ray is not natural to our system and only enough adepts to fill the critical needs were there.

"So the call went out for adepts of the First Ray willing to fulfill the task set by Sirius. And this is where you yourself come into the story, o scribe who is a god. To tell of your part we must tell more of your origin than we have as yet.

"Now, the progression of spiritual beings upwards through the planes in the course of evolution follows a regular cycle. That is, there are generations of such beings, and each generation must mature to a certain level as gods before they can perform the acts that cause the next generation to be born out of the union of spirit and matter.

"Thus there are large gaps between these generations. These gaps are not gaps in time, for time is meaningless on the levels of which we speak. Rather, there are gaps of relative accumulation of experience between the generations. This amounts to the same thing on your present level, but not on these higher levels. Normally there is a gap of one full Tree of Life's worth of experience between generations, although certain members of each generation will advance more quickly so that the gap becomes less as the progress continues. As one generation moves out of our manifest tree, another arises out of the union of spirit and matter to replace it. This occurs in cycles so vast from our current viewpoint as to be indenumerable in terms of years. Our Earth is now an exception to this because of her daring plan.

"You were born of one such generation and your progress followed that of your fellows up to the level of Tiphereth in that time and place's Tree. But at one point you had completed a cycle of existence within a planetary system, and as that system's lives withdrew from matter you went off into space with your fellows to find further opportunities for experience.

"Now by what can only be called a fluke, a play of Murphy's law, the current that the souls ride between the stars separated you from your fellows, and pulled you into the center of a cataclysmic conflict between two stellar beings of a vastly higher level. Like a piece of flotsam on the waves, you became trapped in the circulating currents between these two.

"The forces there were so vast and intense that at first it was all you could do to keep your being from vanishing, torn to pieces by the conflicting pulls. For a time not to be measured in years did you struggle to maintain your integrity against these

near-overwhelming forces. That you were not made naught was more due to fortune than skill at first, for there were places in the currents between the two gods where you would have vanished like smoke on a breeze.

"But eventually you learned to draw on those currents of will themselves to maintain your being. While still trapped within the currents of the two gods' conflict, yet you could live and learn and grow. And so you did, drawing on the knowledge of those gods as you drew upon their power, ever increasing your own power and will, rising through the planes until finally your will was so strong that you could force yourself out of the bonds of the conflict.

"Out in the spaces between the stars again, you sought out your former companions who had not been caught in the trap. Finding them was a shock, for you had not realized how much you had changed in the course of your escape, having had no one to compare yourself to. Now you found that you had little in common with them. They were still singular beings, being all of the Third Ray essence, while you were now tripartite, having absorbed the forces of Love-wisdom and Will from your experience in hell.

"You could no longer communicate with them as equals. They could not understand you as you now were, and only your tales of shared experiences convinced them that you were their lost companion. You could still communicate with them within the limits of the third aspect, but even there your formulations were often so subtle as to escape their comprehension.

"There were beings around who could understand the other parts of your being to an extent. But these were devas and other angel-like beings, passive transmitters of higher forces rather than active users like yourself. So they also were of no use to you in the long run.

"The gods of that time and place were also uncertain of what you were. Like them, you encompassed the entire Tree of Manifestation in its three aspects. But you had fully fused the three aspects at a level of experience far below that at which they themselves had done, and none of them knew of precedents that would aid in deciding your case, determining where you could fit into the scheme of things.

"So, neither fish nor fowl, you wandered the universe, going wherever there was need of one or another combination of your three aspects. But never did you find a place where you fit fully, and could use all your skills at once. And always, always, there was that tremendous sense of loss at your separation from your original group, and an ache to fit in somewhere with companions of like powers and perceptions. Alone and apparently unique, you conceived of yourself as the 'solitary one' or the 'unique one'. Eventually you shortened this to simply 'one', since one of anything is always unique and solitary. This you translated into Hebrew during your last completed cycle of incarnation on Earth, calling yourself 'Achad', and expressing your full command of all the Tree in your two mottos, 'O.I.V.V.I.O.' and 'V.I.O.O.I.V.'.

"But I digress. You continued to wander, seeking work worth your skills, until the call went out seeking adepts of the Will aspect for the Earth's plan of salvage. You were far away in space and time, but a god who had known you in the old days and had felt the gods' equivalent of compassion for you and frustration at his inability to help you, remembered and recommended you to the god Sirius. Sirius saw that you were ideal for this work, for you had already demonstrated an ability to free yourself from traps of a far greater strength than the Earth's blockade would be, and you were already capable of acting almost on the levels of the gods themselves. Thus your presence would ensure that the shell could always be broken, no matter how bad the disaster.

"You had also demonstrated your ability to live isolated from the universe at large for long periods, during your captivity between the warring gods. Many of the adepts of Will who had already been considered had been passed over for this very reason. They could not function without external contacts.

"And again, being somewhat less than a full god, though fully expressing all aspects of the Tree, you were still capable of incarnating as a human being without too great a loss of your higher perceptions.

Thus you seemed ideal for the position Sirius sought to fill. After consultation with Sol and Earth, you were called to Sirius to have the proposal laid before you.

"You agreed with Sirius' evaluation, and saw in the plan two possible benefits for yourself. First, the drop-forge environment Earth was to become was a reasonable substitute for the trap in which your own skills had been shaped and tempered. Thus you now had some hope that companions who would be your equals would come out of it. If not from among the human souls on Earth, then from among the adepts called for the task. And, failing that, the additional experience might be sufficient to raise you to full godhood by the end of the cycle of closure. I am happy to say that both of these goals have been accomplished, though few of your true companions are incarnate at this time.

"Thus you became the head of that group called, in Liber AL, the `Kings of Earth', but who prefer to be called Knights, for their task is one of aiding a good and righteous cause, and not one of rulership for its own sake. And the Knights of Will in the Earth were formed from among the adepts of will who volunteered and were qualified for the task.

"You ask why this was not said at the outset, in the visions of the Kerubic squares. The reason is that you would not have believed it. As it was, your resistance to what was shown about yourself was so great that everything had to be couched in symbols, and even those were slightly distorted. It could not have been otherwise, for Sirius' rule still holds among the Knights, and in each life in incarnation the Knight must recapitulate the whole of his evolution in the Earth. For such a recapitulation to succeed, it must be done blindly. And so you could not have known what was coming, and your initial resistance

was reasonable and appropriate. With what we have given you since then, you are coming to accept the truth of what we say, and you will eventually merge your incarnate and excarnate aspects again.

"Nevertheless the Kerubic visions do contain many symbolic statements of what we have said here, particularly in the visions of the earthy lesser angle. That dark self who spoke in those visions, through whose eyes you seemed to see at times, is merely that part of yourself that has been excluded from consciousness during your recapitulation.

"We have been at this much of the day, and it is time to stop. Tomorrow we will finish with my part of the tale."

4/11/86

I tried to get contact using the usual invocations, but there seemed to be a great deal of interference. So I decided to delay the rest of Aczinor's tale for a day.

4/12/86

I did the invocations, and again found myself in the area of yellow land and blue sky that opened the previous vision of this Senior. I called upon Aczinor to appear, and he did so, looking essentially the same as in the previous vision. I did the sign of Set and the signs of LVX. He replied with the same signs, and added the sign of fire, which he held until I returned it.

I tested him with the pentagram of Earth and the hexagram of Jupiter, and neither had any effect on him. I asked why he had done the sign of fire, since we were in the Earth tablet at this time.

He replied, "We are not in the Earth, but above it, in the airs of the planets from which it was formed. But that is not the reason why I did the sign. It was done in salute to the master of the First Ray of Will who stands before me."

I decided this was an acceptable explanation, in view of the previous messages, and asked him to continue.

"When we left off, we were at the point of describing the initiation of the Earth's closure, under the auspices of Sirius, Sol, and the Knights of Will within her sphere. You were described as the chief of the Knights, and a little of your history was given. We started to supplement this with additional information the next day, but the currents were against us and we cut off communication until today.

"Before we continue, though, I wish to say a few more things in relation to what has come before.

"I said in the aborted session yesterday that the reason why your own path from

Tiphereth to Binah was done alone, instead of with a group as is normally the case was due to your duties as the chief of the Knights. In your position, by declaration of Sirius, you are required to recapitulate the whole of your own history of initiation in each of your incarnations. Since the initiation must be done blindly, we could not earlier explain the reasons for your isolation, despite your frequent requests over the years that someone do so. I speak in this case for the other Knights, who have monitored and aided your progress through this current incarnation, while you did the difficult task of repeating the unrepeatable.

"We said before that it was only by a fluke that you became what you now are. If things had been otherwise, you would never have come to the position you now hold, nor would you have ever heard of it. You would still be down in the Tree with the rest of your original group of companions of the spirit. But because of your entrapment between the two conflicting gods, in that far-away place and time, you became more than a man, and somewhat less than a full god, long before your time would have come in the normal course of evolution. You are indeed, as you have so aptly described it, a queer fish. Before the closure of the Earth in long-ago times, there were none known who duplicated the qualities of your own being, intermediate between god and man, partaking of the nature of both in the fullest possible measure, fusing them into a third thing for which the universe at that time had no name. With the closure of the Earth, and the development of other adepts of the Will aspect under the forceful conditions of the Earth, you have come to have at least a few who are similar enough to yourself that you are able to communicate fully the quality of your being to them. But these are still not exactly like yourself, for the forge of Earth is not the forge of the stars in which you grew, and all of the adepts had companions of their own type with whom to develop. So your quality of uniqueness has not been completely lost to the world, and Achad is still the appropriate description of your being.

"The conditions under which you grew to power and mastery are unrepeatable, as we have said, being a fluke of cosmic nature that will not likely come again. So it is nearly impossible to produce in matter a complete recapitulation of your development. In some instances, mere symbolic substitutions had to be made for the true powers that affected you in the original course.

"To substitute for the two powers whose conflict gave your being the boost into mastery, you were in this life maneuvered into situations where you found yourself in the middle of arguments and conflicts in which you had no personal interest. But your presence acted to catalyze the manifestation of the full emotional force of the participants. These forces, being diverted from the direction in which they should have gone, towards the opposing party, were directed instead onto yourself. These forces were in some instances of such an intensity that they did almost kill you, as did the original forces. But these forces of the present day events would only have killed your body, where the true forces of the original conflict would have resulted in the true annihilation of your being.

"In the conflict between Paul Solomon and the other David, you were given the opportunity by one of them to choose between them, and when you refused to choose,

preferring to maintain your independence, he tried to kill you by psychic means under the guise of helping you. This resulted in the rip in your aura that was not healed until your later contact with Nema. But at the time, this rip was a help, for it allowed the inner powers who supported Paul Solomon, on the other side of the conflict, to open you up to the spirit of the Earth at our request, so that you would have a true feeling for the goal of your work from the beginning. Also they did the service of prophesying the course of your work. And as you have found now, their prophecy was accurate to the last decimal place, so to speak. Like all good prophecies it was incomprehensible at the time but perfectly clear when the events it referred to occurred. Thus they referred among other things to 'the One', Achad, who is yourself in your fullness, at a time when you had not even heard of Jones, let alone of Achad or his Tree.

"Now this compensation of the forces of evil thrown at you by David, with the forces of healing and light thrown at you by the supporters of Solomon, was the closest we could come in this incarnate world to the powers of the stars that caused you to be as you are, in the beginning of time. We continued to bring you into such situations, of a lesser degree of force but greater duration, for several years afterward. The circumstances that were engineered were designed to force you into the solitary path that you had to take and to keep you there until the path had been trod to its end. The pain and confusion and loss you felt by this isolation, and your consequent efforts to rid yourself of the inhibiting influence were fairly good analogies to the feelings and acts you did while caught between the two gods.

"The loss of your original companions from before your entrapment and your later finding of them and experiencing of their noncomprehension of yourself was duplicated in this life by the lack of comprehension the adepts showed for your work in its early stages, and in the rejection and insults of your skills that they showed. This was run concurrent with the other events that caused you to become isolated, so that the intensity of the isolation could be increase to the point needed for this life's work. So the periods of your isolation in the entrapment and your later isolation after your escape were run in parallel in this life, compacting the story's two similar parts into one for convenience.

"Thus your path in this life has been the closest possible duplication in incarnation of the original course of your initiation. Now that you have achieved the level of Binah, the rule of Sirius is somewhat mitigated. But still, your whole course has not been trodden, so the blindness must continue in part for a short while yet, until the powers of the planets chose to bring you back into their fold. The timing of this will not be under your control or the control of your fellow knights, but is a decision to be made by the gods themselves, in their own chosen time. But at the same time, it is vital that you have a reasonably clear view of what has come before, so we, Aczinor and the Knights, must resort to this more indirect method of revealing your past. The memories on which what we say is based are open to you, but the time to seek them must be kept in the future for a short while yet. In the course of your planetary explorations in the next few months, more will come to you in the form of direct memories, as you have already had direct memories of your lives as Dee, and as the priestess of Isis and Set, and as the priest-child of Set in

that same temple in a later time, and of that other life in the middle ages in which you discovered the path to the stars in the powers of the menhirs, and in that life in the last century, immediately preceding your incarnation as Jones, in which you met David the Israelite in his incarnation among the Indians.

"The scope of your past is too great to be absorbed at once, and so these expedients must be used to accustom your brain to the ideas, opening the channel by which the true memories will come.

"Now I would like to continue with the story of the Earth's closing, but the next section is the responsibility of the goddess Lzinopo, who rules the lunar-earth currents within the Earth Tablet. She will be the one to describe the manner of the removal of the twin's ethers from Luna, and their incorporation into the body of the earth by yourself and the other Knights. She will also go into some other things related to your own course in that time and place, and how these affect your current work.

"To do this, invoke her at the time and place that you will, but soon, so that the currents you began with the invocation of Iczhihal will continue to flow without need for re-initiation."

I said that this was acceptable, and asked if there was anything else he wished to say at this time. He indicated not, but added that if I had any questions, he would surely answer.

I asked, as a matter of curiosity, if he could tell me the meaning of his name.

"My name, Aczinor, means 'Wisdom flowing from the waters of Night'. Wisdom is of course the province of Jove among the planets, as truth is the province of Saturn. Night, in this case, is the Earth herself, who is the manifest representation of the powers of the True Mother, Nuit. It is from her womb that these waters of wisdom flow. Thus I embody the principles of wisdom in the element of Earth, as my opposite, Saturn, embodies factual truth."

I thanked Aczinor for his efforts on my behalf, and gave him license to depart.

Lzinopo, Senior of Luna-Earth in Earth.

4/13/86

I invoked the forces of the Senior Lzinopo of the Tablet of Earth. The Senior appeared as a woman, dressed in a long flowing gown of a dark blue or violet color. On her head she wore a crown like the waxing moon, with the limbs of the moon projecting out on either side of her head. She had a high rounded forehead, like Queen Elizabeth I, coupled with a square jaw. She stood turned about 30 degrees to her right. Her right hand was held forward, with the palm cupped upwards in a gesture of pouring. Her left arm was held at her side, with the hand facing to the rear, and it was bent at the wrist so

that it was also cupped upwards.

From her right hand, I saw fall what appeared to be either grain or flakes of silver. These fell, but before they could hit the ground they were blown backwards between her legs, and appeared to flow upwards from there into her womb, which was concealed by her robes. Then, from the womb descended another stream, this time of golden flakes, which again were blown backwards before they could hit the ground. This second stream flowed up and landed in the palm of her left hand. A moon was embroidered on her left shoulder, and a sun was embroidered on the right shoulder.

I did the LVX signs, and the Sign of Set. The image of the Senior slowly rotated until she was facing me, still holding the position in which she first appeared. The front of her robe was cut deep, so that the tops of her teats could be seen. The edge of the cut was embroidered with a design of golden bees and butterflies. Her skin was white, but her feet, sticking out beneath the robe, were black.

I did the LVX signs and the sign of Set again, and she did not respond. The pentagram of Earth and the hexagram of Luna caused the background to become brighter, but had no effect on her. Testing with the letters made her grow larger, but still she did not move. Finally, I tried the signs of the rending and closing of the veil, at which she straightened up and replied with all the signs I had given, plus the sign of fire, which I returned.

She said, "I salute you, o mage who is the power of Will within the Earth, with the sign of your power among the elements. I am the goddess Lzinopo, who is a senior within the Tablet of Earth at the bidding of our goddess who resides in the planet Earth.

"Now, to answer your unspoken question, the reason I did not at first respond to your gestures and signs was so that you could get a full view of my magickal image. This will be important later, for reasons we will not now go into. I also did so to express that I not only symbolize the so-called Lunar current within the Earth, but am also of the nature of the Earth herself. The combination of the Lunar flexibility and changefulness with the power and stability of the Earth bring about that condition known as stillness and silence, which are the primary virtues of the elements of Earth. The gesture in which I stand is a traditional gesture of Isis and of Nephtys, the revealed and the hidden powers of the Earth. My countenance also reveals my combination, with the lunar forehead and the earthy jaw. So too with the combined forces of the Sun and Moon which are shown in the grains or flakes that fall from one hand into my womb, and out into the other hand. Meditate on this for a while, after we have finished here, and you will see some significant symbolism of the Earth in this.

"The bees and butterflies are also traditional symbols of the Moon and of the female sex, for obvious reasons.

"Now in order to continue with the tale of the Earth's closing, we must give you just a little more information about your own position in the matter, and the relations between

you and certain other adepts who had been considered for the position which you now hold.

"In the time when the adepts of Will were being selected for their part in the task of the Earth, there were several adepts of Will already working in the solar system. These were not First Ray adepts, as you yourself are, but adepts of the first sub-ray of the Second Ray of Love-Wisdom, which is the common keynote of our system. Among these was one who working in Sol's sphere, doing the work of connecting the Earth with Sol's pattern.

"This one, who felt that he was best qualified by his previous experience in the system, and by his intimate connection with the Earth, wanted to be the leader of the group which was to handle and integrate the force of the dying brother into the aura of the Earth. Being of the Second Ray, he was comfortable in the system, and he felt that his ease of movement and ability to direct the forces made him the best qualified for this job. However, he was somewhat lacking in the ability to operate alone, having grown up spiritually in direct and full contact with many of the cosmic forces, and having attained his initiations through group work, as is normally the case. In the position you now hold, he would have required the force of all the other adepts of Will to crack through the shell of Earth at the time when the work was completed. He did not feel that this was a handicap, since once the closure occurred, none of the adepts could escape from the earth, and therefore would be available at the proper time.

"But an adept of the Will aspect of Love is a far different thing than the adept of the Love aspect of Will, such as yourself. The Second Ray adepts are proficient at gathering together and integrating energies, but are less able to deal with the release of those energies back into chaos, which is what this task requires at its end. It was felt by the gods involved that allowing him to be the chief of the Knights would leave open a possibility that the shell would not be cracked, if his identification with his being in the Earth became strong enough in the intervening thousands of millennia.

"What was needed was one who was not entirely comfortable in the system, being of another nature, so that even in the body the system would tend to reject him. This would ensure that the chief's identification with the manifest earth would never be strong enough to preclude his necessary rejection of it in the breaking of the shell.

"It was at this point that you were brought to Sol by Sirius, and examined for the position you hold. The candidates were gathered, and tested in their ways and abilities. Of all examined, only two had the minimum qualifications, you and that other we speak of.

"There was really no question in the minds of Sirius and Sol that you were the better qualified, so the examinations were more or less pro forma. But this other one did his best to convince them that he was better, and so they selected him as the alternate, in case some misfortune happened to prevent you from doing the work at the last moment.

"One can not really say that this being was jealous of you, for such is an emotion that

only manifests in the lower bodies. But the adepts of LoveWisdom have one fault, which is that often, being identified with the essential force of our system, they believe that their perspective is greater than it is, that their own evaluation is the only evaluation possible. In their identification with the solar force, they take on something of the sense of inclusiveness that is his, but without also taking on the perspective needed to truly manifest that inclusiveness. This fault reflects, on a higher level, the egoism of the integrated personality in the worlds below Tiphereth. All of the rays have their faults, which are usually the same as their virtues, except exaggerated. The First Ray types like yourself have the fault of being over-persistent, of being too forceful in their presentation of their will for the matter on which they are working. Thus, left to themselves, they sometimes tend to produce degenerate versions of what they should have done. Such types are very dangerous within a system of the Second Ray type, and so they can only manifest here under the greatest of restrictions. In your present life, and in the case of your previous incarnation as Dee, these limits were applied by withholding from you the powers to match your will until you were sufficiently advanced to restrain yourself.

"So the chief and alternate were chosen, and the lesser adepts who would fill out the organization of the Knights of Will in the Earth were chosen, under the recommendation of Sol and Earth, each for his particular purpose in the scheme. When this was done, the preparations for the actual closure began.

"Now as was said by Aczinor, during all this time the moon was held in a psychic stasis in which no actions could occur. The spirit who inhabited the moon, being healed of his shame and his desire to rectify the situation on his own, was given over to certain gods in another system, to continue his training in the methods that would prevent him from being caught in a similar situation in the future. This separation of the spirit from the life of the ethers, the part of his being that had been trapped, was performed by Aczinor. Being the closest in nature to Luna's spirit among the Seniors of Jove, who is the manifestation of the synthetic aspect of Love-Wisdom, it was he who was called upon to draw away the living substance from the lunar body and to bring it here to Earth. Sol opened a gap in his stasis, away from the point where the Lunar Lord was connected to his body, and slowly he allowed the force of etheric life to flow to that opening. As it flowed, it was picked up by Aczinor and drawn across the short distance into the Earth's inner aura. When there was no life left in the lunar body, the connection between the Lunar Lord and that body shriveled and disappeared, since no more of his life could enter through Sol's continuing stasis. Thus he "died", in the sense that he could no longer be considered as having a connection with his body of manifestation.

"This all took place many millions of years ago, in the middle of the Cretaceous period of Earth's history. The absorption of the etheric substance of the dead brother into the body of the Earth caused an intensification of the Earth's magnetic field, and in the etheric equivalent of that field, her life-aura. And as a consequence, the amount of radiation coming into the Earth was substantially reduced. This purely physical effect was the first stage of the Earth's closure. Coupled with a reduction by Sol in the physical radiation output from his body, this caused a climatological change which eventually

resulted in the extinction of the major animal forms then inhabiting the Earth. This was part of the Earth's plan, this change being the first of the methods by which the animal bodies would be put under stress to force their evolution.

"The Earth was not fully closed at this point, but the time of closure followed soon upon it. The adepts of will came to Earth, and the first of their tasks was to make use of the new force of the dead brother to complete that closure.

"Before this could be done, preparations had to be made. In order for the Earth to experience the work of the adepts in the manner decreed by Sirius, each adept had to be fused on one level with her energies, in a marriage of spirits. On a cosmic level, this fusion took place through a process analogous to the sexual process in humans, which leaves a permanent connection between the participants. In effect, and speaking very loosely, the Earth allowed herself to be raped by these adepts, allowed them to take into themselves the essence of her spiritual substance, and to place that substance completely under each adept's individual control.

She became the whore of these man-gods, accepting all that they thrust into her, and giving all that they took from her, without expression of her own will, completely passively. To allow the adepts this freedom on her, she had to concentrate her consciousness to the point where her will was completely divorced from her bodies of manifestation. She concentrated her consciousness in her equivalent of the womb, her navel chakra, in the mode of receptiveness, and divorced her consciousness from the rest of her body. (Her life, of course, continued to regulate the actions of that body without her attention, in the same way that a human being does not have to consciously think about the processes of digestion or circulation of blood in order for those processes to function.)

"The adepts of Will, who at that time were all operating on the levels of the solar system, now had to create for themselves the various bodies of manifestation that would allow them to function in her sphere. These bodies, the so-called Atmic body of the hindus, and the body that is called the soul, they built directly out of the living substance of the Earth, forming it to their Will without regard for her awareness. In doing this, they created the prototypes, the models, on which the human bodies of this current day and those more developed bodies to come in the future would eventually be based. Their very presence in these levels, and their act of will in forcing the substance of the Earth into the desired forms, initiated the changes that would lead to incarnate humans seventy million years in the future.

"From that day forward the Earth progressed and developed only through her connection with the adepts, as they did their work within her. Gone was the possibility of her active development under her own will, until such time as the involutory force of the dead brother's ethers was completely eradicated. She now progressed by reflection of the adepts as they recapitulated their own paths of initiation within her sphere. This has all been gone into in much more detail in the visions of the Kerubic squares, and we need not expand on it any more here.

"In the visions of the fiery lesser angle of the Earth Tablet, it was shown how a force of Will, represented by the element of fire, becomes encapsulated when it is forced into the Earth. This is an automatic effect, requiring no conscious effort on any being's part. In the instance we are examining now, the force of Will was the force of the Knights of Will in the Earth, as they took and manipulated her substance to their own ends. The force of Will presented by the adepts, particularly by yourself who was more than an adept though less than a god, caused such an encapsulation to take effect on a scale that caused the entire earth to be enclosed within the shell. Thus was the earth cut off from the heavens, and thus was her sleep within her own womb made complete. And thus has it continues to this present day, when the shell is about to be broken again.

"And thus also we complete our own presentation for the moment. More will be given if you return in the next few days and invoke the next of the Seniors in the series, Alhctga, Senior of Venus, who will show how the adepts made use of the forces of involution to force the development of bodies suitable to the task of destroying that very force. She will also go more into the developing conflict between yourself and your alternate, which is the basis for so much of the religious mythology of later ages. If you have any questions, ask them now, please."

I asked her to describe the nature and limits of this shell that was formed by the presence of the adepts. What could enter into it, and what could go.

"This shell is primarily on the levels of consciousness, those levels that begin with the ego in Netzach, and end with the individual pattern of destiny in Chesed. The lower levels, which are merely matter, with no inherent self-consciousness, are open to the outside. But the energies that can get in even on those levels are distorted by the aura of the earth in their passage, so that communication with the outside is problematical and subject to many errors. On these levels, the shell acts mainly to keep the involutionary force inside, rather than keeping the outside from coming in.

"On the egoic-solar levels, the shell is two-way. That is, it keeps all but a few beings of a certain type from coming into the earth, and also keeps any involutionary forces that have come that high from getting out. Again, some inward communication is possible, but it is often distorted. The main effect is to keep those souls who are on Earth now within her sphere of action. None who are here can really escape from the earth, although it is possible to send

portions of the consciousness outwards, provided they are of a sufficiently pure character, and get back information from outside. But they can not leave the Earth completely, and can only incarnate within her sphere, until the shell is broken again. Similarly, souls of the human type who are outside the Earth's sphere of action can not come in and join the fun, but can sometimes send projections of themselves to see what is happening.

"On the levels above Chesed, the shell does not really exist, but the thought-forms

created in the minds of men by the isolation of the lower levels generally insures that they do not think of the outside without some outside influence contacting them first. This is changing rapidly in this present day, though, as the consciousness of space produced by the space programs and the use of communication satellites sends men's minds outwards again. The American lunar landings, and the landings and fly-past missions to the other planets by our unmanned spacecraft are a sign that the shell around the earth is deteriorating and will soon fall.

"On a physical level, the shell extends somewhat beyond the orbit of the moon in the form of an almostspherical torus. That is, the shell is closer to the Earth at the poles than at the equator, and tends to hollow inwards right above the poles. The forces making up the shell rotate in both a spiral around the center of the earth, and in a spiral around the ring of the torus, much in the way that magnetic fields cause electrons to move."

As I did with Aczinor, I asked her to explain the meaning of her name.

She said, "My name, Lzinopo, means 'first to come from the depths', or 'first in the lower waters', depending on context. I am the flowing watery aspect of the Earth, its changeableness and its physical adaptability. I rule the production of new forms out of her substance, which is why I was chosen to give this part of the story which has to do with such creations. Also, being of the 'lunar', receptive nature, I am also of her 'mother' aspect. I represent the link between her and those greater waters which flow from the womb of Nuit, her correspondence on the cosmic levels. Thus I am first to come out of her waters into those larger waters, among the powers that serve her.

"Now, do you have any more questions? If not, I will take my leave. Do not forget to invoke next the powers of Alhctga, so that the story will continue in its proper order."

I told her I could not think of any other questions, and gave her license to depart.

(I note here that I had a great deal of difficulty keeping my mind passive enough to receive this communication clearly. It seemed that even the slightest evidence of will on my part tended to distort it a little, so that the grammar became stilted in places. I suspect that this is due to the reflective, lunar nature of the force of the Senior.)

Alhctga, Senior of Venus in Earth.

4/14/86

I invoked the Senior of Venus in the Tablet of Earth, named Alhctga. The currents of force felt strong, but did not show any tendency to produce an image.

After several invocations, the Senior appeared as a woman, dressed in a flowing green and amber robe (the cloth shimmered in these colors as she moved). Her hair was a honey-blond color, worn loose to her shoulders. On her head was a circlet of copper,

with a star of seven points mounted on the front, covering the ajna chakra. The skin of her face and hands was a mediterranean olive-tan color. She appeared to be pregnant, and held her left hand to her belly. Her right hand was held forward in the same gesture as was shown by Lzinopo in the previous visions, but nothing fell from her hand. Her face was middling-narrow with a fine bone structure. A small satisfied smile creased her face. The hem of her robe was embroidered with doves and serpents, and an occasional double-headed eagle.

I did the 5=6 signs, and the signs of Set and LVX. She responded in kind, and then held her hands out to her sides as if inviting me to come closer and embrace her. I tested her with the pentagram of Earth and the hexagram of Venus. Neither had any effect except to brighten the area a little. Testing with the letters also had no effect.

I invited her to speak, and she said, "Come closer and embrace me, o mage of Will, for I have the power of the Earth in her fullness within me, and you are the father. Therefore do I take a mother's right with her mate."

I willed myself forward and embraced her. Her eyes could be seen to be of a very deep green color, with streaks of olive and amber-brown. She leaned against me within the embrace for a moment, then stepped back.

She said, "My name, Alhctga, means 'closest in spirit to the Mother'. I am the example of what the Earth's eventual force within the system will be after her rising. For the Earth is intended to express the force of Love-Wisdom within the system, in its reproductive aspect and its desire aspect, where the planet Venus expresses that force in its egoic aspect, and Jupiter expresses the synthetic aspect. Since you have caused her to awaken slightly, therefore is she aware again of the power of her mate, and has taken some of it into herself. As the force of the union increases, she passes it on to those of us who are her servants, so that we might prepare in our own way for the rising that is to come. You have not yet seen your mate in these visions, and will not until the day of the marriage, when you again rise into the stars and take her with you to meet the planetary lives of the system as a new, greater being than when she laid herself in her womb to sleep.

"Now being of the reproductive aspect of the Earth, and of her spiritual aspect as well, it is my task to explain the ways in which the Adepts of Will had their way on her, in the early and middle days of the hiding, before the appearance of human beings incarnate in the body. I will show you the ways in which the adepts used the involutory forces of the dead brother of Luna to force the growth of more refined, tougher forms within her sphere. To begin with, we must again speak of the developing conflict between you and the one appointed as your alternate.

"In the early days of the Hiding, many thousand of millennia ago, there were no bodies on the Earth that could be used for the incarnation of intelligent, selfaware beings. Since the appearance of such beings was vital to the eventual elimination of the involutory force within a reasonable span of time, the first task of the Knights of Will within her was

to initiate the processes that would eventually lead to the appearance of such suitable bodies. In terms of its effect on the goal, this was the least important of the periods of time, though it was the longest as it would be measured by incarnate intelligences. These later periods after the appearance in bodies of true human beings are much shorter. But the intensity of the effects working now are such that the difference between the earth before the Hiding and afterwards for many thousands of millennia is minuscule by comparison.

"But nevertheless, this creation of bodies had to precede the important part of the work, or that work could never be done. Effectively, the Knights of Will had to create a situation in which the evolution of the physical animal bodies would be accelerated several fold. To do this, they had to make use of the involutory force of the dead brother.

"Now at this point there came a disagreement over methods, between you and your alternate. As usual, he was trying in some way to take away the leadership of the group from yourself, so that he could be the one who would be the initiator of the Earth's rising in this present day. Lzinopo has already gone over the ways in which the powers of the adepts of the Will subray of the Second Ray, and of the Love sub-ray of the First Ray, could degenerate or be exaggerated into faults. Both of you, you and your alternate, possess the faults to match your virtues, and always have done so. This was inevitable, since neither of you really had any competition on your own level to slap you down.

"But within the framework of the Earth, you, of the two of you, has tended to be more cautious and workmanlike in the manifestation of your force. You being alien to the system's essential keynote, the system tends to backfire on you more rapidly than on your alternate and thus you retain more caution in your actions. Your alternate on the other hand, being comfortable with and in the Second Ray, tends to jump ahead of himself, thinking he knows it all and can do whatever he wants without care of caution.

"Now at the point in manifest time of which we speak, the Knights were discussing the ways in which the involutory force could be used to accelerate evolution. Being of the First Ray, and having experienced the effects of forceful invasion of your being in the time of your entrapment, you held that the organism itself must always be held inviolate. That is, that the involutory force should never, ever, be merged into the actual physical bodies of the animals being evolved. Rather, it should be applied to the organism from the outside, in the form of rapid and unexpected environmental changes. This would allow the evolutionary aspect of the Third Ray within the animal bodies to operate freely in its adaptation to new conditions.

"Your alternate, being of the Second Ray, was inclined to merge the involutory and evolutionary forces within the same body, and to try to harmonize them by balancing their conflict in the nervous systems of the animals themselves. He felt this would be more effective than your own method.

"As it has turned out now, your own method was the better of the two, and was the one

that eventually was adopted for most of the surface of the planet. But at that time it was questionable whether one or the other was better, since it had not before been tried in the knowledge of any available source.

"Your alternate managed to convince a large minority of the Knights to support his own proposal. This group, while not large enough to over-rule your own decision on the matter, was strong enough to demand that their own ideas be given a fair test. Therefore two areas of the Earth's surface, each at that time reasonably isolated, were designated as test areas. The one given over to your own plans was the area now known as East Africa. The one given over to your alternate's plan was the area now known as Australia-New Zealand. These two land masses, having separated from each other only recently as geological times go, still had comparable groups of animals on them. But they were far enough separated that there would not be any crossfertilization between them.

"So the two of you and your adherent adepts went to work. Within the area of Africa you caused severe climatic and geological changes to take place, using the involutory force to produce these changes as you needed them. The food shortages, and the increased dangers to survival, you believed would cause a rapid increase in adaptation among these creatures, making them more versatile and resilient, able to adapt that much more quickly to future changes. Eventually you hoped to create a creature that would be able to not only adapt itself to its environment but to cause modifications of that environment for its own use.

"Your alternate, on the island continent of Australia-New Zealand, did not indulge in such climatological modifications to any great extent. He considered them unimportant, and did not even attempt to control those natural changes that took place within his area of work except when they became too extreme to allow his subjects to live. In his area, he attempted to fuse the involutory aspect of the Third Ray with the evolutionary, hoping and expecting that this would create internal stresses in the animals that would cause their bodies to adapt and become more refined. Eventually, he hoped, the forces in these bodies would cancel out completely. Since the amount of involutory force within the Earth was much less than the amount of evolutionary force, his idea was that even after the involutory force was entirely canceled (over a period of millions of years in billions of animal bodies) there would still be enough evolutionary force left so that the Earth could go back to her original plan of expression within the system. That this idea was in direct conflict with the intent of the Earth herself did not bother him, since there were none but yourself who could prevent him, and you, being the consummate individualist that you were, would not do so without at least a fair test. He figured that a fait accompli would put him on top again among the adepts of the system, and even Sol would not be able to say him nay.

"But alas for this plan, his system did not work well enough to be continued. After several million years, a sudden change in climate caused all the animal life over the largest portion of his work area to be killed off, and the coming of a desert condition that appeared to be permanent prevented the remaining animal lives from ever gaining the

needed strength and numbers again. Thus, even his own adherents decided that his plan would not work and it was decided to abandon it in favor of your own plan, which seemed to be working well.

"(I should point out here that your own manipulations of the African climate led to the changes in his work area. He could have prevented them if he had paid more attention to the climatological effects, but he had not done so. You had warned him several times that he should do so, and predicted the result that came. But he had rejected it as gratuitous carping on your part. Since you were all now working on a lower level than before, such emotional reactions were now possible, and he expressed them in this instance. He blamed you directly for the failure of his plan, and vowed privately to perform an act of revenge at a later point in your own work. But he missed his chance the first time, and after that you were warned and manipulated his anger to your own ends.)

"Meanwhile, the animals of your own area of work had been adapting constantly and continuously to the changes you had forced upon them. Many of them developed sufficiently to be able to survive over ranges of climate that would have killed any of their predecessors in less than a day. And not only to survive, but to flourish. The population had not only increased despite the changes, but had increased in variety far beyond what you yourself had expected. Large numbers had even escaped the work area and fled to other lands, spreading the adaptations far and wide.

"Now in view of their relative success there was no question in the minds of the adepts that the external-threat system of forced evolution was superior to the internal-conflict model. So even your alternate abandoned his project, and went to work to spread the new animal lives about the globe and to force even more adaptations within their being. Thus, the modern mammals and birds became the ruling classes of the animals upon the Earth, and the marsupial descendants of the alternate's experiment were left to develop as they could in the new conditions. Some of them did evolve significantly once the internal pressure of the involutionary force was removed, but none ever came fully up to the standards of the mammals.

"All of these events took place during what man now calls the Tertiary period of evolution on Earth. Within that period, the time of experiment ended about twenty-five thousands of millennia ago. By the beginning of what is now called the Miocene epoch, the adapted animal forms had been spread all about the Earth, and had taken root and begun to adapt even more on their own, filling every available niche in the ecological pattern.

"This time-scale seems vast from the standpoint of an incarnate intelligence, I know. But from the point of view of the Adepts of Will, it was more brief than the later period in which human-like beings had appeared. On the levels on which they were working, time as man now knows it did not exist, and duration, the rate at which events are experienced, could be varied widely by the will. So it did not seem all that long from their viewpoint.

"It was only after the appearance of man-like or ape-like beings that the work again began in earnest. These being represented the ultimate in adaptability and nervous-system development of all those animals that had been forced to evolve. And they had already begun to use tools on their own, to change their environment, when it was discovered that their nervous systems had developed enough to incarnate a human-type soul.

"There were several species that showed potential for full awareness and intelligence, and it was decided that all of them would be tested and set against each other to see which would come out best. This testing began about seven million or eight million years ago, with the appearance of the first true hominid species, which were small ape-like beings. It continued in irregular spurts up to the present time, as one species after another showed itself to be of less than human potential and was dropped from the schedule. Usually these beings were rapidly killed off by the competing species who were still within the testing cycle.

"About a million, a thousand thousand years ago, the last three of these species had been selected and set against each other in competition for living space and food. Eventually one of them won out, and became the only truly human species of Earth. But this species again fragmented as small populations became isolated from the main group and began to evolve even more on their own in the less fruitful areas of the world that circumstances forced them to. With the increased adaptations that their extreme living conditions gave them, they eventually migrated into the areas controlled by the main group, and either supplanted that group or mixed with it, either way leaving their own genes in charge and causing the weaker genes of the losers to disappear from the race. This occurred several times more during the intervening millennia, and each time the replacing race was stronger and more adaptable than its predecessor. Eventually we came to a point where all of the animal-humans were fully capable of holding all of a human soul. Though at that point the consciousness aspect of the humans could still not be fully expressed. The lives of men, the connection between the heart center of the body and the life aspect of the soul that enlivens the body, had been in place since the first appearance of the hominids. Now the consciousness aspect, which was present but rudimentary in the races, had to become fully developed.

"Now at this time on earth, the human souls who lived within her sphere were gathered into a community on the astral plane. There was a civilization there that compared favorably with most of the present-day human societies in manifestation, as far as human thought and behavior went. Since, on the astral, there was no inherent need for competition, this society was relatively peaceful and given to simple human artistic pursuits, along with the normal interactions between souls that make up the substance of most lives. There was no pain that was not self-created, and no horrors of any sort. This would not have been the case if the earth had been open to the stars in that time. If that had been the situation, then conflict would have been more prevalent, as one or another group sensed the force of one or another cosmic being and attempted to put its energy into practice in their lives. But the isolation of the Earth made for relative stability

and coherence in the group of human souls. This was the civilization that is remembered today in the legends of Atlantis, and Mu, and of other "lost" civilizations.

"The manner in which the consciousness of human souls was forced to come down into the bodies completely has been covered in the visions of the Airy Lesser Angle of the Earth Tablet, and we need not go into it again here. But we should remind you for purposes of reference that it was you yourself who was the cause of the fall into matter, and thus it is you who was the proximate cause of the legends of Lucifer, the angel who fell and carried the legions of angels with him. This same event was the cause of the legend of the snake in the garden of Eden, who tempted the more receptive (and therefore more "female") human souls to become attracted to matter, and to leave the light of the sun for the darkness of Earth.

"Now in the foregoing years, before the fall, you had spent several different "incarnations" on the astral plane, trying to convince the souls there to go into matter willingly. But most would not hear you, and so you devised a plan, with the other adepts of the Will, to cause the fall to take place involuntarily. This was the event that was described as the act of the child who studied crystals, in the account of your past lives in the Kerubic visions.

"I said that I would not say much on this, so I had better stop now. But there is more to be seen in this area before you go on to the next senior, Liiansa, so you should again invoke me before that time. I will come to your call, and we will see what remains to be seen."

4/15/86

I called upon Alhctga again, and she appeared.

This time she was not pregnant, but all other aspects of her appearance were the same. I did the 5=6 signs, and the signs of LVX and of Set. She responded with the sign of Set, and then transformed her body into the various crosses and symbols of LVX. Then she reformed as a woman and saluted me with the fire sign.

"Hail, o mage of Will, hail to you, and homage to you! For in the dark of night you have brought the light again to the Earth, and the Earth rises up in response.

"Now during the previous day, we had difficulty speaking together, and there seemed to be some inhibition working to make the communication weak. This is in part due to the fact that you are operating under a transit of Saturn, but more to the fact that we are here dealing with energies far beyond what might normally be encountered in an invocation of these squares of the Tablet.

"To continue with our story of yesterday, we were about to tell of the way in which you caused the souls of men to become incarnate consciously in bodies for the first time.

"In that time of which we speak, man was living in consciousness primarily on the astral levels. Those few parts of his consciousness that had been fused with the physical body were concerned with the operation and functioning of that body in the world, its maintenance and basic survival, and so seemed dark to the larger part of awareness that remained upon the astral levels.

"It has long been known that the lower levels of the astral reflect the heaviness and inertia of the lower earth, and the darkness and seeming evil there acts as a barrier between the incarnate existence and the astral. This barrier today acts mainly to keep men from becoming fully aware of their astral life, which they continue in their dreams but which they do not remember in the waking incarnate state.

"In those earlier times, the barrier's effect was mainly in the opposite direction, keeping the astral self from remembering those parts of its being that existed upon the manifest plane of Malkuth. This barrier was the main difficulty to be overcome in forcing the fall of man into matter.

"You will recall from the visions of the fiery lesser angle of the Earth Tablet that the energies of matter have a mode of rotation opposite to that natural to the higher planes. The friction between these counter-rotating planes was what created the darkness on the lower astral, and the barrier between them.

"The entire purpose of the work of the Earth, her plan for the removal of the involutionary force from the solar system, took on a rapid increase in activity at this point. Where the previous thousands of millennia had been given over to the refinement of bodies through the external-threat model of evolution, now the main rite of the work must come into being. The involutionary force had to be placed into the consciousness of man, so that by his will and his awareness, and his striving to return to the spirit, it might be overcome and eliminated while at the same time giving a tremendous boost to the development of consciousness in the cosmos. Where before the force only acted upon the bodies from the outside, now it must be incorporated into the feelings and minds of men, so that the conflict might be resolved forever.

"To do this, and also to get the greater part of the awareness of each soul down to the level of Malkuth, you took the involutionary energies and formed them into a vortex, a whirlpool, on the higher levels of the material plane. Since the involutionary force also has a rotation opposite to that of the evolutionary aspect in matter, its rotation was identical with that of the astral levels. The only thing separating it from the astral before this time was the intervening evolutionary aspect, and the effect of Saturn upon this low plane by reflection from his normal place beyond the Tree of Life.

"So you gathered this whirlpool around yourself on the physical plane (the etheric levels of that plane). Then by your concentration upon the relation between the astral and the physical, from a viewpoint on the lower astral, you caused the effect of that vortex to be drawn upwards through the barrier that separates the astral from the physical. You opened the gate into hell for the innocent lives of the early men. That this was done at

the bidding of the planet herself was not known to them, and so they perceived your action as evil after the desired effect had been fully achieved.

"Having opened the gate, you yourself were the first to pass through it, leaving behind the astral to explore the physical through the senses of the body. Having done so, you returned with reports of what was in that place, seeking to inspire curiosity and a will to see among the humans. Some of these responded, and not all by any means were your fellow adepts of the Will aspect. For even in that time, when humans were merely a form of angel or deva, passive to the action of higher forces, some of them by flukes of nature were prepared for this work and became attracted.

"Each one who passed through the gate and returned to the astral culture brought with him a bit of the involutionary force. By contact with the others on that plane, the force was slowly spread throughout the astral assembly of men. They became infected with the force unawares, and its effect on them, the changes it made in their perceptions, were not immediately grasped by them.

"But eventually it became clear to even the most innocent that something unprecedented was happening. Where before the astral community had been relatively stable and unified, now there was growing dissent. Conflicts arose as the perceptions of men were changed by the experience of the involutionary Third Ray force.

What had once been whole now became divided. Groups of men on the astral came into conflict, and the way in which the society was to be governed became a matter of debate instead of natural activity. Some held for attempting to retain the old state. Some held for going immediately into matter. Others developed opinions that were at odds with any type of perception known to man up to then.

"This growing development of conflict is remembered to this day in the stories of the fall of Atlantis, how the priests of the different gods fought, and in their fighting caused Atlantis to sink beneath the waves. This sinking was not the sinking of a land mass into a physical ocean, as it is usually interpreted, but instead is the sinking of man down through the astral waters to the material world.

"Having tied nearly all the souls of men in existence into that vortex through their infection by the ones who had passed through it, you now did the act which caused men to fall into matter no matter what their will. Focusing yourself on the highest levels of the material world, you caused these souls to be drawn to you through the gate by their connection with its energy. You caused the vortex to descend from the astral and this caused a corresponding descent of man.

"Having brought men into matter, on the side of consciousness, you now closed the door to the astral fully, locking them in until by the force of will they would eventually break out again. With the door closed the vortex was no longer needed, and you caused its energies to be dispersed among the population, each one absorbing his share of the involutionary force to the extent he was able despite his desires in the matter. The rest

of the force, that could not immediately be held, was dispersed back into the environment.

"While this event seemed to occur rapidly from a viewpoint on the astral plane, in the realms where time governs it was spread over many years, as the souls had chances to incarnate in the limited number of bodies available. In manifest time, the event began at the end of the tertiary period, and continued on well into the quaternary, or most recent, epoch.

"At the same time, the concentrated involutionary force that was released back into the environment caused a degradation of the living conditions on earth, through a reduction in the amount of heat escaping from the Earth's core. This caused the climate to vary widely, rapidly swinging from hot to glaciated and back again, putting extreme stress for survival onto the now incarnate humans. The needs for survival forced the human souls to make use of that faculty of their being now known among men as the concrete mind, forced them to make use of their higher faculties within the limits of incarnate existence.

"The involutionary force in men's minds caused them to perceive each other as enemies, if they were not already familiar with each other. This time was one of great killing of man by man, and of tribe by tribe. The many skulls from this period found by archaeologist that had damaged skulls are evidence of the severity of the problem. At the same time, man perceived the involutionary force in his environment, in the form of the dangers to himself, and the concrete mind had to be used to devise ways of countering the danger from both man and world. Thus was born the beginnings of civilization, in the gathering of men for the protection of each other against other men and the environment.

"In many ways, the conflicts between men within each group were more intense than the conflicts with external dangers. For the need for survival caused them to refrain from killing each other as easily as they killed strangers, and this restraint let the force build up. It was the effort to devise ways to live with each other despite the tendencies of the involutionary force, as much as it was the effort to devise protection against the outside, that caused the concrete mind to be developed.

"The effort to survive caused thought-forms to appear on the astral and mental levels, which incorporated a will to counter the effects of the involutionary force. These thought forms, slowly built up by the minds of men, acted directly as a balance to the involutionary force, weakening it and destroying it a bit at a time. The will-to-survive proved to be greater than the will-to-death, and slowly man conquered the involutionary force for his mother the Earth.

"By the end of the last great period of glaciation, about ten thousand years ago, the battle had been effectively won. Man had learned to survive in the worst conditions that nature could throw at him, and flourished in all the environments that could be experienced on earth. Now the concrete mind, freed somewhat from the essentials of the battle, began to create new ways of living, different from those of the animals from

which he evolved, which so greatly increased his ability to survive that he became in truth the lord of the world that he is today. Truly is man Adonai, the Sun in the Earth, the light of the spirit within matter, as the Earth had intended him to be in that long-ago day when the plan of salvation was devised.

"I might mention in passing that the conflicts between men in this day, between nations and individuals, are merely the hangovers from this period. The involutory force is gone, save for those rare cases when man invokes it deliberately. The evils that men do are the result of his racial memories of that time, brought forward into this new age.

"It might seem as if man is more violent than ever in this day, but this is not the case. The per capita number of deaths by homicide in this day is much less than even a thousand years ago. And when it is compared with those early days, there is no comparison at all. The existence of such great weapons as man can now bring against man is causing him to become consciously aware, as a race, that what aided him in his early survival has now passed its day, and must consciously be removed from his behavior. The men of those early days, had they had atomic weapons, would not have hesitated to use them at the first offense. Man in this day shows his superior state by the fact that, once he realized the terror he produced, he restrained himself from its actual use. I have confidence, as do my fellow Seniors, that man will be able to survive the existence of his own tools, and will remove them from the world in short order, as circumstances change and they become unneeded even as deterrents.

"Truly do I speak, and all men should listen to these words: Nowhere, nowhere in the cosmos (save in your own case, o unique one who writes this) has consciousness come through such tribulations as man on Earth has suffered. And nowhere has the conquest of mind been as great as it has here. Truly has man shown himself to be the child of the gods, the conquering child who sweeps all before him. All, even the least of men, have already passed onto the road of the Gods, and all, even the least, shall tread its path in the endless going into wonder. Those who say differently, that man must subordinate himself to the will of the gods, and become as the beasts of the field in his submission, speak from ignorance, and the blindness that the closure of the Earth has kept upon him.

"Open your eyes, O Men! Open them, and see that even now, upon the Earth and in the body, you are gods. Nothing now determines your path but your own desires and will. Nothing now stops you in your going save only that resistance of matter that all the gods must fight against. Fight ye with a good will, and conquer! Let the light come into the Earth again through your minds, and ye shall bring that light to the universe at large, and the beings who inhabit that universe shall wonder at you, and be abased as you continue to do what they can not, and bring down the light beyond the Tree into matter.

"Other places are there in this universe, very many, where consciousness does exist in the body, and mind act upon matter. But in those places, the course of evolution was of a gentler nature than here, and the minds of the souls that were like men before the fall were placed into their bodies directly, by the gentle hand of their gods. None of them,

none, have the strength of being that the least of men shows. None of them, none, will survive the withdrawal of their enlivening god from matter, save those on whom man acts in the future years beyond the opening of the gates to the stars. Those on whom man acts will partake of his nature, and thus will his strength infect mind in the cosmos, as the involutionary force infected him in that long-ago fall into matter. Thus will light spread ever more abundantly through the cosmos, and the gods shall rise up out of matter to create endless new universes for the play of evolution and wonder.

"Now, o scribe who is a mage who is a god, we have done with the presentation of Alhctga, who is myself. We have taken man from his fall to his rising, and now the course of evolution is inevitably upwards to the stars. With man's final conquest of nature, a new phase opens in his history, which is the phase of the evolution of the mind through the conflict of the gods who are men. The new phase shall be described in part by the next of the Seniors in order, Liiansa, whom you should next invoke. I am proud to have been the instrument of the revealing of the knowledge before men, and I salute you, the first of the adepts of Will within the Earth, and I salute all those who have risen by your acts, the races of man. Let it ever be thus, that man strives for the light, and leaves behind the darkness, destroying it by his will.

"I have done."

Liiansa, Senior of Saturn in Earth

4/18/86

I recited the calls and invoked the powers of the tablet of Earth, ending with the Senior Liiansa.

Liiansa appeared before me in vision in the form

of a man, rather old with graying black hair. He wore a black and red robe, with a lining of dark violet. His feet were shod in what appeared to be sandals made of some dark, heavy metal. In his left hand, he held a book, open to a page showing a black tower with a guardian before its gate. As I watched, he turned the page, and showed another picture, of the planet Saturn, with the enochian letter equivalent to "A" under it.

I did the 5=6 signs, and the sign of Set. Liiansa answered with the LVX signs, and also the sign of Set, followed by the sign of fire, which he indicated was a salute to myself. I returned the sign.

I asked him to speak, but he did not. Instead he turned to his left, and pointed with his left hand to a point to my right. I turned, and there I again saw the image of the planet Saturn. But here it seemed in some way emphasized that the rings of Saturn actually represented a hole between levels of existence, and the body of the planet sat in the hole and guarded it. On closer examination, I saw that there were forces of some sort coming down from above, and passing between the ring and the body of the planet.

Below the planet, these forces came out again, but in a different form. I could see that they now had an ordering to them of a different type than when they entered. It was as if an inchoate mass of particles had been bound together into a sort of crystalline web, which the planet spun out behind it as it moved.

I turned back to Liiansa, and he said: "Welcome again, o mage of will. Now that we have covered the nature of my being by these symbols I have shown, let us continue with the story that we have been telling, of the past of the earth and mankind.

"When you last left off, we were at the point where the involutory force had been completely conquered by the desire of men, acting in the body and upon the earth. The time is just after the last of the great ages of ice, about ten to twelve thousand years ago, depending on the part of the world we are considering.

"This is the time which is felt, in the backs of the minds of men of the present day, to have been the "Golden Age" of man, that wonderful past that everyone thinks of but no one can identify. The "good old days", as it were.

"Indeed, in many ways it was a golden age, though from the standpoint of our modern environment it was a rather harsh time physically. The reason that it was golden, from man's point of view, is that in that time, the true opponent of man, the involutory force, no longer had a great effect on him, and at the same time, population was so low, and so spread out over the surface of the earth, that competition between man and man over resources had not yet begun. Man took what he willed from the earth, without opposition.

"Now in that time, the culture was much more of a cooperative than a competitive venture. Man did not have to compete with man, but he could gain great advantage in life by combining his individual skills with those of other men, to make life a little easier for all. Thus the groups of men were cohesive and cooperative, rather than competitive.

"Since the pressure of forced evolution was no longer on man, and his mind was at that time not distorted by the teachings and acts of later days, the signs of the spirit were given openly to man, without concealment or distortion. For the first time on earth, and for the last time for a very long time, knowledge of the relationship between yourself, acting as Set, and the Earth was fully known. The religious symbolism of the day emphasized this union of yourself and the earth and expressed it in the ways most relevant to man of that time.

"The basis for their "religion" was the light in the earth. Man was that light, and you as the Son of the Stars were the symbol of that light in the minds of the seers. The earth itself was symbolized by the cave, the womb in the ground, within which man sheltered, and had his civilization. The earth's womb, as the caves were considered, was always of the same temperature, no matter the forces outside, and so it was the best of places to live. The earth gave these places without demanding anything in return, and so man saw her as the great provider, out of whom came all good things. Not only their shelter,

but their tools of stone and their nourishment came from her, and so she was worshiped as the all-mother.

"The religions of that time were truly magickal in character, and were concerned more with getting things from the earth to make life easier than they were with the worship of some god or another. Man felt that the world would give him anything, if he planted the seed of his need deep within her womb.

"So the priest-leaders of that time, who were magickians and also were hunters and leaders in the mundane sense, would travel as far into the earth as they could, deep into the lowest passages of her caves, and there they would plant the seed of the need, in the form of pictures painted on the walls of her womb, and energized by the desire of the heart. By doing so, they believed that they could cause the earth to produce exactly those things they desired. And so it often was, for confidence in action is the key to magick, and their belief in the efficacy of their actions was absolute.

"The artistry of these paintings is not much appreciated in these later days, for man now sees these pictures in the light of his bright lamps, and not as they were intended to be seen. In the light of the dim torches by which they were created, these pictures seemed to move, to take on the life of the thing they represented, so that in the eyes of the magicianpriests, they were identical to their physical counterpart.

"In the more southerly climes, where the caves were not so common, there developed a similar worship, but using the symbolism of the seed in the ground, which sprang to life to provide man with food. Thus were the beginnings of agriculture brought into the world, as an adjunct to the worship of the goddess, and of her son.

"Now the name Set is not the name by which you were known to these men and women, but the symbolism they used is substantially the same, within its limits, as the symbolism we are trying to re-introduce to the world today in an effective form. The symbolism of the mother and the son was nearly universal in that time, and appeared in cultures that had never met each other directly. All of the symbolism came directly from the sensing of the mages of the story which we tell now, to the extent that it had been accomplished in that day.

"So this was the golden age, when man was at peace with himself, and with the earth. It was a period of necessary rest for the souls of men, after the terrible trials of the previous thousands of millennia. Conflict existed primarily on a personal level, and not at all on the social level. That is, group did not normally fight against group, but cooperated in the tasks of living.

"But this situation was not to last, as we all know all too well today. And, as in the previous phase of the cycle, you and the Knights of Earth were primarily responsible for its ending, and the initiation of the next phase of the Earth's plan for man.

"The golden age was intended also as a sign for the future, so that men might have in

their astral memories the sense that there was a time at which men did not fight men. In the earlier phase of the work, the natural desire of the souls of men to return to the spirit from whence they came acted as the impetus for the work of eliminating the involutionary force. Now, in the present day, a new goal had to be created. For now the Knights were to plunge man into the state of conflict with man that has continued to this current day, and is still in process of overcoming.

"The reason for this conflict was not to destroy man, or to cause suffering for its own sake, but to force man to come to terms with man, to understand himself and others through the ability to sympathize and feel another's pain. Man at that time, while in tune with nature, was still not completely master of himself, as is still the case today with a small portion of the population. In order to get man to come to this understanding, he had to experience its opposite. That is, the conflict, the pains of civilization, would act to cause man to evolve himself further than nature could force him, so that he gained full control of his incarnate being. The unification of that being, through the elimination of both internal and external conflict, would cause man to eventually express not only the third-ray influence of Active Intelligence, but also the second-ray influence of Love-Wisdom, acting as the cause and goal of right human relations. Man had to learn to live with man in ways that would be beneficial to all, despite the pressure to conquer and eliminate opponents."

(At this point, I felt that I was having some difficulty getting the information clearly, and asked Liiansa if there was anything that might help. He indicated that it would help to use the word of spirit I had been given, with the first key. But since I was ill with some infection at the moment, he suggested I stop here and continue another time, so as to not overstress my body.)

(Later that evening, I decided that the difficulty was due to my perceptions not being properly aligned with the force invoked. To try to correct the problem, I did an invocation of Nuit using my self-developed version of the VIIIth degree OTO method. Her relation to the idea of alignment is through the Tarot card now known as The Star, which shows at its top a star surrounded by seven smaller stars in a partial circle. I associate the center star with Polaris, and the seven stars with the stars of Draco, which were related to her in early times. Since the position of Polaris is an expression of the Earth's center of rotation, it represents the alignment of the manifest and unmanifest parts of existence, the mundane and the "heavenly". It is also interesting to note that in Achad's Tree of Life, the sum of the paths of the Supernal Triangle, which has this path as its base, is 510, the numeration of ThNIN, Draco.

(The immediate effect of the invocation was to relieve me of the stress my illness had put on me, and to allow me a good night's sleep for the first time in several nights. Her answer to my request for the missing key to perceiving this story properly was given to me in the dreams I had that night, which will be described below.)

4/19/86

11:23 AM

I invoked Liiansa using the usual methods. He appeared to me in vision in the same form as the previous day's, but lacking the book he had held at that time. Instead, his left hand now held a phoenix wand, and his right hand an ankh. His skin was an indigo color today.

I saluted him with the signs of Set and of LVX,

and he answered with those signs. Testing him with the pentagram and the Hexagram of Saturn caused him to formulate more clearly. He came forward, and called on me to take the wand and ankh from him. I did so, and asked what the purpose of these gifts was.

He replied, "Now that you have found how to use the invocatory word of the spirit in its proper fashion, you are entitled to use these tools, which are the expression of the spirit of life, and of its return to incarnation in new forms. Both of these are part of the symbolism of yourself who is Set. He is the master of life, and the master of death. His power of going takes men to the stars, where Horus can only touch them through the sun.

"Take these tools, and make use of them in your rituals of the spirit, and their power will be multiplied greatly, to your benefit and the benefit of the earth whom you seek to raise.

"Now, let us go on with the story as we have begun it. Yesterday, we were about to explain the manner in which intra-human conflict on a large scale was introduced to the world, in order that men might learn of the power of Love-wisdom through the expression of its negative side, which is repulsion-conflict. By exhausting the possibilities of the latter in manifest experience, they eventually were and are being forced, individually and as a group, to come to the realization that the former is the higher expression.

"To do this was something you could not do yourself, as you knew in that time. For your own nature, being of the Will aspect, was too far from the natures of men to affect them directly. So, in this time, you decided to turn over the main focus of the incarnate work, the work in the world, to your alternate. Being of the Love aspect, in its Will subaspect, his expression was closer to theirs, and so he was better able to introduce that idea which would eventually result in the conflict you desired.

"How was this to be done? The symbols of the mother and the self-begotten son were already strong in the earth at the time we speak of, and had no further need of encouragement to continue their flow of force into the world. Had this flow been allowed to continue unobstructed, then man would not have advanced much further than he had at that time, living a natural life in a natural world. The association of the mother is too strong to be overcome without an equally strong opposing viewpoint being available.

The stars of night now had to be masked by the brilliance of the Sun, who is closer to man but less holy than her. But the sun is the soul, and the soul is what you sought to bring men to, through the harmonizing of conflict.

"This is where your alternate came into the picture, as the opponent of the forces of night, and the proponent of the power of Sol. Sol is of the second ray of Love-wisdom, as has been said before, and your alternate in his essential nature embodied that force, as has also been said.

"Even in those very early times, before the beginnings of civilization, it was known how men and women united to produce children. But the power of the father was seen to be merely a stimulus to a process that was inherent in the female, the manifest aspect of the Mother. Now the father, the male, had to take on his own power, and understand his own place as the key to power. In effect, the martial side of life, which no longer could fully express itself in the fight against nature, had now to be channeled into higher levels, where it could affect the course of men's minds and actions towards each other on a large scale.

"And so the first revisionists of the spirit were born onto earth, and developed, over a period of millennia, a current opposing the current of the mother. This was the solar current, with its symbolism of the sun who dies and is reborn, without the aid of the mother. In later days, this expressed itself in the temples of Horus, Osiris, and of the Jews and Christians. It was the system of hierarchical dominance, as opposed to the natural association and merger of abilities which was the hallmark of the mother's symbolism. Man fought man, following the ways he observed among the animals, fighting each other to establish which should rule, which should be the one to breed, and therefore to carry on his life into the future.

"This was also the earliest time in which the power of Saturn was raised up to Binah, figuratively speaking, and the power of the Mother cast down into Malkuth. The new philosophy denied her her place in the heavens, and put up the father, in the form of the authoritarian figure, the so-called "Alpha male", in her place.

"The religions of the mother were not cast down permanently in that time. For many ages, lasting into the dynastic times of Egypt, she again came to power for periods. But these periods grew shorter and shorter as the millennia progressed, and the periods of dominance by the father-gods became longer, until in these later days, in the late Hebrew, the Greek (to a lesser extent), and the Roman and christian religions, she has been effectively wiped out as a manifest power, even though her adherents and servants continue to do her work on earth. In fact, their work has been helped by her loss of mundane power, for her practitioners could develop their work in secrecy, and with their full attention, instead of being distracted by the needs of running a civilization. So her inner power, and that of her child Set, increased substantially at the same time that their outer power decayed.

"You will recall, from an earlier invocation, your memories and feelings of a time in the

early period of the Egyptian civilization when you and your opponent were both incarnate at the same place and same time. The place was a temple of the mother and son in the southern part of that country. At the time, you were incarnate as a woman, a senior priestess of that particular cult. One of the methods by which the cult tried to express the idea of the mother and son was in the way of having women have children fathered by their own children, or the children of other priestesses. In this way, they hoped to produce a son eventually who fully expressed the power of the mother, being different from her only in the one gene that caused him to be male. (They of course did not think of it in terms of genes, but came to a similar conclusion by direct observation of breeding experiments with animals.)

"In that particular life, the adversary in this contest, your appointed alternate for the eventual awakening of the Earth spirit, was incarnate in one of the bodies of these male children. But unlike most who resulted from such processes, and were conditioned by the teachings of the temple to accept their place in things (which was a good one for the times), he, from the first moments of his conscious selfhood, desired to be free of the influence of women. He disliked being subordinate to any being, and he perceived the women, being physically weaker than the males he saw in the temple and outside it, as being naturally subordinate to himself. Like the male lion with whom he later has identified himself, his will was purely to dominance of self over others, the innate expression of his perceived superiority to men.

"As he grew in that time, and came to his physical maturity, he was trained in the methods of the temple, in the ritual of uniting male and female for the purposes of the gods and the priestesses. His power was so great that he took the training much more rapidly than most, and by the time he was fifteen, he had accomplished the full training and become an initiate of the temple.

"But, despite his power and authority in the temple, due to his magickal skills, he found his new position even more aggravating. He saw his own abilities as superior to those of all the other templeworkers, and believed himself to be the natural leader of the temple. But above him stood yourself, his actual physical mother, as well as the head of that temple. No matter how great his accomplishments, it seemed he could never get away from your perceived dominance. This created great hate, a great force of the rejective aspect of love-wisdom within him. And he determined to overcome you by any means possible of accomplishment.

"Within the temple, as we have said, there were many young men. These were educated, and if found unsuitable for the priesthood were given honorable positions managing the affairs and properties of the temple. Many of these latter were also resentful, for reasons like or unlike those of your opponent. These he sounded out, with a proposition that they take over the temple themselves, and raise themselves up as its leaders. He found many who would go along with him for one reason or another. He also sounded out those outside the structure of the temple, the hunter and worker classes, and got many of the strongest of these to agree to his plan. Thus he obtained the forces needed to conquer the temple.

"In the night he opened the gates of the temple, and called in his assistants and conspirators. Together, they attempted to slay all those who came within their reach, so that none would survive to tell of their evil. But many heard the noise of their attack, and managed to escape through other entrances.

(Tactics was not one of your opponent's strong points, in that time or later times.) And so many lived to preserve the knowledge and warn other temples of the impending change. Many of those who escaped hid within the temples of other gods and goddesses, in other places, and as small groups within these temples preserved the symbology of the mother and son.

"Now, on the morning, this one called forth the peoples of the area, and declared from the steps of the temple that a new aeon had arisen, in which the elder gods were thrown down, to make place for the new, chief of whom was to be the Child of Victory, the conquering child, who he claimed to embody in himself. Thus was born the first of the "official" Sun-gods, he who later became Horus.

"You yourself were captured in that raid, by the express will of your son and adversary. And you became the first of the "official" victims of Horus, as your son sacrificed you to his new image of the gods.

"Note the irony of this, o scribe! In this present day, in that last life of his and of yours, did he again attempt to declare the aeon of Horus, and to absorb the intent of your will in this time into himself, thus becoming the one to reopen the earth to the stars. He even dared to adopt your own symbolism in his effort! The parallels between that time and this are exact, save that since you were in a male body this last time, he must needs take out his hate of women upon others in your stead. Nevertheless, his attack upon your being in that last life, through the magickal link created by your oaths to him and his organization, are a correspondence to his slaying of you in that earlier time. The gods laugh at him, as he stands before them now, exposed for the fool that he is in his failure.

"Yet much of good was accomplished by him, nevertheless. He never knew of your secret intent that events happen in just that fashion, in that day as in this. For Set, who is Achad, the Isolated One, who is yourself, does keep his secrets well (even from himself, if need be), hidden on the levels beyond the reach of those that he has manipulated for the development of man, and the raising of the Earth.

"Thus in that time did he serve your will by bringing the forces of conflict between groups to a new pitch of intensity, inaugurating the forceful development of the emotional and mental natures of man. And thus in this present time, through his will to succeed, and to be the opener of the stars for man, did he have to revive the very doctrines that in earlier days he did suppress. Thus again is he the tool of his own downfall, his actions against your body in that last life providing the shock that, when its recoil returned to him, knocked his own intent askew, and left him sitting on the

sidelines in this most important of times. All as you intended. For never could he see that in death was your victory, your opportunity to come again in another form and another place, to continue the fight for the freedom of men from the subjection of the gods.

"Thus also in those old days, when the priests of the mother and son who had hidden among the other gods' priests summoned up again in secret the force of your will, to continue the work. The many tales of Set returning in the god-forms related to other gods, only to be slain again by Horus, or by his successor Osiris, reflect the fact that no matter how hard he tried, in his many incarnations, he just could not destroy the intent of your work, nor could he make it his own. He attempted to control the world, through his many godforms in many nations, but the more order he brought about, the more disorder resulted. Thus did Set ever conquer Horus. Thus did the sacrificial victim become the god, while the slayer was bound away by his own acts. We laugh at him, laugh and gloat, at the great one fallen so low! Yet how could he expect otherwise, with his will bound to an ill purpose from the beginning?"

(All during this speech the astral area in which we stood echoed with huge laughter, and a feeling of immense humor, coming from some point not seen. As if the universe itself were greatly amused.)

"Now we are done with the tale that I am to tell, and the rest of the story of Set and Horus, and their works in the Earth, will be told by the last two of the Seniors, Ahmlicv and Laidrom, and by the Sun-King of the Tablet, Iczihal.

"But it might be good to explain a few things from your own life's recent events, to show how even in this time has Horus-Osiris attempted in his feeble way to interfere with your work.

"First, I would like to cover the incidents that took place in Indianapolis. First, tell the tale of the policemen, then that of the authority who employed you. Then I will explain for those who read how these fit with the story we are telling. Finally we will look at the dreams of last night, which are rather clever answers by the goddess to your questions, and also show a new bit of the symbolism of Cancer, as it relates to the work."

(I was still a bit ill this day, and tired rapidly, so I delayed writing the description, and getting the rest of the presentation until the next day, 4/20/86.)

After the completion of the invocations described in Touring the Earth Tablet, I was in Indianapolis on an assignment from my then-employer, the Federal government, to teach some new employees my job. I continued to work with the current instigated by the invocations during that time. Set first appeared openly as an operator in the work while I was there.

The incident with the policemen occurred the first day after Set announced himself. In the evening, I was in my room at the Hyatt Regency Hotel, room 1216. It was around

11:00 pm, and I had settled down to do an invocation of Set using my version of the VIIIth degree methods. I had also smoked some pot a while earlier for relaxation, and still had my supply out, but disguised from view by being in a plastic shopping bag from a local department store.

I had been doing the invocation for some few minutes, and had a strong feeling of being filled with the force of the god, when a loud pounding came from the door. I went to the door and opened it a crack to see who was there. What I saw was two policemen, one with his hand on his gun and his thumb on the hammer, and several persons behind him in medical green clothes. All of them were looking at me as if I were a particularly obnoxious laboratory specimen they were about to dissect.

The cop with his hand on his gun told me to open the door and let him in so that he could ask me some questions. I asked him to explain his reasons, but he refused to give them. I then told him to wait while I put on some pants. But as I moved to close the door, he pushed against it and forced his way into the room, followed by all the others with him.

Since there appeared to be nothing I could do about his forced entry, I got some pants on, and turned to question him about his purpose. He did not answer, but started grilling me about what I had been doing that evening, whether I had made any phone calls, who I had seen, where I was from, and what I was doing in Indy. I answered every question responsively, as seemed prudent, and repeated my demand for information after every question. Meanwhile, his partner looked around the room, not touching anything, but obviously looking for something actionable. The second time I protested this, he came back and stood by his partner.

After about ten minutes of this grilling, the cops turned and left, followed by the others, still with no explanation given. The next day, I called the hotel management to protest this treatment, and the lack of hotel security personnel on hand to protect my own interests. After checking with the police, the manager (who had never been informed of this impromptu raid) called back to explain that the cops had had an anonymous call saying that someone was going to suicide by jumping off the twelfth floor balcony of the hotel. Since I was the only person living on the twelfth floor that day, the cops had made a beeline for my room, on the idea that wrong action was better than no action.

The second incident(s) involved my relationship with my employer. One day in class, I had been asked some questions about matters of import to new employees, such as the promotion possibilities, chances for raises, working environment, benefits, etc. I had answered these questions truthfully, saying that promotions were becoming rare, salaries would continue to stay far behind the national average, benefits were being rapidly eroded, and that the pensions system was clearly headed for dissolution.

Naturally, this caused more than a little upset among the local management. They wanted me to tell the trainees that everything was all right with the government, and that they could expect all sorts of great and wonderful things to come out of their work. I told

them that if they wanted to have fairy tales told, they would have to do it themselves, and that I would in the future refer any such questions to them.

About a week later, I was talking with the local manager, who appeared to be a nice person as an individual, afterhours at a local restaurant-lounge. She had asked me what my true feeling about the agency were, and after getting her assurance that my answers would be held in strictest confidence, I told her exactly what I thought the problems with the agency were, and that the problems came from the very top management.

The next day, I found that not only had she not kept the confidence as she had sworn, but had immediately called the regional commissioner and blabbed the whole thing. The commissioner came down, along with one of her assistants, and I found myself in a good approximation of a star-chamber proceeding. No, more like the Inquisition, at least in atmosphere.

They had gathered, I was told, to decide whether a person of my clearly heretical views, who had dared to actually criticize the gods of the agency, had any business teaching the minds of innocent young trainees. They first discussed my comments to the class about benefits, trying to convince me that I was wrong. When I countered by quoting substantial evidence in favor of my statements, in the form of the documented actions of their own superiors, and of the current administration, they gave up on that tack.

Then they went to work on the comments I had made to the manager. These, they said, were the worst form of heresy, and the only way I could get back into their good graces would be by recanting the whole thing in writing, and apologizing in person to those I had mentioned. The fact that the information was given in strictest confidence, and they only knew about it through the actions of an oath-breaker made no difference to them. If I said it once, I could say it again in the future, with more damaging effect to their reputations, particularly that of the commissioner who headed this panel. I declined to do as they told me to do, and matters rested there for the moment.

Two days later I had the misfortune to contract pneumonia from the usual nasty Indianapolis winter. I called in sick, and mailed them a statement from the doctor I had seen saying that I would be too ill to work or travel for at least ten days. On Friday of that week, two minutes before the close of business, I got a call from the lowest-ranked person on the office's management team, telling me that they were cutting off my per diem as of noon the next day, and I was being reassigned to my home office.

I protested that I was too ill to travel, and asked that it be extended. In fact, I was running a 103 degree fever at that moment. I was told that everyone authorized to make that decision would be out of town until after the end of the next week. I was also told that they had already called the hotel and told them I was moving out.

So I ended up driving 500 miles, in half-hour segments so I could rest, half delirious with fever, in the middle of winter. Being forced to do this added at least two weeks to the time it took to recover from this illness. It also lead to my rapid resignation from that

organization. I'm too stinking proud to work for scum like that.

Liansa's comment: "The meaning of these two events in the light of our tale here should be fairly clear. It was a last-ditch effort by the forces of Horus-Osiris to get you off the path of your destiny. Government is of course heavily Osirian, since Osiris was a black god, and black is the color of Saturn, and of the astrological Capricorn, which rules government.

"Two attempts were made. These reflect the usual actions of the Horan-Osirian powers towards individuals, and they expected you to react in the usual way, giving them something they could use to either hang you or put you back firmly under their control.

"The policemen are enforcers of the authority of the government, their powerful arm. So long as police exist, it is possible for the group that controls them to say 'Do what we want or we will kill you'. All government, no matter where in the world you look today, is based solely and deeply on this principle of forced obedience. Not one of them, not one anywhere, is truly responsive to the will of the individuals over whom and in whose name they claim to govern.

"Had the force of the Osirian current had its effect on the anonymous mentally ill person who made the call to the police a little earlier than it did, then it is quite possible that you would have been caught smoking pot, and the amount you held on you at that time would have been sufficient for a long prison sentence.

"But, as is usual, the forces could not act quickly enough. Never is a government really able to control events, no matter how hard it tries or oppresses its people. It always and only reacts to what is forced upon it. The self-styled "rulers" of the lands think they are the top of the heap, but in fact they are whores, dishonest ones at that, incapable of initiating anything truly new into the world. All they can do is take what the world throws at them, and try and twist it to their purpose. But never do they catch up. Always, Set is one step ahead of them, creating new things to disorder their system faster than they can control them. This delay is inherent in the force of Saturn that they have co-opted to their own purpose, though they never realize it. Thus in this case, the force of Set within yourself, making you stand up to the police instead of quaking fearfully as they had hoped and expected, countered the force of the Osirians sent to derail you again.

"Similarly for your confrontation with your employers. You had already had a full exposure to Set's force, and nothing their little bureaucratic minds could do, filled as they were with the fear of ruin by their superiors, would have caused you to go back to their way of doing things. Again, it was too little, too late, and so will it always be.

"Now, you took this force of Saturn that had been sent at you, and used it in the way it was intended to be used, in the beginning of time. Saturn truly relates to Malkuth, as the barrier between the Tree of Life and those realms that lie below it, with which none of any spirit will deal. Being Malkuth, he relates also to the crystallization or outward expression of the inward will. And so did you use it, crystallizing your decision to quit

their ways and go your own, which had been building for some time.

"It was no accident that the forces came at you just as Set, who is Achad, who is the core of yourself, appeared on the scene. The actions of light, until they are firmly established in the person, always generate an opposition. It is natural that this be so, and also convenient, for it forms a sort of final test of the effectiveness of your work. Had you not actually succeeded in your intent in the Earthworks, then these things would not have appeared. So even the shells unwittingly have acknowledged the appearance of the new master, and again shown themselves to be the inferior.

"Now as to the dreams, I will summarize them to save time. You had invoked Nuit to find out the key to what I was trying to say, the concept that would allow your intuition to understand it whole. The first dream was short, and only one image is of relevance to our discussion here. In it, your mother handed you a key, in the form of a small red obelisk or menhir. You discovered that this key was to a car. But rather than going directly into the keyhole of the ignition, it went into a loop that allowed it to be used as a lever, like a torque wrench, to start the car.

"The mother is obviously a symbol of Nuit, as you have already interpreted it. The key is a form of the pyramid, representing the path of Shin, which connects Kether with Tiphereth in your system. The loop it went into is the yoni, here representing the lower aspect of your being who is the scribe.

"The car is a form of the Tarot card The Chariot, since an automobile is a vehicle which is powered by the elements. That is, it moves by burning (fire) in a vaporous form (air) a liquid (water) derived from the ground (earth). Exactly as the chariot of the card is drawn by sphinxes of the elements. So in all, this image indicated that the key you sought is to be found in the union of spirit-fire with its opposite, in the sign of Cancer.

"Just to drive in the point, you were caused to awake from the dream at exactly 4:18 am. And the invocation was done on 4/18. The significance of the date did not occur to you until you saw the time at which you awoke.

"Now Cancer is a water sign, and therefore has to do with distribution and dissolution of things in some fashion. In the context of this story we are telling, we will look at it in a slightly different fashion than it is usually interpreted.

"In the normal interpretation, Cheth, Cancer represents the dissolution of the lower self in ecstatic union with the higher spirit. With the lower self gone, the bodies of the person that live below Tiphereth become a shell, like the knight's armor, that is empty except for the spiritual forces, with no real personal self to be seen. This is in accord with the traditional astrological interpretation of this sign except that it is on a higher level.

"The dream was in part an acknowledgment that you are achieving this level of union in your work with Set/Achad. You are almost ready at this point to reverse yourself and acknowledge that you are indeed as we have presented you to be, in the Earth Tablet

working. Already, your magickal memory has opened widely, and you have had many glimpses of your other lives, as they relate to your overall work and your work in this time and place. These will continue and improve in clarity and precision as you progress.

"But as I said, the dream was also the answer to your question. Remember that your purpose at the time we have been speaking of was to generate a counterforce to the Sirian force you represent in the earth, so that by conflict men would come to understand the causes of conflict and learn eventually to establish right relations among themselves.

"So look at the symbol of the sign of Cancer. It is made of two lower-case sigmas, one turned upside down and pushed so that its tail is below the body of the other. The uninitiated astrologer often says that this is a picture of the claws of the crab, but this is not the case. The initiate frequently associates it with the symbol of yin-yang, again associating it with the merger of opposites.

"But it is also a glyph of the whirlpool, which is a concentration of water into a distinct form within a larger sea of undifferentiated water. The whirlpool is a shell-full of air within the water, again relating back to the Tarot card.

"Consider how a whirlpool comes into being. It is caused by two currents of opposing vector sliding past each other. The friction of their passage transfers momentum, changing the vector forces along the interface so that they turn and become circular in their movement. Your satellites have photographed any number of these whirlpools where the Gulf stream goes past the main body of the Atlantic along the east coast of your land.

"In this case, you needed to generate such a whirlpool, a vortex (to use the magickal term) in the mental and emotional levels of being, so that the spirit could find a way into those levels. It is fortunate that you had the ideal method of doing so immediately to hand, or your work would have been much more difficult than it was.

"Remember that you yourself are of the First ray of Will, and the sub-ray of Love-wisdom, represented by the term 'love under will'. Your alternate is of the Second ray of Love-wisdom, and the sub-ray of Will, so that he might be termed 'will under love'. So the vectors of your individual forces, along one dimension, are exactly opposite to each other.

"Your own force, as I have said, was already firmly established in the minds of men at that time, between seven and eight thousand years B.C. In order to generate the conflict you desired, so that man might become conscious of the gods while in the body, you merely had to give your alternate his head, and allow him to attempt to fulfill his own plan within the world. Naturally you did not tell him of your real purpose, but held it concealed on levels he could not yet reach. Remember your origin, and what we have said about your level of achievement at the time you were first called to the Solar

system.

"Rather, you put a different face on it, one he would find believable. In a conclave on the inner planes around 7000 B.C., you informed him and his followers that it was your will that they take over the next part of the work, and do it according to their own ways. The reason you gave was that you had realized that your own type of force, the First ray, was too far from the consciousness of men to be effective, and also too dangerous to be allowed into the world in its pure form. You said that it could only cause destruction if introduced at this point. Your opponent, expressing his usual Second-ray faults, believed you implicitly since your words fit with his own evaluation of the situation.

"For two and a half millennia, you allowed them a free hand in creating their works. You effectively withheld yourself from action on any large scale, although you continued to support fully those who followed your way. But you made no effort to expand your power base on earth, and allowed your alternate to create in the minds of men those ideas that would eventually cause a flow of power along his own lines.

"He introduced conflicting ideas along two lines that affected yours directly. First, he emphasized the group over the individual, encouraging the subordination of the soul to the purpose of the group. Second, he introduced the concept of hierarchical status, of relative individual value, to man. That is, he encouraged men to think it natural that one who is stronger than another, either physically or spiritually, should dominate and control the other's actions. Together, these concepts eventually resulted in the form of top-down imposed structuring that is common to all the civilizations on earth today, with only small groups actually attempting to operate on a basis of your own concepts, which are the sanctity of the individual will, and the cooperation of men for mutual benefit without coercion.

"His current was in effect an overlay on yours, and your own current was in line with the memories of the "Golden Age" that all men sense in themselves, so there was never really a chance that he could overturn your own current on any level higher than Tiphereth. Too many individuals would be subconsciously sabotaging his work, even as he did it. This naturally occurs in any situation where imposed restrictions take too much away from the individual. Also, biologically, the human body is suited on an instinctive level to working in groups no larger than thirty or forty persons, which was the natural size of human communities for most of the evolution of truly human bodies. Thus in larger groups there is a natural tendency towards splintering and separation which acts automatically against imposed forces. Every government that has ever existed has eventually succumb to their own largeness. The larger the group or organization, the more unconscious sabotage occurs, and the more likely it is that it will come to the end of its existence. The rapidity with which this occurs is inversely proportional to the degree of freedom the group allows its individual members.

"Now in this current time we are attempting to redress the balance, bringing the sanctity of the individual back into the minds of men, as the forces of Aquarius come into appearance on the lower planes. This force is associated with the voluntary association

of individuals in groups, on the basis of mutual need and interest. Thus it is suited to our purpose, as is the energy of the sign's ruler, Uranus, who represents the principle of individuality, or the destruction of imposed groupings.

"The force going out of manifestation, that of Pisces, is associated of the dissolution of the individual into the group. Through its ruler Neptune it relates to illusion, false prophecy, Maya, inchoate idealism, etc. Thus the popularity of the Big Lie, and of emotional manipulation as tools of governance among the predominantly Piscean governments of the world. Through its other ruler, Jupiter, it relates to the idea of kingship, of order imposed by fiat or decree that is characteristic of such governments, no matter their supposed philosophical base. Note also that Mercury, intelligence and knowledge, is in its detriment in Pisces. Hence the common demands by the hucksters of the Christian churches that man put aside his intelligence and have Neptunian "faith", and mindless obedience to the Jupiterian rulers of the churches. Contrary to this, Mercury is exalted in Aquarius, and thus will knowledge overcome superstition as the currents of the sign takes over from its predecessor.

"Our work and yours, o beast, is to help man in the transition to life based on knowledge, on gnosis, by providing invocations and a system of symbolism suited to the consciousness man will have to adopt to deal with the incoming age. The rituals and invocations will be given as your sight develops to the needed degree of clarity to read your own library on the inner planes directly, instead of through the picture-book representations we keep for the less well developed.

"That is all we have to say about this, except to say that the other dream you had, of a man breaking into your room while you examined a handful of jewels, was merely a reminder. The big man is of course the cop who broke into your room. The jewels in the hand relate to the VIIIth degree working you were doing at the time, with the colored gems representing the chakras you were stimulating.

"Now I am done, and you need not invoke me again, save when you desire my assistance in some matter in the future. Tomorrow or the next day, you should invoke Ahmlicv, who will show you the tasks you put yourself to, while your alternate was working his will within your secret design.

Ahmlicv, Senior of Mercury in Earth.

Invoked 4/23/86 4:54 pm

The vision opened upon a region of air, light blue in color. Ahmlicv appeared. His likeness was of a stocky youth, wearing a robe-like garment that appeared to be covered with round, overlapping scales of a silvery blue color. He wore on his head a crown with small wings, on which were engraved the sigil of Mercury, its astrological symbol. His left upper arm was horizontal at the shoulder and cocked forward about forty-five degrees. His left forearm was vertical, with the hand open and the palm facing forwards. His right arm was held down and slightly behind him. I could see the end of a

wand of some sort in his right hand. It looked like a caduceus without the entwined snakes. His skin looked the color of buckeyes or chestnuts, perhaps a little lighter.

My viewpoint revolved around him until I could see that on his back he had small wings like the typical Christian depiction of an angel.

I did the signs of Set and of LVX. He responded with LVX, the Set's sign, then the fire sign, and then the sign where the arms are held down and out from the sides at a 45 degree angle.

He said, "I greet you, o mage of earth and fire. Let it be that we become one, in the telling of this tale of the earth and her masters.

"Now, when you left off with Liiansa, you had come to the point where you had turned over your main work to your adversary, so that his more congenial force could produce in man the sense of conflict between individual and group that has been the source of all the conflicts of mankind since. At the same time, though, you were taking on another aspect, that of Thoth, so that you could produce a tendency to upward motion to add to the cyclic nature of the conflicts generated. That is, you sought to ensure that the conflict would result in upward progress rather than becoming stasified in a circulating current.

"This was to be done by enhancing the knowledge of mankind, and causing his mind to look ever towards the new things possible in life, rather than backwards towards the golden age. If the force of your adversary had been left to itself, it would have caused a regression to those more primitive conditions again after a short period of conquest.

"Now on the first plane of this system, that which is represented by Kether in the Tree of Life, and the highest of the seven planes of the Bailey system, you caused to be formed an image of the god Thoth, as the god of wisdom and knowledge. This expression of your will you then brought down into Chokmah, so that it would reflect your will rather than embodying it. Thus the lunar aspect of Thoth was born, even though this was not the strongest of his aspects. But knowledge had to be represented as complete in itself, not tied to either of the conflicting forces, and so it required both a male and a female aspect in one.

"In one sense, Chokmah is male, in that it balances the definitely female character of Binah, but in another sense, it reflects itself into Tiphereth as the son, and is in itself the son on a higher plane, uniting in itself the femaleness of Binah with the initiating impulse of Kether. As the son, it balances male and female, as Thoth balanced the conflict between Set and Horus, so that neither would ever win in their perpetual battle. This legend reflects your intent exactly, as does his role as one of the Lords of the Balance in the Tuat. Knowledge had to be seen as impersonal, not tied to any one condition or philosophy.

"Now, in those old days, you caused to be created through the other Knights the

Temples of Thoth in Egypt, and his correspondence was shown in other lands around that same time, give or take a thousand years. Remember, a thing established on the inner planes can only manifest in a particular area of the world when the zeitgeist allows it, so the time differed from place to place.

"Most of this work was not done directly by the Knights, for the Earth already had a full complement of adepts of the fifth ray of Intellect, ready to go into action in this very way. The intellect aspect would have been part of the earth whether or not the events leading to her hiding had taken place, and so she had the appropriate kinds of workers available. The part of the Knights and yourself was to determine the time at which they would start to work with full force within the world, and the form of manifestation that they would take in the human kingdom. Thus your manifestation of the image of Thoth caused the initiation of this cycle.

"Up to this point in history, about four thousand years before the dawn of the Christian era, mankind looked at knowing primarily in terms of the passing on of skills. That is, knowledge of how to do things was considered of primary importance, and other knowing was considered useless by definition and was not kept. There were exceptions to this, as there always are, but on the whole, this was the condition that prevailed.

"Now you had to show that knowing for its own sake also led to things of value. So the introduction of Thoth as a god was intended to turn the zeitgeist in this latter direction. Men were now beginning to develop the abstract mind, and those who incarnated with strong minds had to have some sort of symbol on which to support themselves, so that they would not allow their minds to become subordinate to the conceptions of those less-developed persons who made up the majority of humanity. If Thoth had not been there, then peer pressure would have distracted them from their true purpose into less productive lines.

"Now, the essence of preserved knowledge is in the symbols by which it is preserved. Word-of-mouth transference of knowledge is limited, even in those societies where guilds and work groups had formed to preserve particular sections of knowledge. There is only so much that one man can hold in his mind, and word-of-mouth transference inevitably leads to a situation in which some knowledge is lost with every generation. New things come into being, but old things are lost at the same time.

"Writing, the preservation of words in a concrete form, which can then be read by many men, is a superior way of doing things, as all men would nowadays be willing to admit. Without writing, man could never have developed the kind of society that he has now. If writing were to be suddenly removed from the world, all would immediately collapse back into barbarism.

"So the essence of this new tack was to cause to be developed in the minds of men the idea that symbols could be made for ideas as well as for experiences. Up to that time the symbols available were mainly intended to express in visual form the experiences and perceptions associated with a certain god, or a certain state of mind. Now man had

to see that words themselves could be made into symbols, and that these symbols could be understood by all, and not just by those who had had the experience.

"Into the minds of men, then, was forced this idea. And many responded to it in many parts of the world. It did not take any incarnations of masters to produce the effect, although many did incarnate. Men alone and without aid from the masters and Knights were already of a level of achievement that they could do the work on their own, given the original impulse to do so. This latter way was preferable, because then the new idea became directly incorporated into the zeitgeist, where if the masters had tried to introduce it by themselves, it would have been adopted much more slowly. Even as it was, many men considered writing to be a magick on the same order as the powerful rituals of the priests. And so it was, and is, but it is a magick that can be used by any, not just those of talent.

"To be certain, writing was in the beginning mainly the property and secret of the priestly classes. But once introduced, it could not be withheld from man. Like the physical Mercury that is named after the god, it flowed outwards and downwards through the classes, sneaking through every available crack in the priest's security. And once it became known, and the advantages seen in such mundane pursuits as the tallying of stores, then the demand for persons who could write became so strong that the priests could not do other than train many and release them into the world. Thus came into being a new category of man, the scribe, of whom you have in part chosen to be an example yourself in this life.

"The scribes, the masters of letters and numbers, the translators of fact into symbol, have been the mainstay of every civilization that has had them since that time. Through their works, the knowledge of man has grown, not exponentially, but at a rate that is much more than geometric. If we were to chart the amount of accumulated knowledge available to the race since the dawn of consciousness, for most of the race's history the line would barely be above the baseline. But with the introduction of writing, the line suddenly curves upwards. With the invention of paper and ink, and its spread through the world, the line began to approach the vertical. With the introduction of easy methods of reproduction, the line immediately passes through the top of the graph and out of sight.

"In this present time, the number of book-equivalents of information produced yearly has come close to equaling the number of people alive in this time. No one, not even the most intelligent, can possibly comprehend all the knowledge that is produced in a single year, let alone during a man's whole lifetime. The universe of the knowable has become as effectively infinite as the physical universe from which knowing sprang. Man has created out of himself a new world, one in which he is the true ruler, and none of the lesser orders can equal him. He has indeed become a god by his knowing, and even the least of those who know is guaranteed a place in the universal work of consciousness.

"Strangely, man has not yet realized, on a broad scale, that this is the case. Most still

seem to think that they live and move in a world of facts, that can be checked by reference to the world they can see and feel. But this has not been the case for many centuries. It is fair and valid to say that today, in the developed countries, the number of persons who live entirely within the world of factual experience amount to no more than five percent of the population. Even in the least developed countries, where writing is not the property of the masses, less than twenty percent of those alive could be said to be in this category. The rest of them live more and more within the world of mind, of concepts, and the manipulation of concepts takes the greater part of their lives. Without realizing it, man as a whole has raised his consciousness out of the living world, and taken the first three initiations in the process. That is, the initiations corresponding to 0=0, 1=10, and 2=9 in the cabalist systems.

"There is no man alive today who has not taken at least the 0=0 initiation, and the vast majority have taken the 1=10 initiation, and now live their lives with their consciousness focused on the astral/emotional level. That they have done so unconsciously and as a part of the great upward movement of the consciousness of the race-being does not in any way lessen their achievement. Mankind is now initiated.

"Thus it becomes necessary in this time that men learn those techniques and viewpoints that will enable them to control their emotions, and to live focused on the intellectual level. The methods to do this have been available for many centuries, and in this present day have more or less become public property. Anyone who has need of such can easily locate the needed materials in any library or bookstore. Most men can figure out the needed techniques without any help at all, by the innate power of their minds. All it takes is the desire to do so, and a little persistence.

"In the coming centuries, even this amount of effort will become unnecessary. As the intellectuals of the race become a larger portion of the population, and true thinkers appear in more and more areas of life, the needed perspective will become an inherent part of the zeitgeist, and will be absorbed without effort in the process of growing up.

"All this, from a few men scratching marks in clay! And now we have reached a point where even the symbolic equivalents of factual events are becoming of lesser importance, and ideas about ideas, and about thinking, are becoming more important. Meta-thinking and meta-language are rapidly being developed in this present time, and within a few years, probably within the lifetimes of many alive now, the structure and properties of the world of thought will be as familiar to man as the physical world in which he lives.

"And as humanity as a whole rises through the planes to their new focus in Hod, the task of the adepts has also been raised up a level. In the early days of man, when you first called the souls of men into matter, the task of the adepts was to bring about a fusion between the astral world and the physical world. And this task was the primary task for many thousands of millennia. Then, in the early days after the end of the glaciers, the task was to develop the astral powers of the race, to teach them to become the masters of emotion rather than the subjects. This was accomplished on a large

scale by the end of the Egyptian dynastic periods, well within the times of recorded history. And since then, up to the present day, the task has been to fuse the intellect with the previously-fused spheres. In the last three hundred years, the task has gradually been shifting, so that now, and in the immediate future, the task of the adepts with respect to humanity as a whole is to teach man to unify the three lower spheres, and to put them fully under the conscious control of the individual, making him a fully integrated personality. This latter task is in process, parallel with the fusion of mind and emotions, and should, if things go as foreseen, be accomplished for a large part of the race by the end of the next five hundred years.

"There will always be some, a large minority of men, who do not achieve full fusion within the limits of this current humanity. These people will act as the brain of the race-being, the material expression of the ideas of the race, subject to the direction and will of those who have achieved higher levels. Hod and Netzach must balance, and these will act as Hod to the Netzach of the integrated personalities.

"At the same time, this upward progress of the race as a whole has opened up new horizons for the adepts. Since humanity is so close to full fusion of the lower levels, the adepts can now concentrate on the development of the middle levels of the tree, from Tiphereth to Chesed, which make up the soul of man. More and more as the years progress, the adepts will concern themselves solely with events on these levels, and the fusion of these levels with the lower ones. No longer do they have to spend most of their time leading the blind majority of men to their destiny. Man will be able to be self-determinative in the best sense, and will be able to develop his own methods of right action within the world, within the limits and specifications given by the masters.

"It will be more common in coming centuries for adepts to work in their natural field of expression. And humanity will shortly come to accept that these adepts are doing something valid for the earth. What, even today, seems to be an area of blindness that men fear and misunderstand, will shortly become accepted, and will seem no more peculiar to society than a man who specializes in some little-known area of knowledge or science. Persecution will become a thing of the past, as the emotional types gradually leave incarnation, and the mental types suited to the incoming Aquarian energies become more common. Man will change his society so much in the next two hundred years that any true predictions we make now would seem fantastic and unimaginable.

"This is another reason why your own theme, that of the advantages of reincarnation to the willful traveler of the Path, becomes so important at this time. As the changes in society become ever more rapid, the need to gain new bodies adapted to the zeitgeist of the times will be ever more vital. Man must be able to see that if his present physical, emotional, and mental bodies are no longer able to adapt rapidly, he has the option to drop that body and reincarnate in a new one, without loss of purpose, and without developing so-called "bad karma" as a result.

"The only reason why suicide has ever caused bad results for a person is that he

believed it would do so. The sense of sin in the western cultures, and the false view of karma in the eastern cultures, created a mind-set that drew limiting energies to the person. He was punished for suicide because he believed he would be punished.

"Death is every man's privilege, if I may quote your favorite scribe quoting someone else. As the truth of reincarnation becomes self-evident in the next century, the idea that suicide is a sin will gradually fade, and men will laugh at the naivete of their ancestors, fearing to kill themselves and get a new body, when they had so many times an advantage in doing so.

"The false view of karma, which says that man is forced to compensate for past acts in a current life, must now be taken from man. The true view is as you have stated it. The acts to be done in any life are under the full, willed control of the incarnating entity. If he chooses not to learn fully of a particular perspective on existence, by looking at all sides of it in the compensatory process that has been called karma in the past, then he need not do so.

"At the point where man chooses his new body of manifestation, nothing controls his selection but his own conscious choice. Those who say this is not so are liars, or self-deluded fools. The will of man is greater than the false limits put on him by incarnate minds, and no act of any sort on the physical plane can force him to incarnate in a particular way in any future life.

"However, this truth does not give license to run roughshod over other men. All men have this freedom equally, and revenge is a well-developed concept in the minds of men. If one acts too cruelly towards one's fellows, injuring them without option of defense, then that one may find himself in his next lives surrounded by those who are intent, by their own wills, on making him suffer.

"Consider the case of he who was Hitler, in that recent time. Since then he has attempted to reincarnate seven times. Each time he has selected a body without the defects that caused him to be as he was in that time. But he erred in making the Chosen of God his victims, for the memory of that people is as long as their history, and they never, ever, forget an injury. In each lifetime since then, he has been murdered at an early age, in a cruel fashion, by the will of those who can not forgive. When they will allow him to live as a man again can not be said, for as yet the hate of those who stalk him has not been poured out fully.

"Therefore, it is best, from a practical standpoint, to not seek to injure others, without allowing them an equal chance at yourself. When such is the case, all involved will usually feel that the fight was fair, and will not seek to follow from life to life for revenge. This is true even if the incarnate self feels he will never forgive. For the non-incarnate self, freed from the pain of events, can see with a truer perspective and act accordingly.

"'As brothers fight ye!' So says Liber Al, and so say I. Let each accord the other his place and will, and where wills appear to conflict, let the fight be as among equals, for

the pleasure and challenge of the contest, and not for perceived gain of one over another.

"Now, I have done with my part of this narration which is to be the book of the seniors of Earth, and have no more to say. But I perceive that, as with my fellow Seniors, you wish me to state my nature, and the meaning of my name.

"He whose book you have recently obtained is a talented individual, and worthy to explore the realms of Enoch. But as is inevitable with a work so broad, errors creep in. He has been fairly accurate in the definition of my fellow's names, but in the case of my own he is in error. My name does not mean 'most ancient one', as he says. Rather it means, 'youthful in all the ages'. Thus I have carried the spirit of Mercury, the god of youth, in the Earth through all the times since the beginning of the planet. And so will I until the end. I am the fresh green buds of spring, as they come forth full of life, green from the rains of Pisces and the warmth of Aries, and the nourishment of Taurus. I am the principle of new growth in the world, of new things come to lighten the lands after the time of darkness. I am also the principle of relative value, and of the objectification of thought. Thus it was my force, acting through the adepts of the fifth ray, that caused the concrete mind to be developed in man under the will of the Knights and masters in the Earth.

"Your own group had little to do directly with the development of the concrete mind in man, save that your efforts caused the time of its development to be set forward by many thousands of millennia. Had the Earth not closed herself, and set the Knights to direct her course through the dark times, then man would have remained upon the inner planes, and mind of my sort would not have come until far in the future. Fortunate is man that he has been put under the hammer of the gods, and forged into a sword to cut the earth from the ties of her past! Fortunate is he to have been tortured as the ore is tortured to get the pure metals out, and fortunate is he that his metal proved good in the eyes of the Knights, and of their brothers the gods. Now let that sword be drawn from its scabbard, and let the Knights direct that sword against the ties that bind the earth into her sleep in the womb! And praise unto the adepts of the gods, in all their forms and functions, for they have been an acid to leach from the ore the last pure drop of metal, and a flame to make from that metal a weapon fit for the use of the gods!

"Now I am done, unless you have more questions, o mage of fire and earth."

I had no questions, and so gave him license to depart.

Laidrom, Senior of Mars in Earth.

Invoked 4.24.86 10:45 am.

The vision opened upon an air of a steely-blue color. Laidrom first appeared as a roman centurion, with back-and-breast armor, a small circular shield in his right hand and a sword held point upwards in his left hand. Upon his breast armor there were the sign of

Mars and the enochian sigil of Earth. He wore a short black tunic under his armor, and shields on his lower legs. As I watched, his image transformed so that the armor became a long leather apron, the sword became a chisel, and the shield became a hammer. On the breast of the apron were the signs of Mars and the Tau-cross, the former above the latter. His hair was a red shading to gold where the light hit it. His skin was of a dark red color, as if he had a sunburn over a tan.

I did the sign of Set and LVX. He responded with Set, LVX, and then raised the hammer over his head and brought it down in a swift motion.

I asked him to begin his presentation. He said, "It is not yet time for us to do my section of the presentation of the seniors, o mage of earth and fire. For there is some other work for you to do in this time that is more urgent. I would suggest that you do the invocation of spirit, and then use the word you have been given to invoke the spirit in its sub-aspect of fire, the last letter of the word. This is important, and should be done asap.

"But while we are here, I should clarify the meaning of my name so that this does not distract you in the other work. My name means 'first among the third angle's conscious powers'. That is, 'L', first, 'aai', among, 'd', third angle, 'r-om', with 'om' meaning consciousness or understanding, and the 'r' being a symbol, a contraction of the enochian word 'rahe', meaning 'willfulness' or 'directed power'. Thus, they combine to show the meaning I have stated. Now go and do the invocation of the word and return."

I saluted him and left the vision.

I recited the first key, and vibrated the word. I visualized the pyramid, which has three sides of the element of spirit, and the left-hand, west, side of fire. I entered into the pyramid and waited, vibrating the name with a will to attract entities who could explain the nature of the square to me.

A column of light appeared in the center of the pyramid, and began to expand, filling the whole interior with light. But the visions stopped at that point.

I sensed that the true intent was that I prepare myself for my visit with some other magicians the coming weekend, by balancing myself as much as possible under the current transits of Uranus and Saturn to my astrological pattern. This was so that these powerful forces would not interfere with the events of the weekend.

4.30.86

I invoked Laidrom with the usual methods. He appeared this time in the guise of a Knight, with a dark brown horse at his side. He had his sword in his left hand, and a small shield in his right. The sword was held upright.

I did the signs of Set and LVX, and he answered with the same, followed by the sign of fire. I tested with the pentagram of Earth, which made his image brighter.

Now he mounted his charger, and rode towards me.

As he passed, I was drawn up onto the horse behind him. He said, "We have far to go today, so I have brought this mount to make the way go faster. Observe as we go, and tell what you see."

He gave the horse a kick with his heels, and we were off. The first place we came to was a dark plane, with the sky above it lightening with the dawn. On the horizon ahead of us was a tower outlined against the sky. As we came closer, I saw that the tower was cylindrical and did not have any buildings attached to it. We rode into the tower and came out upon its battlements. Here Laidrom said we should dismount for a moment.

On the plain below, I saw a number of small dark creatures scurrying about. Closer examination showed them to be scorpions. They dressed themselves into ranks, and turned to the tower. I saw them raise their claws in an imitation of the sign of Set. Then they rose upon their hindmost pair of legs, and gave a fair imitation of the signs of LVX.

Observing them, I asked Laidrom of the significance of this place. he said "These are the ranked powers of the sign of Scorpio, which is Set's sign. Though we are in the earth tablet, we have come here as the first step on today's journey of discovery. For the powers of Set are your own powers, and must be invoked and absorbed before we pass on to other places. I bid you, go down among the ranks, and accept their salute."

I mounted the horse, and rode down the tower and onto the plane, drawing up before the first rank of the scorpions. There I dismounted and went forward.

The lead scorpion, who stood a half-length in front of his fellows, came forward and placed his left claw into my right hand. Thereupon his sting jetted forth venom, covering both the claw and hand. They melted into each other, and then the scorpion melted into my astral body. I felt a thrill of power as it did so. The other scorpions came forth in turn, and each did the same. There were seemingly endless ranks of the beasts, but the process took only a few moments of time.

As I absorbed the ranks, there appeared about me a storm-like charge of power, filling out my aura with its force. I could see flashes like lightning bolts along the outer shell of the aura, and a whirling wind sprang from nowhere bringing with it rain and thunder. I myself changed as the power increased. My skin turned a dark olive color that looked almost black in this half-light, and I felt myself changing into the image of a man in the short kilt and collar typical of egyptian deities. I requested a mirror, and saw that my head had become the head of a grazing beast of some sort that I did not recognize. The skull was long and ended in a horse-like muzzle. The ears were small, and in the position the head was held on the body they were above and forward of the horns. They

twitched in short arcs. The horns went out horizontally from the sides of the head, and then curved upwards. Each was about the same length as the thickness of the head. In my right hand I held a staff of life, a phoenix wand, and in my left hand I held an ankh.

Now the mirror vanished, and I was again on the plain, which was now almost empty of the scorpions. One or two of them were headed out over the horizon, but I did not pursue them. I turned to the horse and saw that it had also changed. Where before it had appeared as a knight's horse, thick-bodied with strong legs, suitable to carry a great weight, it now had more the aspect of the arabian type, a racer rather than a charger. Its mane was lifted up in spikes, as if an electric charge were held in it. Its skin and hair was now black in color, instead of the previous brown. The horse gestured with its head in a way clearly intended as an invitation to mount. I did so, and the horse returned me to the parapet of the tower. There, Laidrom mounted again, and we took off into the sky.

As we passed on, he said "Now you have absorbed the force of your father, the God Set, who is Achad, and we can go on to other things. The image in which you found your body is the image of Set, with the head of the beast that is his sigil. Use this image if you would invoke his force at any time in the future."

Now we were passing through a realm of silvery-gray, with patches of fog swirling around, so dense they looked almost like steel.

"This is the original realm of your brother-god, Typhon, on one of whose horses you now ride. We will not see him this time, for he is involved in another work elsewhere at the moment, but he left for you this mount, as a gift to his brother. In the group working of last weekend, you invoked the Dark Hunt of the Sidhe, which is the image of Typhon in the lands of the Celts, your ancestral clans. Their relation to Typhon is clear from the whirlwind-like way in which they appeared and flew around the circle, and in the way they rose up to heaven and off to the south at the end of their appearance. The horse who remained and nuzzled you is this horse on which we now ride, in one of his more playful moods. He also nuzzled your friend Kenn, in order to show that his own work has a part in the release of the minds of men from the tyranny of the Osirian priests and authorities. Thus we praised him and recognized his value in this way."

Now we came out of the silvery area, and into another which was of a more normal aspect. Here there was green grass growing, and trees full of fruit and nuts. The horse stopped beneath a tree, and we dismounted again. He went aside a pace and cropped the grass.

Still in the aspect of Set, I turned about in a full circle. To the east the sky was blue, and showed the rays of the sun slowly rising over the low hills there. In the south it was still dark, and lightning flashed in the clouds. To the west the ground rose and then dropped away, so that it appeared that one could step off the edge directly into the realm of the stars, which shone brightly. The space between them seemed to be living, and projected a sense of extreme depth, passing into dimensions different from the one we were in. To the north, a great wheel revolved in the sky, its center in the position of the

star Polaris. The ground beneath us was rich with the remains of plants, compressed into peat, and directly above, a small cloud lingered, shielding our sight from the sky there. I willed it to move, and saw behind it a deep abyss, a door seemingly entering into nothingness.

My consciousness was riveted by this hole, this rip in space, and it seemed to pull me towards itself. I resisted, and asked Laidrom to speak and account for these images.

"The hole above is the abyss which is your brother Typhon, the gate to the worlds beyond the worlds of light. He is not the entry into that lower darkness beyond the roots of the tree, as the later Egyptians taught, but rather is the entry way into that larger world of which the manifest Tree is the reflection and body. Let us mount again and go to it."

We did so, and as we did, he said "The other images were of your place as Set within the symbols in the minds of men. Set is the pole-star, the force of light entering into the earth through the tunnel in her magnetic shielding that exists at each pole of rotation. Around that star is the constellation Draco, frequently attributed to Nuit, or to the mother-goddess who is the Earth. The pre-dawn light indicates his other aspect, as the god Kephra, the god of incarnate light in the darkness, the light within all men that enlivens them and drives them back to the spirit with its painful prodding. The stars to the west are of course the stars and space of Nuit, the higher mother from whom Set was born into the Earth. The south is the realm from which we just came, the realm of Typhon within the earth. "

We had continued to rise towards the abyss while he said this. Instead of becoming darker in its immediate area, it became lighter, until the space about us was filled with intense brilliance.

"The abyss of Typhon appears to be dark to the eyes of the lower worlds, for its light is beyond the range of man's senses. But as we come nearer, and adapt to it, it shows its true character as the light which powers all existence."

As we came closer to the abyss, I saw within it little squiggles of light, like the sigil of the astrological sign of Aquarius, save that these were in constant motion, flashing about within the limits of the gap. They also reminded me of the wavy visual effects that sometimes precede a migraine headache.

Laidrom said, "Typhon is related to the powers of the planet Uranus, and the sign of Aquarius. Uranus is the power within atoms, that constantly changing force that takes on the aspects of all the sub-atomic particles. Each can change from one to another while retaining the same energy as its essence. This ability to change rapidly from one thing to another is the mark of Typhon. Since the Horan-Osirian priests saw change as destruction, and did not appreciate that change is also development and unfolding of life, they saw him as evil, as a devil like unto yourself, and caused his image to be changed within their culture to reflect their fears. Now in this time has he come forth in

the minds of men as your precursor, your herald, pointing out his true nature to man so that he might have the perceptual and conceptual base to manifest your own energies. He combines yourself and Nuit in an unfolding tension, not merging the two, but holding them separate but intensely involved. Thus the flashing images of the energies bounding between the poles within himself."

Now we drew very near to the gap. It took on the aspect of a great wall, looming above us to infinity. We plunged between two sets of the energetic lines, and out into darkness.

On the far side, my consciousness seemed to be in two places at once. Part was still within the astral body, and another part stood off at a distance, apparently being held there by another consciousness greater than itself.

I saw myself, Laidrom, and the horse as tiny figures, just barely visible above the gap, which itself seemed very small. I got the sense that they were being observed by beings of a much greater scope, who surrounded the hole and looked at the world through it. One among them was very close to the hole, and I could feel that his being was bound into a spherical shape. From him radiated a sense of god-like tranquility and unconcern with self. His spherical body was of an intense blue color, and this color seemed to transform by synesthesia into other forms, a sound like a triumphal organ note, a feeling of warm fatherly protectiveness, a taste like the rich taste of fine dry sherry.

Others beyond him manifested other colors. One was the red of Mars, and a line went from him to Laidrom. Another was mirror-like, a reflecting stillness that could be vitally fluid when appropriate. Yet another like the sudden rush of green things from the ground in spring, throwing out life in abundance. And another like a dark stable cube, who moved not, yet held all movement within himself. Beyond them yet was another like the light of the Sun, brilliant yellow-gold with the internal certainty of one who rules by divine right.

Beyond them were many others, going off into the distance on all sides. Only those closest to us were silent and observing. The rest talked among themselves in tones of many instruments, so that their voices made an harmony like the best of orchestras playing a song of grandeur and magnificence.

Now my consciousness was separated from the one who held me above my body, and I saw him as the incarnation of the force of Typhon into a conscious entity. His color was a sort of yellowish green that could not be focused on. It changed as one looked at it so that it did not register on the mind directly, but only as a memory after the fact.

My own consciousness was still dual, one part in the astral body in the form of Set, and the other, no longer held, taking on a form like those of the gods surrounding me, but not so large. My own note seemed to be triple in character, one part like a flute, one like a bassoon, one like a trumpet volley. But all three were the same in some way.

The part of me that was still on the horse asked Laidrom to explain this thing.

"The bodies that surround you are the bodies of the planets on their true plane of existence beyond the realms of the manifest Tree of Life. They live here, and send their energy into the world through the worlds in which they attach themselves to matter.

"Now they have come here to welcome and help the one who will bring to man the consciousness of their true nature, which is the nature that man will take on the star-roads, and to see that he is connected properly with his own body within their realm.

"You are a marvel to them, as you are to all within the greater realms who have seen you. Of these before us, only one, he who manifests as Uranus, has managed to manifest a nature which is of three different natures at once. The others are all triplex as well, but manifest only one or two natures among their three aspects. Uranus must do so, for he powers the Tree of Life in its existence, but he has come to his threefold nature by another route than you, and only came to it after many universes full of experience, and on a much higher level. That you have managed to do so while barely out of the Tree is the miracle that they marvel at.

"Of course, we speak here of that fullness of being that is not yet completely within your selfconscious aspect, and not alone of the scribe who writes these words and comprises two of those aspects within himself. The third aspect is yet the largest of the three in power, and can not yet be comprehended within your incarnate perceptions.

"Because he is the only one who is of the three natures of yourself, Uranus was the only one who could hold you in place and avoid the premature merging of your exarnate consciousness with your incarnate consciousness. Thus he did aid you to protect yourself in those first moments when your body came into this world, so that it would not be destroyed by an inflow of power. Now, that larger part of yourself is holding back on its own, giving you just as much of its awareness as you can absorb at this point."

Laidrom directed the horse towards the Sun, who stood behind those others. At the same time, that larger sphere of self went into orbit about the sphere of Sol, each orbit drawing it closer in. It intersected the lower aspect once on each orbit, so that its spiral path and our straight path progressed inward at the same rate.

As we approached the sun, an image began to form out of the center of his sphere. It was the image of a king upon his throne, as in the card called The Emperor in the Tarot. Its throne was lacking the symbols of the Ram that are in the card, and in their place had the symbols of the Lion and the Dove.

As I watched, this king raised the scepter that was in his left hand, and pointed it towards me. He also raised high the orb in his right hand, and shook it towards me. A golden fluid sprang out of it, and covered me and the horse fully with a sheen like oil. Laidrom, I noted, had jumped out of the way as this was done, and then come back to

stand in the air beside me.

This king now spoke, saying, "Thus do I anoint as my herald the one who has been the aid and comfort of my daughter in her times of trial. He shall come before me in the Courts of the Stars, in the place of honor in our procession to the marriage of the daughter and that one who is beyond me, as I am beyond her. Let him be seen by the gods as the promise of all men who live within her sphere, for they shall duplicate his state in their own beings, a legion of miracle workers to aid in the development of life and light in all our realms.

"Now let him see himself as I have seen him in his place in the Earth, and let him know his place truly in these coming days, so that all shall know, within and without her sphere, that man has come to his adulthood, and is ready to seed the stars with his incredible qualities of light.

"In him, I have given unto man the sign of his future, and a guide through the darkness of the days of the Hiding. Let them see him, and know that they themselves are as he is, when they rise into the realms of the gods. Let no man deny another his place within this realm, for all are ready, and all shall come in their own time to their own place of honor within these hallowed halls of the gods. Let all take joy in the prospect before them, and let all rise as they chose to the tasks that await them.

"One life has he who is my herald, one life in three aspects, that cover the Tree of Life in its fullness, and go beyond into the stars of the Greater Night who is reflected in my daughter.

"Go now, o man who is a mage who is a god. Go, and return to your world and body. As the days progress you shall see that here I have spoken a truth, a truth that should be known of all men who hope to be greater than they are. Let them know that within themselves, though they perceive it not as yet, they also are of a threefold nature and one life, and shall be in their own way as you are in yours, new gods, created out of time and space to work their will within the universe. Go now, and be blessed. I shall call you in that day to come before me to the courts of the stars, and all shall honor you, and your men of earth, as they honor our child in her own achievement. Yea, honor shall come to all, within the Courts of the Stars.

"Be ye gone now to your place."

The part of myself that was outside the astral body seemed to be locked onto the sun in some way, so I performed the sign of Hoopokrati to reabsorb it. Yet a part still seemed to be within the aura of the Sun, and remained there as I willed the horse to turn, and pass through the abyss of Typhon into the worlds of the Tree of Life.

As we passed through the Abyss of Typhon, it receded into the distance again, leaving us suspended in light above the landscape from which we began our passage outwards. Laidrom was still in the air beside me, and directed me to land upon the peat

fields. We did so, and I dismounted again. I noted that I was still in the god-form of Set, which seemed to have maintained itself without any attention on my part throughout this working. I needed a few moments to gather my wits again, so I examined the wand that I held.

It was a phoenix wand, as I had perceived earlier, but rather than being in the standard form of such wands in the Egyptian cults, it was a staff of ebony wood, with a phoenix rising in flames mounted on its top. The flames seemed to flicker and flow down the staff as I watched, covering my hand and arm with its power. After a few moments, the fires dispersed into the general glow of my aura, and I began to feel more normal again.

The ankh that I held in my other hand looked to be of some metal that was extremely hard, and had a blue sheen to it. The hardness reminded me of platinum in some way, and the blueness of refined uranium. Sparks flashed frequently through the glow that surrounded it, and also flashed up my arm and into my heart center. I got a sense of increased life in the heart as this occurred.

Now I turned to Laidrom, and asked him what was next to be done in this time. He said, "We are done, except for a small explanation of what has occurred."

He gestured, and an image of the temple that I constructed from the Tablet of Earth appeared before us.

"In the course of these visions, you have been generating the force to fully charge the parts of the temple within which the gods are said to reside. Your previous efforts, viewing the Kerubic squares of the tablet, had the effect of charging the pillars of the temple, which enclose between them the part of the temple given over to man. Thus in these two series have we completed the construction of the temple in truth, so that now you stand as the exemplar of the path which that temple describes, fully able to manifest all its levels and functions.

"The parts of the temple attributed to the sephiroth need not be invoked at this time, although I am certain that you will do so at some time in the future, simply for the sake of consistency and completeness. But in fact they have already been invoked in their essence in the invocation of the pillars. For note you, the lowest of the sephirotic squares of each angle, which sum up the powers of the sephirotic crosses, are placed in the temple exactly upon the intersection of each angle's kerubic squares, as they are grouped to form the pillars of the temple. Thus, the invocations of the pillars also served to manifest a sufficient amount of the sephirotic energies that a new set of invocations is not needed.

"The tour of the paths of the Seniors within the Earth Tablet is completed. Within this tour, we have given you knowledge of the course of yourself within the earth, and the course of man under the tutelage of the Knights of Will in the Earth, who are also known as the Knights of Set and the Mother. We have shown how man was forced to develop along lines not originally intended for him, and how the many tortures man has gone

through have all had the purpose of raising him higher, to a greater kind of being than he would have been had not the earth conceived her plan of salvation for the solar system.

"We have also stressed the importance of knowing, of the intellect and higher mind in the development of man in these later days, and how that mind has caused the evolution of man to proceed at a pace that outstrips anything that has been within the cosmos, in its current cycle. Let men not abandon their minds, but use them fully. Let the forces that hope to hold them in the passions of the lower astral be done away with by their will. Let them abandon the falsehood of faith for the certainty of self-obtained gnosis, and let the limiters of Horus and Osiris be damned to the hells they have created to generate false fears within the hearts of men.

"Fear not, o men and women of Earth! Fear nothing! Ye are gods, and the gods do not force their will on their fellows. Fear not the forces that seek to oppress you within your incarnate existence, for their hold is only as long as the incarnate life, at the worst. And when ye are free of the body, ye shall know the evil they do is a transitory thing, with no lasting hold upon ye, save if ye believe their lies. Instead, fight them! Declare their falsehood before your fellow men, and offer man the truth of light in place of the dead darkness. They who do these things to you with a conscious will shall not survive the Earth's awakening, but shall be shattered into shards and shells, and discarded on the trash heap of existence, to rot and molder away from the realms of life. They who oppress you due to the delusions laid upon them by those men shall see their error, and beg forgiveness of those they have injured. Ye who know and seek of the light can not be permanently injured by them, so long as ye fight them. Death is not the end of existence, but its beginning.

"Fear not death! He is your final refuge from their power, should ye be set against in battle. Ye shall return therefrom to continue the fight, ever confounding they who hope to hold the world in stasis for their own benefit. They can not abolish you, for ye have the power of Set within you. No matter how many times they kill you, ye shall return in another form, ever confounding them with the new, driving them to the ultimate hells of their own creation when they realize that it is they who are lost, and not ye. Never surrender! Ever seek to do your will in the world, free from the shackles of the mass emotions they seek to control you with.

"Those who fight alongside ye are many more than ye might comprehend. Many are the forms the god-men take within the world, more by far in non-magickal modes than those who have their will to seek the direct experience in Light, through the means of magick. Deny not a man his place as your fellow-soldier, simply because his ways are not yours. In the freedom of Set's path, all can do their will without conflict. Let those who seek freedom simply for the honor of man in the world, or for the freedom to do business unhampered, or for many other reasons, be recognized as your brothers in spirit, doing a work that is parallel to your own, with its own place within the future community of man. Each area of life requires its own types of warriors to free it from the thrall of Osiris and Horus. Fight ye your own fight, and encourage them in fighting theirs, whether or

not it fits with your own work.

"I, who have the power of Mars, the warrior, within the Earth, tell ye this. Ye have nothing to fear, save submission to the will of evil men. Be the gods that ye are, and ye shall triumph. Let it be so.

"Now, o man who is a mage who is a god, I have done with my part of this story, and all ye have left to do is to complete it by the invocation of the Sinking of the Tablet, Iczhihal, who is the summation and director of us all. Proud am I to have been the instrument of this message to men, and proud shall I be to fight with those who hear these words and take them to heart. Never shall I, or any of the Seniors of Earth, abandon man to the will of Osiris the Devil-god. Always shall we be there, to strengthen the hearts of those who seek freedom, and to aid them in the fight of spirit against the deeper darkness. This, ye men, I do swear before ye all, and may I be torn into pieces, and those pieces scattered beyond recovery, should I ever break this oath."

(Scribe's note: The invocations of Iczhihal mentioned above were done, but the results were not satisfactory, and so are not detailed here. Apparently, the Yetziratic character of the Elemental King makes it difficult to manifest his force in the form that these visions of the Seniors have taken. The Seniors themselves are Briatic in nature, and manifest somewhat more easily.)

When he said the words "seat" and "throne", there was a second voice saying the enochian word "thild", which Dee translated to mean both these words.

These invocations have never been obtained. At the present (9/92) I am assuming that the promise that they would be acquired was simply a distraction until events allowed me to understand my true will more clearly.

I suspect that this statement is a bit of Jupiterian humor. The many moons of the system are included among those bodies called planets, for purposes of this statement.

On the physical plane, these two beings were represented by a pair of mutually orbiting black holes. The currents mentioned are equivalent to the gravitational stresses between two such objects.

At the time I was working with Paul Solomon in 1973, there were two persons named David associated with his group, known as the Fellowship of the Inner Light. One, David Raily, seems to have been the reincarnation of the biblical King David. The other, whose name I have deliberately forgotten, seemed more an avatar of Loki, though I never found out for certain. It is the latter person who is mentioned here.

The tower in this case is the tower of the elements, Malkuth, and the guardian before it is Saturn in his capacity as guard of the gate to the worlds below Malkuth. Caer Benoic, the "four-sided castle" of the Grail myths, is a congruent symbol. The enochian letter Un, equivalent to the English "A", is attributed to Taurus, kerub of Earth, in the G.D.

system of symbolism. Hence the second page indicates Saturn of Earth, the character of Liiansa.

Saturn is again shown in Malkuth, as the crystallizer, or cause of outward expression, of subjective concepts.

The May, 1986, issue of Scientific American (distributed about two weeks after this section was completed), contains an article about this period of time which substantiates the claims made here. The article also clarifies that man at that time had developed a complete, workable system of life that allowed him to live in relative comfort and safety throughout the year. The technology of the period was highly developed for the materials they had to work with, and the society, while completely egalitarian, was thoroughly effective in achieving these goals. The article also supports the statement made later in this section that hierarchical systems of status did not appear until two to three thousand years later.

The defective children of either sex were killed humanely (that is, quickly and without warning) as soon as their defects were detected. The priestesses felt that they were merely following the Mother's way in this, and taught such.

Liiansa neglects to mention here that the idea of suicide, the purported cause of the police invasion, is related to Set. Suicide relates to Scorpio, Set's sign, through the scorpion that stings itself to death, and also directly in that Set has frequently made his own murder an intrinsic part of his plans for a given lifetime. Thus the anonymous caller was telling the Osirian authorities that Set was up to something on the twelfth floor of the hotel, in a direct symbolic fashion. He apparently spoke better than he knew, to my present great amusement.

These concepts are definitely Second-ray in nature. Note their importance in the works of Alice Bailey.

Actually, he was standing in the classical pose shown in Roman statues of the god Mercury. But I did not recognize it because I was seeing it from an unusual angle.

Since Mars is the traditional ruler of Scorpio, it seems appropriate to see it here, despite the watery nature of the sign. But Scorpio is also related to Earth, as it represents the decaying vegetation within which are hidden the seeds of the next spring's growth.

The Book of the Seniors

Laidrom, Senior of Mars in Earth

Back to Benjamin Rowe's page
<http://www.hermetic.com/browe/etemple.html>

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Enochian Temples
by Benjamin Rowe

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Constructing Enochian Temples

During the six months beginning November, 1985, I was involved in an extended exploration of the Enochian Tablet of Earth. There was no purpose to the work other than tourism - I merely wanted to see what was there and record it as accurately as possible. Curiosity is sometimes well rewarded; instructions were given on a new way to use the Tablets for magickal workings. The method involves the transformation of the two-dimensional Tablets into a three- dimensional structure that is the Temple of the Tablet. The Temple demonstrates the fundamental geometric, energetic, and spiritual properties of the Enochian magickal system through a form embodying the character of its active, intelligent energies.

There is much more to the Enochian magick than a mere collection of elemental energies. Rather, each tablet is an expression of the whole of existence, parallel to the cabalistic Tree of Life and equal to it in power and descriptive ability. With the practical and symbolic tools provided here, the competent magician will be able to unlock the higher aspects of the magick for himself.

Before using the Temple technique, the magician should be thoroughly conversant with the basic attributions of the Hebrew letters and numbers as described in the Golden Dawn documents and Crowley's 777 Revised. Equally useful is a familiarity with the "restored" Tree of Life first presented by Charles Stansfield Jones, aka Frater Achad. A sketch of his Tree is provided in figure # at the end of this book. Achad's Tree forms the basis for all existing explanations of the Temple's symbolism. The author believes that the Temple can be used effectively by persons using other symbol-systems, but at this

point it is up to the users of other systems to discover how they can be connected with the Temple.

The magician should have had some success in using the Enochian system to invoke the forces of single squares, and have made a preliminary exploration of the forces of the Tablet in question to the point that he feels both familiar and comfortable with them. This is not a technique for beginners. Successful construction of the Temple generates a tremendous concentration of force, which can unbalance the inexperienced magician and open him to levels he is not yet ready to deal with.

Background

Each of the Elemental Tablets of the Enochian system is a 12 by 13 square board. Figure 1 shows the general layout of a Tablet, with the various types of squares labeled. These squares can be re-arranged into a three-dimensional structure, which is the Temple of the element.

The squares of the Tablets are arranged according to a regular hierarchical scheme, and each level of the hierarchy defines a particular part of the Temple.

The Great Central Cross of each Tablet is made up of the seventh row across the Tablet, and the sixth and seventh columns. The cross contains the highest three levels of the Tablet's hierarchy.

The three Names of God come from the horizontal line, and are formed by taking the letters in groups of three, four, and five letters. The Names for the Earth Tablet are thus MOR DIAL HCTGA.

The Elemental King of the Tablet has his name formed by an inward clockwise spiral around the center of the Tablet. In the Earth Tablet, the King's name is ICZHIHAL. (Fig. 2)

The Six Seniors represent the forces of the planets in the Tablet, and their names are formed by reading outwards along the arms of the cross. For the Earth Tablet, these names are ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICV, and LAIDROM. (Fig.)

These names from the Central Cross are used to make up various parts of the upper Temple. The next set of squares are the Sephirotic Crosses, which are the five by six crosses centered in each Lesser Angle of the Tablet. These crosses make up the floor of the upper Temple, and the ceiling of the lower Temple, and project their force downwards into the

Temple proper. (Fig.)

The four Kerubic squares of each lesser angle are the four squares above the horizontal arms of the sephirotic crosses. These squares are used to make the four outer pillars of

the Temple.

Finally, the remaining squares below the arms of the Sephirotic crosses are the servant squares, which represent the most material manifestation of the force of the tablet. These squares are rearranged to make the floor and altars of the Temple.

The Bricks

The basic unit in the Elemental Tablets is the square. Since the Temple is a transformation of the Tablets into three dimensions, it follows that the basic unit for the construction of the Temple will be the cube. One particular kind of cube has proven to significantly enhance the effectiveness of astrally-constructed Temples. However, after a short explanation I will continue to refer to "squares" rather than to cubes, in order to emphasize that these cubes are three- dimensional projections of the squares of the Tablets.

These special cubes are formed from four truncated pyramids of the kind used in the Golden Dawn system to symbolize the energies of the Tablets. The pyramids have square bases. Each side adjacent to the base meets it at an angle of forty- five degrees, and the top has sides whose length is one-third that of a base side. The pyramids are then set with their bases outwards to form four sides of a cube, with the top and bottom faces empty.

The cube thus formed acts as an accumulator and focusing device for whatever energies are assigned to it. The four "solid" sides channel energies into the center of the cube. Beams meet in opposing pairs and are thrown outwards in the only directions remaining, as rays from the empty top and bottom faces. The wand-like nature of the projecting forces suggests that this form of the cube be associated with the fire aspect.

Adding a fifth pyramid to the cube neutralizes the opposing forces of the first four, and causes energy to well up out of the sixth side like a fountain, or like a perpetually-opening lotus. Clearly, this form of the cube relates to the water aspect.

A cube of six pyramids perhaps combines earth and air, since all the faces are solid, but the hollow center contains the accumulated energies, distributed at equal concentration at all points of the space.

There are only two places in the Temple where one of these forms is required. Everywhere it is not specified, any of these forms can be used at the preference of the magician, or none of them used. My personal feeling is that the six- pyramid cube is not useful.

It should be noted that all of these cubes are actually three-dimensional representations of a four-dimensional object, the hypercube or tesseract, which is an object having eight cubical "sides". In the 3-d cube, six of these cubical sides are seen in distorted perspective as truncated pyramids. So the cube, which started as a projection of a two-dimensional form, contains within it the potential for the projection to continue into

additional dimensions. By correspondence, the completed Temple will also be linked to other dimensions.

Design

The dimensions of the Temple are all defined in terms of the size of a single component, the square, with the length of the square's side being the unit of measure. Thus the relative dimensions remain constant no matter how large or small the unit is when measured in real terms. The Temple can be made any size that is convenient to the magician. It can be constructed physically, or entirely on the astral levels. The effect on any plane will be about the same, no matter the materials used. Coloring appropriate to the particular Element should be used.

The intelligences who gave the instructions say that it is also preferable, but not necessary, to paint on the attributions of each square as well. This seems valuable but tedious for a Temple constructed of physical materials. But for astral workings such a course would likely be unfeasible for magicians lacking an eidetic memory.

The floor of the Temple is made by lifting the Servient squares out of the tablet, and pushing them together to make an 8 by 8 board, with the squares maintaining their relative positions from the Tablet. (Fig. ?)

The Kerubic squares of each Lesser Angle are arranged in a 2 by 2 square, which touches the corner of the floor. The squares are arranged within the larger square so that they are in the same position relative to each other that their sub- elements are in the Tablet as a whole.

(Fig.)

These grouped Kerubic squares are then extended upwards for a distance equal to eight times the width of a single square to form the pillars of the Temple.

The Sephirotic crosses are connected as in Fig. ?, and are laid horizontally at the height of the tops of the Kerubic pillars to form the inner ceiling of the Temple. The crosses project downwards to form the inner walls of the Temple. The long arms of the crosses are oriented to follow diagonal lines drawn between the Kerubic Pillars, and the Malkuth squares of the vertical arms rest on the top of each pillar. The Malkuth square of each cross is centered precisely over the center of of its quarter's Kerubic pillar, and the intersection of the four lesser columns that make up each pillar divides it into four equal parts. The Tiphereth square of each cross will be over the center of the sixteen Servient squares of the Lesser Angle. Also note that in this formation, the squares attributed to Kether and Tiphereth are always hidden from any viewpoint outside of the Temple.

The names of the six Seniors are made into a star-shaped formation. (Fig. ?) The first letter of each name is formed into an equilateral triangle having sides of one unit, and the remaining letters are assigned to squares extending in a line from the base of the triangle. The triangular units are fitted together to form a hexagonal center to the star.

Except for this center, the arms of the star-shape are bent downwards at an angle of about thirty degrees to form the roof-braces of the Temple. The outermost square of each arm will be at the height of the tops of the Kerubic pillars. The arms should extend outwards far enough that a circle touching all their ends would just enclose the Malkuth squares of the sephirothic crosses.

The name of the Elemental King is formed into a stack of four fire-aspect cubes, which stands on the center of the Seniors' star. The outer faces of the cubes in the stack are attributed to the letters of the name in this manner:

E S W N <-- (direction of face)
I C I C
Z H Z H ICZHIHAL, Earth Tablet
I H I H
A L A L

The three Names of God in a Tablet are expressed in the Temple as three rings, each having a circumference of 12 units. When it is desired to emphasize the purely elemental aspects of the Temple, the rings are arranged so that they have a common center-point, and the plane of each ring is at right angles to the planes of the other two. When the higher, planetary aspect of the Temple is to be emphasized, then the rings are arranged so that they share a common diameter and their planes are set at angles of 120 degrees to each other.

Example Consecration of the Temple of Earth
(The symbols and visualizations follow the text of the ritual.)

1. The Temple should be fully prepared ahead of time. If an astral or etheric Temple has been built, the magician should be able to hold its image steady without effort for several minutes at least, and to move about inside and outside of it without difficulty.
2. Perform a preliminary banishing of the work area, using both the Ritual of the Pentagram and the Ritual of the Hexagram.
3. Vibrate the First Key, and call upon the Archangel of the Element in the Tablet of Union to oversee the work of consecration.

"Hear me, Ye spirits of the Tablet of Union! Hear me, and send your great Archangel, NANTA, unto me. NANTA, thou great and powerful angel of the Spirits of Earth, I call upon thee to oversee this work of consecration, so that the Light of Spirit may ever dwell in the Temple. I have dedicated this Temple to the work of returning the Earth, the daughter who is our mother, to the realms of the Gods from whence she came. This is my true will, and a great and holy work. Therefore, NANTA, do I call upon you by right to aid in its completion. Let the light of the Gods raise her again upon high. Amen."

4. Perform a preliminary invocation of the element of the Tablet. (See Crowley's Liber LXXXIX vel Chanokh for examples.)

5. Vibrate the Key of the Element.

"Hear me, spirits of the Tablet of Earth! Hear me, and come unto me, and make this Temple the true house of the Daughter. I charge you all to make your force known within the Temple, as I call upon you by name."

6. "MOR DIAL HCTGA, holy spirit, seed of the Unknown God! You are the magnet of the Temple, drawing unto it from the Ethyrs the forces of Earth. Indwell the crown of this Temple, MOR DIAL HCTGA, so that the forces of Earth shall ever flow into it."

7. "ICZHIHAL, thou great and terrible King who dwells in the center of the Tablet of Earth! Thou who does express the force of the male within the Tablet! Thou Sun, who does blind all with your light! Hear me, and come unto me, and send thy force to dwell in this Temple, ICZHIHAL, so that the light of the Father may ever be seen in the Daughter."

8. "Hear me, ye Seniors! Ye, who are as Moons to the Sun of the King, who are as Water to His Fire! Ye who represent the god-stars within the Tablet! Ye who do receive and distribute the seed of the King unto the lower worlds! Hear me and come unto me! Hear me:

"ACZINOR, child of Jove, royal and benevolent!

"LIANSA, child of Saturn, dark and rigid!

"AHMLICV, child of Hermes, bright and quick!

"LZINOPO, child of Luna, reflective and changing!

"LAIDROM, child of Mars, forceful and will-full!

"ALHCTGA, child of Venus, loving and sensual!

"Come unto this Temple, and be its roof, so that the acts of men within the Earth be as the acts of the Gods within the womb of Nuit! Yea, ye children of the Gods, come unto this Temple, and enliven the earth with your flavorful waters!"

"Thus is the home of the Gods within the Temple built. And let Man as well have his place therein. Let the sephiroth enclose him, and the Kerubs guard and focus him, and the Earth herself support him."

9. "Hear me, ye angels of the Sephiroth within the Tablet of Earth! Hear me, ye who are the walls of the inner Temple, and do hide the light of the Sun therein from the eyes of the profane! Ye, who distribute the elements within the fields of the Earth's domain! Come unto me, and enliven this Temple, so that Man may see the roads to the Gods,

and travel those roads in sureness and understanding!

"OPMNIR, bring thy fiery seed to enliven the Temple. ILPIZ, plant thee this seed in this Temple of Earth.

"ANAEEM, I call thee to pour out the waters of earth, to purify the Temple and make it holy. SONDN, do thee bind these waters to the fabric of the Temple.

"ANGPOI, Let thy wings blow the Airs of Earth into this Temple, so that knowledge and understanding shall be therein for Man. UNNAX, bind thee these winds to the Temple.

"ABALPT, daughter of the Daughter, bring forth thy powers of richness and abundance, so the Temple shall never lack that which it needs for continual comfort. ARBIZ, bind thee this abundance to the Temple.

"Thus are the inner walls of the Temple established, so that the light of the Sun may be concealed, and yet seen clearly by the eyes of Man."

10. "Hear me, ye Kerubs of the Tablet of Earth! Mighty warriors are ye, set to stand at the corners of the Temple as guards of the mysteries therein. Ye, co- equal with the Sephirotic Angels, whose power does run from the depths to the heights, expressing the same nature in all the worlds. Ye, pillars of the Temple, foursquare and righteous!

"ASMT, thou Lion! By thy Spirit NASMT do I call thee to appear!"

"PHRA, Eagle of the Waters! Obey me by thy Spirit NPHRA!"

"BOZA, Thou wind of understanding! Blow thee here, by thy Spirit NBOZA!"

"OCNC, Thou Bride, Earth most pure! Thy Spirit NOCNC graces thee!"

"Come ye, ye Angels, and bind your forces into the pillars of the Temple, so that they will be a defense and a focus for the light!"

11. "The Temple is built, and Man dwells therein as the child of the Gods. Let the child come to meet his parents, in this place of light. And let the light of the Temple shine forth for all men to see and to wonder at. And let it infect them as does a puissant poison, and shatter their shells to show the Stars therein!

"And let these Stars light the Daughter on her way, as she rises again into the company of the Gods."

12. Let the magician commune with the Gods within the Temple. Then let him go forth to do his Will.

The Symbolism and Visualizations of the Consecration Ritual

0. Most of this ritual was given directly to the scribe by the "Angels" associated with the Tablet. In transcribing it, the author had the strong impression that the intelligences he was speaking with were consulting a manuscript written in enochian, translating that into some sort of thought-form, and leaving it to him to translate it into English. Thus any lack of artistry in the presentation is probably the fault of the author, and not the communicating beings. Despite this, I feel that the archaism and formal stylism reflects the original.

The ritual is meant only as an example, and the magician is free to vary it or write an entirely new one more suited to his or her own methods. The only essential parts are the names invoked, and the ideas or visualizations associated with each name. The other words and acts are unimportant, according to the communicating entities, and serve only to fire the imagination of the magician.

As an example of a variation, the names on the levels below the Six Seniors could be grouped according to their sub-element, and the sub-elemental keys recited before they are invoked. There will of course be variations in the symbolism if the magician chooses to work with a Tablet other than that of Earth.

The higher intelligences associated with the Earth Tablet have a distinct character of expression that is unmistakable once it is recognized. It has a strongly Masonic flavor, as if every communication or contact was part of a meeting of an Illuminated Lodge. Thus it should be unsurprising that they have concerned themselves here with the building of the Temple. The explanation of the symbolism of the Temple that follows was also dictated, and for the larger part is rendered here exactly as given.

The true Temple is of course Man, and the parts of the Temple are the parts of the spiritual man.

The floor is the unilluminated man, trampled under the feet of those with power, moving blindly at the pull of forces outside himself. With him we do not concern ourselves, for he is upon the earth and we are as heaven, and he does not see us. Thus the floor of the Temple does not need to be consecrated in the building of the Temple, although to do so would increase the power somewhat.¹

The Kerubic Pillars and the Sephirotic inner walls are the powers of the soul, and the powers of the Ruach. The soul envelopes the man of earth, and protects him from the powers beyond himself. When, by an act of will, he tears down the veil between the personality and the soul and stops acting as the pawn of mundane forces, then he becomes the pillars and the sephiroth. He uses their strength and fixity to push himself up out of the earth, as Kephra forces himself above the waters in the form of a winged sun. He becomes the manifest expression of a cosmic force, though he does not perceive that force in himself. For though he uses those forces, and wields them to his own benefit, yet are the greater parts of their power above his perception as yet.

The crossing of the forces between the pillars, in the center of the Temple, causes his

consciousness to become focused, fixed in place, like the sun at the center of the Solar system. It seems as if the world now revolves around him, like the planets about the sun, and that he controls all within this domain. Yet he is still only a little above the floor of the Temple.²

Once the man has spent some time reveling in his new-found freedom from the forces of manifest existence, he suddenly discovers that even on this new level, he is at the mercy of the Gods. He is pulled this way and that as they travel their paths around the sky, and he travels his with the earth. Each tug of the planets disturbs his spiritual equilibrium, and takes from him a little of that balance and joy that the first experience of the Soul gives.³

Yet again, he must put on his armor and prepare for battle. But this time it is against an enemy far superior to himself. The Earth, he has seen, was but a child's playroom, and the difficulties to be overcome there simply the play of children. Now he must fight as a man, against those who are his superiors both in strength and in spirit, and he must stand against them in direct combat, showing himself equal to them. ⁴

But he lacks the leverage to fight them directly, and so, to give himself some chance, he binds himself to the pillars of the Temple, which are the fixed cross of the zodiac, as the mutable cross was the mundane world, the floor of the Temple, and the cardinal cross is the realm of the gods. ⁵

Upon this cross does he bind himself, holding himself with the nails that he finds there, and gives himself over to the pulls of the planets as they dance their dance of death around him. They attempt to pull him from his perch on the cross, and to throw him down again into matter, there to perish with the dogs of earth. ⁶

Or so it seems to the mage as he stands upon the cross. There are none to aid him in his struggle, so he must bear the force of the gods fully upon himself. He is Odysseus confronted with the Siren's song, and Mithra entering the cave, and Jesus on his cross.⁷ Yet the first of these is the best, for this path of the Temple is a path for knights, and adventurers, and those who dare to go beyond the confines of their own worlds.

He does not bind himself to the cross in sacrifice to some pagan god. Nor does he do so with thought of saving others, for he knows others are not worth saving unless they save themselves. He climbs the cross out of defiance, because it is the only way he can fight against the gods, and come to freedom from their dominance, and stand as their equal in the heavens. ⁸

For the gods do not make their worshipers like unto themselves, but only absorb them back into themselves. And when the god's attention is distracted from the lower worlds, then do those thoughts in his mind that were his worshipers vanish, leaving nothing behind.⁹

Those who fight the gods, and die, and live to fight again are those who the gods

welcome as brothers, for within the greater world are none accepted save those who are able to stand on their own, free of the support of the gods, and who make their own paths through the endless wonders of Nuit.¹⁰

So the gods attempt to tear the man from his place. But the nails of the cross hold him fixed, and he does not fall, despite the greater will of the gods. For the pillars of the Temple are strong warriors, in the earth and in the heavens, and none may remove them from their posts.

Eventually, the pulls of the gods do lessen in force, and the man finds them fading from his mind. All save the gods of the outer darkness, beyond the ring- pass-not of Saturn. Those do call equally to all, and do affect the gods as they do affect men, calling to them to dissolve themselves in the night, speaking to them of the greater universe beyond the solar system. But the man himself finds the other gods do not call to him as they used to, and he takes himself from his cross, and climbs down, and looks about him.¹¹

At first all things seem unchanged, from when he was upon the cross. Yet he has gained great knowledge, in his fight with the Gods, and he does look about the Temple, and he sees that his pieces of knowledge do greatly resemble those upon the inner walls of the Temple. Carefully does he fit each piece to its place, checking each against its pattern in the walls. And when he fits the last piece into place, and does call out to the gods of men to observe his creation, then do the inner walls open for him, and lead him into the sanctuary of the Temple. For his life and being is itself the key to the Temple, and all therein must be applied to its place in the wall to unlock the door of the sanctum. ¹²

Having put each piece of himself into the keyholes of the inner door, he has stripped himself of himself. Naked and bereft of protection does he enter the Sanctum, and as the doors close behind him, a brilliant beam stabs down, and blinds him, and burns all that he was from himself.

And in the place of the man in the Temple there now stands a Sun, brilliant as the light which kindled it, shining with a glory that can not be denied, and giving to all of its light, unreservedly. ¹³

But the man who was there is beyond this sun. For the Gods have come unto him again, this time as brothers and sisters, and they do raise him up among themselves, and do greet him as a younger brother, now come for the first time into the affairs of adults. And the gods do give to him of their nectar, that sweetness of the throat and of the spirit, that water from the womb of Nuit that the gods do feed upon. And the sweetness of the nectar in whatever flavor he may drink does transform that man into a god himself, making him in truth as one of the brothers of the Sun. ¹⁴

The gods also show him that their pulls at him upon the cross were not of malevolent intent. Rather, were they midwives at his birth into the heavens, and their pulls upon him

were their efforts to pull him from the womb of his mother. As the child is frightened of the process of birth, yet comes through it unharmed into a larger world, so is the crossing of the adept into the heavens. There is no Abyss, save in the minds of lying Piscean magi. There is no separation between god and man. One is simply the unborn form of the other, as the ritual does show. There is no destruction of the self in the formation of the god, but only an expansion, a greater life absorbing that which was once thought to be all of the self.¹⁵

Our mother/daughter the Earth is the womb of Nuit incarnate. The passage between the womb and the god-lands is the dark night of the soul, when all seems lost, and nothing of any meaning. Yet this is not an abyss, but only an interval of uncertainty and upheaval between the certainties of the womb, and those of the greater day, which are the man's true life.¹⁶

Now the gods have made that man as themselves, yet still within the Temple does the Sun shine. And that sun remains within the Temple as a light for all to see, burning through the veils of the inner Temple, shining between the pillars of the guardians. For all to see, we say, be they initiated or not. Yet the blind can not be made to see, no matter how bright the light. And those who still dwell wholly within the worlds of the elements will not see that light. It shall be as a great darkness to them. Yet within them shall it still work, burning from then the sins of their youthful times upon the earth.¹⁷

And the light grows ever stronger, as that new god does rise in the sky, and shed his light in the heavens. And the god's light supplies the sun of the Temple with its power, increasingly so as the god rises fully into the heavens.

Now do the new gods fellows reveal to him the mystery of the star-roads, those roads that exit the system into the greater night of Nuit. They show him that these roads are endless, and that all are gods alike traveling those roads, moving from wonder to wonder within the heavens, raising the infinite marvels of Nuit. From wonder to wonder do they travel, and each along the way discovers new ways and things, and does tell his fellows of them, and each does look to the wonders of all. And all of them, every one, is unique within the heavens, both in his self and in his path. ¹⁸

Think ye not that since this road has no end, that it has no beginning. For the beginning of the road is here in the earth, and in those other worlds of similar type that do come within the star-fields as the cradles of gods. And all those who come out of the earth will be ever related to her, within the annals of the gods. And each new god's success does add to the praises that the elder gods heap upon her. For her work is the most difficult that any god can aspire to, and none may gainsay her place when again she rises among them.¹⁹

And you, o man, who does write these words at the bidding of your god, and of the elder gods who are his brothers, do know the truth of what we say. For you are yourself the supreme example of this path, which is the path of Set within the Cosmos. He has placed you in the world at the start of time and you have followed his path from

beginning to end, in the many deaths that you have suffered at the hands of your fellows, and in the many conquests you have made. In your battles with your brother, who is Horus, you have shown the struggles of man, the struggles of light to free itself from the darkness and to return to the greater world of the gods. And now Horus, the undefeated, has fallen of his own ineptness, and has lost his chance to rule. And the dark brother, who is yourself, he who Horus does sacrifice upon his altar so that his own light might appear greater in the eyes of man, has come to his own reward. For he has shown himself to be the equal of Horus, and unconquered though many times has he been killed.

And Horus, in his knowing of the ways, did strike to the heart one last time, seeking to destroy you in your moment of Triumph. And he did succeed, he thought, until his body did die, and he did again see clear with his God's eyes, and know that his own desperation to succeed was the cause of his failure to do so.

Now does Set rule in his own name, and not in the name of the Beast Who Was. For that lion, that self-proclaimed beast, did forfeit his right to praise with his last act of treachery, and therefore is he judged a failure in the eyes of the Gods.

Now does Set, the light in the darkness, the serpent in the depths of the Earth, show himself in the minds of Man. Through many do I speak, for my message is for all. Yet there is one who is my special priest, and my own beast, who I do set in place in the East at this equinox of the Gods, when the jeweled stars of Hadit do stand above against the backdrop of Nuit, and I myself do penetrate the mysteries of the Earth in my place at the western horizon. Thus are the Gods revealed, in this new aeon.²⁰

(The scribe again speaks with his own voice from this point on.)

2. It is necessary to banish using both the Pentagram and Hexagram rituals, because the forces invoked operate on both the elemental and the planetary levels. Also, the rituals serve as a preliminary "tuning in" to the higher planes, making the later work more effective.

3. The conception here is of a brilliant, sourceless light, containing all colors and filling unlimited space, permeating everything within that space unhampered. This light should be seen as the manifest expression of the creative god of the Enochian magickal system, whose invocation is silence. The magician should try to fill his perception with the energy generated by vibrating the name, and then work from there to identify himself with the one who created that energy.

The First Key's language is a commemoration of that god's steps in the creation of the Tablets. In building the Temple the magician seeks to reflect the god's act of creation. So he must try to identify with the god here at the beginning. The remainder of this ritual is a steady progression from the macrocosmic and the general towards the microcosmic and the specific.

After gathering the materials for his creation, the god anchored them into matter in the form of the Tablets. The Second Key commemorates this one step within the larger act of creation described by the First Key. It generates those "fires of gathering" and the embodiment of the will within the form aspect. However, we do not use the Second Key in consecrating the Temple because it sometimes has the effect of collapsing the Temple back into its two-dimensional form.

The mage should change the dedications here and in point 11 to suit his/her own purposes. Use of the dedication given here would cause the mage's Temple to resonate with the author's Temple, and with the author's assigned task as a Master of the Temple. This could result in distortions of the mage's intent, when he seeks to use the Temple in his own work. If the mage or adept has no such specific task, a dedication to the accomplishment of the Great Work should be used. However, use of the given dedication is all right if the mage seeks to unite himself with the purpose stated.

The mage declares the righteousness of his work, and charges the spirit to assist in its completion. The enochian spirits see man as part of a spiritual hierarchy parallel to their own, whom they are charged to assist by their creator. But the enochian spirits also assume that if the mage is expressing doubts, or conflicts of will, it is because he wants the spirits to manifest in a form reflecting those things. They are perfectly responsive to the will, once invoked, and therefore must the mage's will be single, and steady.

4. This is a further "tuning in" to the forces to be used in the consecration.

5. The light generated by the use of the First Key should take on something of the quality of the element as the Key of the Element is invoked.

6. The conception here is of Nuit, infinite space, and the infinite stars thereof. The magician should make every effort to perceive himself as existing within a space of infinite extent, which is formulated by the god out of his magickal light. No matter how far the magician projects in any direction there will be infinite unknown territory beyond.

The rings of the three names are seen suspended in this space, far from any star or planet. As each of the three names is vibrated, the corresponding ring is filled with a circulating current, which in turn draws even more energy out of space. As if in response to the vibration of the name, a ray of light in the color of the corresponding zodiac sign should be drawn in from infinity to strike the ring.

The zodiacal correspondences of the names are shown in this table:

	Mutable	Fixed	Cardinal
Fire	OIP	TEAA	PDOCE
Water	MPH	ARSL	GAJOL
Air	ORO	IBAH	AOZPI
Earth	MOR	DIAL	HCTGA

Vibrating the name MOR would cause a response in the colors of Virgo, DIAL in the

colors of Taurus, and HCTGA in the colors of Capricorn. These incoming energies are accumulated in a dimensionless point in the center of the sphere described by the three rings. The rings continually draw in more energy and pour it into this point. The point is Hadit, the complement of Nuit, from whom the three rays come.

An alternate conception of the Three Names was sometimes used by Dee. It assigns the names of four letters to their respective Kerubic signs, and assigns the names of three and five letters to the adjacent mutable and cardinal signs. This latter set of attributions is more useful in purely elemental workings.

In terms of the overall structure of the ritual, the light of point 3 can be viewed as the Limitless Light, the Ain Soph Aur. The infinite space is the Ain Soph, without limit, and the point at the center of the rings is the Ain, nothing, and its concentration into the dimensionless point of Hadit at the highest level of Kether.

7. As the King's name is vibrated, the forces activated punch through the sphere formed by the Three Names, and provide a channel of escape for the energies concentrated by those names. These energies should be visualized bursting out of the dimensionless point and down through the center of the King's column.

The letters of the Elemental King's name are attributed to the sides of his column in such a way that four spirals can be drawn around the column connecting the letters in the correct order. Two of these spirals twist clockwise, and two counterclockwise. These spirals ensure that the energies are brought down in a balanced form. At any horizontal plane along the length of the spirals, the two spirals in each pair will have vector components that are exactly opposite. As one spiral turns east, the other turns west, and so on.

As the energies pass down through the column, the spiral effects of the King's name imparts spinning motions to them. Passing out through the bottom of the column, they should be visualized as a beam of sharp, laser-like quality, of such brilliance and intensity as to seem almost solid. This beam projects all the way down to strike the floor of the Temple, and illuminates the entire area of work. The beam can be white, or the King Scale color of the element.

The pinpoint of light is Hadit, Kether, and the shaft is his expression in Heru-Ra- Ha, Shin-Tiphereth-Kether combined. The Elemental King represents the Sun in the Tablets, and here he is conceived as the Central Spiritual Sun and the Sun of the soul combined.

8. Here the conception is of a watery/airy nature, forces flowing outwards and downwards from the central letters to a circle touching the ends of the roof- braces at the level of the tops of the pillars. From there, the waters drop directly down, making the outer veils of the Temple.

The planets "step down" the vibration of the Sun, and show its multiple aspects in a

form that can be perceived on the lower levels. So they are saluted here as receivers and distributors. As each name is vibrated, the magician should try to get a sense of the force of the planet being invoked, and perceive the waters to carry a flavor expressive of this

force.

An identity is asserted that as the stars are to Nuit, so Man is to the Earth. It is exactly the same relationship expressed on two different levels. The earth is a womb out of which new stars, the mages, are born, to begin their true life in the greater womb that is Nuit.

Last, it is declared that the part of the Temple dedicated to the gods has been completed, and that we now begin to build the part wherein the man dwells. The form of man's section of the Temple is summarized.

9. The Sephirotic Crosses are seen as projecting their force downwards from their place on the ceiling of the Temple, forming walls around the shaft of light in the center of the Temple. The walls maintain the form of the connected crosses, and appear to be of some shimmering, translucent substance of vegetable origin, such as amber or frankincense. They exude rare scents that fill the area within the outer veils.

The sephiroth hide the light of the central sun, because they express his multiplicity, but not his unity. That is, they do not express the sun as he is in himself, but only his effects upon the world. At the same time, they reveal him, because they are an orderly and consistent expression of his will, and so they are spoken of as showing the road to the gods.

There is a sharp division in the Tablets between the macrocosmic aspects, whose symbolism is based on the number six, and the microcosmic aspects, where the symbolism is based on the number four. The link between the two is in this cross of ten squares. The King's beam of light acts as the fifth element of Spirit for the lower Temple, but neither the Sephirotic crosses nor the Kerubic columns touch that beam. The six highest squares of the crosses receive and "step down" the King's energy for distribution into the Lesser Angles in a way analogous to that of the Seniors for the Tablet as a whole. The six squares attributed to the planets in turn channel the energy to the the lower four squares, which have elemental attributions. The crosses mediate the two systems, interpreting each to the other and binding them together.

The forces of the sub-elements are then invoked, and bound into the fabric of the Temple. The mage should feel the forces of each element as it is called, and direct it into the appropriate cross on the ceiling of the Temple.

10. The conception is of strong, pure, immovable powers, of equal strength at all points along the length of the pillars. The color of the lesser angle should be seen flaming on each pillar as its name is invoked, and the kerub of the sub- element should be seen

standing within the column, facing outwards with the correct magickal weapons in hand. The sub-elemental kerubs all have the head of a bull, with the bodies of the kerub ruling their particular sub-element. For example, the kerub of the Fire Lesser Angle is bull-headed, with the body of a lion.

Alternately, they can be visualized as having the bodies of men, and the heads of the kerub of the Tablet's or the Lesser Angle's element. The Egyptian guardians of the quarters could also be used, or the telematic gods of the G.D. system. The Kerubs radiate their power with a distinctly fearsome yet exquisite purity.

As the last of the pillars is charged, sheets of force should be seen extending between the pillars, interpenetrating with the curtain previously formed by the waters of the planets. Sheets of force also extend diagonally across the Temple, crossing at the beam of light in the center.

(When the mage uses the consecrated Temple at a later date, these sheets of force and also the inner walls formed by the crosses can be allowed to fade from sight once they have been invoked, so as to leave all of the inner space of the Temple free from obstructions. It should also be noted that in the consecrated Temple, the Kerubic pillars will tend to cloak themselves in black, and no effort should be wasted to prevent this effect.)

11. The success of the consecration is declared, and the dedication is repeated in different terms.

12. Since the Temple is intended to be a permanent home for the forces, there is no banishing or dismissal at the end of the ceremony. If banishings are deemed necessary as part of the later use of the consecrated Temple they should be done in such a way that the entire Temple is enclosed within the circle of banishing.

Last Words

[This final "channeling" formed the basis for most of the visualizations of the consecration ritual. It describes the completed Temple.]

The three names of god within the quarter of the element are the signs of the zodiac in their glory, the outward-most manifestation of the God of Justice.

In the light provided by these twelve gods are all things governed within the earth. And in the light of the gods of one element is the Temple of the element built.

The three gods form themselves into interlocking rings, showing in their orientation the three dimensions of manifest space. Within that space is the Temple formed. On the top of the temple do the three rings stand, and they project their force into every corner and crevice within the area of working.

Also do their forces gather at the center of the globe they form, there do they form the

whirl which is the first manifestation of the King of the Elemental Tablet. The light from the center of the globe erupts downwards into the temple, a blazing beam of light, a godflame.

Thrown outwards by the force of the blaze are the Seniors. I see their light as a wellspring of nectar, a flowing-forth of the sweetness of the vine, quenching the thirst of the King's flame. Outwards they flow, then downwards, a curtain of liquid glory enclosing the outskirts of the temple proper.

The curtain is needed to protect the inner temple from the winds of external change. For the inner temple is filled with sweet airs and incense, and the slightest breeze would blow them away.

The airs exude from the gods of the crosses. Gods of the living air are they, trees of Life which man may climb to the heavens. One moment they stand in the roof of the Temple, above all, projecting downwards the light of the gods. Another moment, and they grow from the roots of the Temple, rising upwards. Resinous woods are they, and each gives to the airs its own unique scent. Breathe ye deep of that incense of life, and live. Above all and in all are they.

Mighty warriors are the guardians of the Temple. Standing at the corners, seeing every way for the safety of their Temple, they conceal a terrible fire within their cloak of darkness. In them are the beginnings and ends of things, and the secret of their continuance. They mix the fire and the water, the air and the earth, and out of them form pillars terrible to behold in their fullness. If they should once fully remove their cloaks in the presence of the mage, he will never again be able to say that he has not looked upon the countenance of the vengeful god. At their heads, flames leap upward into the sky. As they move their feet the very earth trembles beneath them. The waters they drink through the palms of their hands, and the airs come forth from their mouths in raging tempests.

Yet in them yet is the light of the higher gods, a nimbus about the heads of the pillars, flowing down their columns, cloaking their fury with the gentleness of spirit. The gods of the airs²¹ are their mentors and shapers, and move them in the ways of nature.

Now do we move to the outside of the Temple, and place the altars in their places. In the four corners are they, in line with the God-king and the guardian of the quarter. Under their [i.e. the Kerub's] eye are the altars placed before the eyes of men. Grails are they, full of the waters of the spirit, the transubstantiated substance of Adam Regenerate, seeking to lead all men back to Eden.

As the Sun consumes its own substance to give life to the worlds, so is Adam consumed in his giving to men. Yet he is not lessened thereby, for he receives in turn a wealth of substance greater than all he has given.

A consuming fire is He, yet his sacrament is of water and air to the lesser folk. For were

they not reinforced therewith, his worshipers would cease to be in the instant of true communion, a dust scattered by the roar of his flames.²²

Drink of the blood of Adam, o men, and be raised to Eden thereby! Its heat shall consume ye, yet ye shall not perish. As the flames of the heart drove ye out of Eden, so shall they lead you back.²³

Correspondences

The Tablets and the Tree of Life

Kether the Three Names of God

Chokmah the Elemental King

Binah the Seniors

Chesed Sefirotic Cross name of six letters

Geburah Sephirotic Cross name of five letters

Tiphereth Kerubic Archangels

Netzach	Kerubic Angels
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Hod Servient Archangels

Yesod Servient Angels

Malkuth cacodemons

The Kerubic archangels manifest only that aspect of Tiphereth that relates to the four lower sephiroth. The combined effect of the Sephirotic cross names can be considered as expressing the macrocosmic aspect of Tiphereth.

The Tablets and the Four Worlds

Atziluthic	Three Names of God, Elemental King
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Briatic Seniors

Yetziratic

Upper Ruach - Sephirotic Cross, Kerubic Archangels

Lower Ruach - Kerubic Angels, Servient
Archangels and Angels

Assiatic cacodemons

(The Seniors are also partially Yetziratic in nature, since their "curtain" in the Temple covers all the same levels as the Kerubic Angels, which are definitely of a Yetziratic character. Similarly, the Sephirotic cross angels must have something of Briah in their nature, since they form the floor of the upper Temple, as well as being the roof of the lower Temple. They are attributed here in terms of their dominant natures.

The Temple and Man

Three Names of God - the top-of-the-head chakra, the halo around the head.

Elemental King - the top-of-head chakra's anchor in the head, and its extension in the channel of the spinal column

Seniors - the other six "lights in the head", and the aura considered as the matrix within which the lower bodies form.

The "sphere of sensation".

Sephirotic Angels - The "Buddhic" and "Atmic" bodies, the link between

spirit and the purely human levels. The "higher mind".
Kerubic Archangels & Angels - The other chakras, and the arms and legs,
both considered as the instruments by which man acts
on the world. The being-in-the-world as opposed to the
spiritual being.

The mental bodies.

Servient Archangels - The astral/emotional bodies

Servient Angels - the etheric and physical bodies

The macrocosm

Three Names

Elemental King

Seniors

The link

Sephirotic Cross

The microcosm

Kerubic Angels & Archangels

Servient Angels & Archangels

(Cacodemons)

Additional sections of Enochian Temples

The Lower Temple. -- Instructions for constructing altars from the "servient" squares of the tablets, and their basic symbolism. Includes 2 channelings describing their place in the Temple initiatory system.

Analysis of the First Key.

Invoking the Cacodemons. 5 pages. Record of an astral contact describing the use of the Temple to invoke the "cacodemons" of the Enochian system.

Generating the "Abyss" Experience with the Temple. Techniques for invoking the void of the Abyss.

The Aeonic Perspective of the Enochian Temples. The INRI/IRNI formulas, their relation to the Temple initiatory system and the Set/Horus duality. The cosmic effects of the Temples, and suggestions for using the Temples.

Set/Horus. Further examination of the Set/Horus mythos, its astrological characteristics and relation to the INRI formula. The Temple initiatory system in the Grail myths. The manifestation of INRI in other parts of the Earth Tablet Working.

Footnotes

1 This particular presentation is concerned with the way the Temple relates to the paths of the Adepts and Mages, from Tiphereth to Kether. The Temple's relation to the man of the earth will be covered in another section.

2 All attributions follow Frater Achad's version of the Tree of Life. These two paragraphs relate to Tiphereth, and to the path of Aries, which connects Tiphereth with Geburah.

3 Oin, The Devil, in his early incarnation as the tormentor of men. The planets are the

primary influences operating above Tiphereth as the elements are the main influences below.

4 Geburah.

5 Scorpio. The "binding" is the intense concentration that this sign generates.

6 More Scorpio. In the Temple, the pull of the gods at this stage comes from the outer curtain formed by the power of the seniors. See point 8 below.

7 Pisces. Jesus is obvious. Odysseus is a sailor. Mithras in one form is Jupiter, ruler of Pisces.

8 Path of Mars, connecting Geburah with Binah. The rebellious Son. Also Capricorn as Lucifer, the Angel who set himself up as a god.

9 Path of Sol, connecting Tiphereth with Chokmah. I also got the impression that the idea was related to the Hindu idea of the cyclic universe, which comes and goes from manifestation.

10 Sagittarius, connecting Chesed and Chokmah.

11 Chesed.

12 Chesed and the path of Sagittarius, connecting it with Chokmah.

13 Shin, connecting Tiphereth with Kether. In the Temple, this light is a beam passing down the middle of the Temple.

14 Binah. In the Temple, this stage refers to the second function of the Seniors, acting as the roof of the Temple.

15 More Binah. The effects of the path of Capricorn are also shown to be the reverse of what they were first perceived to be.

16 More Binah.

17 Resh, Shin, Oin, the three paths connecting Tiphereth with the Supernal Triad. This time seen from above Binah.

18 Chokmah.

19 Binah, and The Universe, which connects it with Kether.

20 This interprets the signs of the fixed cross of the zodiac as the angles of a horoscope. Aquarius, the force of the current aeon, is at its height, and therefore at the

midheaven. The sign of Taurus is the ascendant, the power just rising into view, the "face" the gods present to the world, and therefore the most effective on the Earth. The god sets himself on the descendant, as the serpent going into the Earth. The Earth is represented by the nadir.

21 That is, the gods of the Sephirotic Cross, just described as airy, and not the Thirty Ethyrs or Aires that are another part of the Enochian system.

22 This paragraph identifies the regenerate Adam with the whole Tree of Life. In Achad's version of the Tree, the paths of the middle pillar are (from top to bottom) Shin, Mem, and Aleph. The man who is Adam brings the light of Kether down into the worlds through these paths. The two earlier sacraments of Air (aspiration) and Water (devotion) must be fully absorbed before the true sacrament of Fire can be taken. The dust mentioned in the paragraph is of course Malkuth, Earth. In terms of the Enochian Temple, the altars/grails (representing the personality) must be shaped (Air) and consecrated (Water) before being filled with the fiery blood of Adam, represented in each Lesser Angle by the Sephirotic Cross.

23 This paragraph is a mystery of Tiphereth and the four sephiroth closest to it. The paths connecting the sephiroth around Tiphereth form a rectangle, which other paths divide internally into four triangles. In Achad's Tree, the sum of the paths forming the upper and lower of these triangles is 177. $177 = \text{GN ODN}$, the garden of Eden. The sum of the triangles to the left and right of Tiphereth is 161, which is the numeration of ADM OILAH, the primordial (lit. "causative") Adam.

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Enochian Temples: The Lower Temple
by Benjamin Rowe
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The Lower Temple

The previous sections dealt with the Temple primarily in its relation to the macrocosmic world. The Servient squares were considered only in their formation as the floor, and were largely ignored otherwise. But they can also be grouped to form altars of the four Lesser Angles within the Temple.

The Lesser Angles of the Tablets represent the microcosm within the Enochian system. They reflect in miniature the symbolism of the Six conjoined with the Four that is the keynote of each Tablet as a whole, and can be thought of as expressing the lesser poles of Tiphereth-Malkuth within the larger polarity of Kether-Malkuth expressed by the entire Tablet.

To construct the altar of a Lesser Angle, each Servient square of the Lesser Angle is assigned to a water-aspect cube measuring one unit on each side. The four cubes for each row of Servient squares are grouped into a larger square, in the same way as was done for the Kerubic pillars in the original design. These larger squares are then stacked on top of each other in the same order as in the Tablet. This produces a shape two units square and four units high, the relative dimensions of the standard double-cube altar of the universe.

When the Lesser Angle is to be dealt with as part of the larger 6-and-4 pattern of the Temple, the altars can be placed either inside or outside the Temple proper. In either case, they are placed on the diagonal line extending from the center of the Temple through the pillar of the Lesser Angle. When placed inside the Temple, they should be positioned on the four central squares of their quarter. This puts them directly under the Tiphereth square of the Sephirotic cross of the Lesser Angle. When placed outside the Temple, they should be positioned at a distance from the pillar equal to the pillar's distance from the center of the Temple.

The altars are charged by first invoking the Sephirotic Angels of the Lesser Angle and then invoking the Servient Angels, starting with the bottom and working upwards. As the angels are invoked, the Sephirotic cross in the ceiling of the Temple should be felt drawing power up out of the earth through the altar. As the power reaches the top of the altar, it should be seen welling upwards and outwards in a perpetually-unfolding lotus, or a peacock's tail, brilliant with light and color. The energies should strive intensely upwards towards the cross, and a corresponding pull downwards should be felt in the cross.

The attraction of the altar for the cross should be so intense that, if the Kerubic pillars were not truly immovable, the two would crash together.

Since each Lesser Angle is a microcosm, it can be used independently of the rest of the Tablet. A study of Dee's model invocations and the powers he attributes to the Lesser Angles indicates that all of the truly "elemental" magick in the Enochian system lies in the use of the Lesser Angles as free units, which is the magick of the Son and Daughter.

The altars for independent use are formed by starting with the basic altar mentioned above. The Sephirotic cross is built of fire-aspect cubes oriented with their empty faces as top and bottom. It is visualized standing upright, with its four lowest cubes interpenetrating the four cubes in each row of the altar. The six upper cubes project above the top of the altar. The vertical edges of the vertical arm of the cross will be aligned with the centers of the four columns of cubes making up the altar.

The Kerubic names appear as four fire-aspect cubes laid horizontally and connected by their empty faces. This row of cubes is above the top of the altar at a distance of four units. It should feel as if it is held there by pressure from forces radiating upwards from the Sephirotic cross.

To charge this second form of the altar, begin by invoking the Sephirotic names. As the names are vibrated, fire should be visualized pouring down from infinity and filling the cross with light. Its outline glows, and a fiery beam forms in the vertical arm, with lesser beams projecting from the cubes of the horizontal arm.

The Servient names are invoked next, starting at the bottom, and the water- aspect cubes of each row should well up with force, in response to the energies of the cross. Finally, the Kerubic name is invoked. It rides upon the forces radiating up from the cross, and as its power appears it first forms a star with four arms radiating horizontally, with a distinctly metallic appearance. The Kerubic angel's power goes outward and down from these arms, forming a transparent crystal shell around the altar and cross.

When considered independently, the Lesser Angles each represent the perfection or transubstantiation of matter by the force of the spirit. The cross is the spirit, the altar is the base matter, and the kerub is the transformed matter. Or it could be said that the altar is the ore, the cross is the heat, and the Kerubs are the refined metals. In another aspect, they represent the raising of the Daughter to the Mother's seat by the influence of the Son. And in another aspect they are the means by which the Six is anchored to the Four.

Innumerable occult symbols are full or partial correspondences to the energy relations expressed in the Lesser Angles. The sword in the stone, the cross on the mount, the Rose Cross, the Sacred Heart (in its esoteric interpretations), the cup and dagger, the King Enthroned and Crowned, and the transformation of IHVH into IHShVH are among the more immediately relevant examples. Any of these, or many others, would be suitable to rituals involving the Lesser Angles.

Excerpts from two dictations describe the initiatory symbolism of the altars and lower

Temple. The first was given by Atapa, Sephirotic Angel of Fire of Water. The second was given by sources that did not identify themselves.

[This section was preceded by a description of how the altars are formed. -- B.R.]

"Thus in each Tablet's Temple, there are four altars, one to each of the sub- angles. From the top of each of these altars springs a fountain of light, of sixteen streams, which shoot upwards in an inner cluster of four streams, and an outer cluster of twelve. Thus is each temple lit by four lamps of devotion."

"It should be obvious why I have been the one to reveal this to you, o mage. For are not the forces of fire in water the forces of Mars, who is of the Sixth Ray, called the Ray of Devotion, among the planets? 1

"The two forms of the Servient squares, as first the floor and second the altars of the temple, show the two aspects of the devotional force. In its early stages, when god is still seen as an object outside the self, it generates that form of devotion which will brook no argument with its own way of seeing. Ye see this often in the evangelical sects, who are specifically devoted to the development of this force in the lowest types of man, those who are under the control of their emotional natures. (Though those who like cheap thrills are also attracted.)

"It also shows itself in the intense spirituality shown by most persons in their teenage years, when they become concerned with the larger meanings of things, but as yet lack the capacity to deal with such issues in an intelligent manner. Devotion is the development of the emotional capacity to its natural limits, and thus it shows itself so strongly at that age when all recapitulate that stage of their spiritual development.

"At the same time, this force is extremely combative in its lower phases. It cares not for reason. It only cares for the object of devotion, that that object not be sullied in the bearer-of-devotion's perceptions. He must protect that object at any cost, and thus he (or she) becomes angry, unreasoning, physically or emotionally violent when it is threatened.

"Thus such types have their natural place in the world, although oftentimes they are given far too much for their own good, simply because they are so persistent in their devotion to their object of worship. Recognize that such have their place, but that it is but one stop on the path, and must be left again in order to pass on to true gnosis.

"The focusing of the emotional nature onto a spiritual object, such as Jesus, or Mohammed, or Big Daddy "God", or Mumbo-Jumbo God of the Congo for that matter, causes the gathering of the lower forces, those forces that control the uninitiated man, into a coordinated grouping. As we have here gathered the squares of the floor of the temple, and built of them an altar. Those gathered forces form the receptacle, the urn or altar, the grail, into which the light of the consciousness of the soul, the lower aspect of the Holy Guardian Angel, can enter. And this altar expresses that light in all of its forces,

so that they rise upwards in streams as lamps for the temple.

"It is the fixity of the devotion that causes this change. For devotion is the lowest of the aspects of Will, and therefore is it the keynote of the worlds in which the uninitiated man lives. Eventually this focus is so intense that it causes the light of the soul to be drawn down, bringing with it the first true knowledge of the spirit. The consciousness focused in the emotional body is raised up for a time and absorbed into the consciousness of the soul, before returning to its own plane. And the soul lights its way from there on until their union, when the light of the greater sun, the light of the Crown, takes its place in life completely.

"The path from the lower to the middle aspect is one that seems to take the man away from his soul for a while. The intellectual aspect and the aspect of the integrated personality and its values must also be developed, or the man will not be able to stay within the higher worlds once he gets there. The lower bodies provide the seat or throne for his conscious soul, and the seat must stand on all four legs, not just the two of earth and air.

"A warrior must have his armor complete. If he go to a tourney wearing just his arm and leg armor, but with his head and breast bare, then he can not expect but that he will fall when he meets the lion in combat.² Yet surely, ye say, the lion must overcome all eventually, so better quickly than slowly. But see ye, if the prey be weak, and easily conquered, and without meat upon its bones, then the lion might not deign to consume it, but will spit it out and leave it for the vultures and jackals. Just so with the man who dishonors his soul by seeking to give it less than his whole being, fully developed, strong in all its aspects.

[preceded by a summary of the Temple's structure as given earlier. The attribution of the paths to the Tree of Life mentioned below follow Achad's system. --B.R.]

In this current vision, we see the Temple as it relates to the personality in its uninitiated and initiated phases. This addition completes the formation, and perfects the geometric symbolism of the Temple.

The floor of the Temple is the personality in its uninitiated aspect. Few are those who live entirely within the world whose energies are the floor. Such are those who live entirely in terms of their sensations of the external world, never considering anything at all inside themselves. They are the so-called "natural man". Most of the human race is far beyond this condition, and are at least in the process of building the altars out of the stone of the floor.

When the natural man first begins to see beyond the facade of the outward world, and to wonder at the origins and nature of the things beyond it, his perceptions are vague, changing, like the airs of the path of Aleph. He looks for something that is invisible to him. He aspires, as most now do, to become more than he is in some fashion. But he lacks the experience and judgment to know truth from falsity in that realm, and so he

attaches his aspirations to many an unworthy object. Like the Fool, he is constantly in danger of falling over a figurative cliff, since he cares not the form his aspiration takes, but only that it have a form and become real to him.

This is as it should be. The act of aspiration itself is what is important, not the object it is attached to. Aspiration begins to sensitize him to his inner sensations, which lead him to a perception of the emotional-astral planes, which are his first goal on the path. He draws himself up out of the Earth, and into the Air, by his desire.

In the process, he draws up behind him his connections to his manifest being. Slowly they re-assemble themselves into the basic form of the altar, containing the same energies, but in a more concentrated form. Like a clever juggler, he has thrown the elements of himself up into the air, and caused them to land in a neat stack.

As he moves into the sphere of Yesod, he begins to understand the nature of worship, of devotion to the ideal. He seeks to reflect the ideal in himself, attaching it to himself by his devotion, in the path of Luna. He expects the object to return his worship, to show the power of Love in that object's particular form. He seeks to make himself a vessel for that force, through the path of Cancer, and he seeks to manifest that ideal in the world through the path of Daleth.

The juggler continues to move the elements of the perceived self around, looking for a form that fits the ideal. He continually compares the ideas that come to him against the response to his worship that he felt in Yesod. His ideas become closer and closer approximations of his feelings and religious experiences. As this happens, the force of emotion supports them increasingly, until he becomes the dogmatist, the priest.³

Finally, in Netzach, he perceives for the first time that all of his dogma is not revealed truth, but merely the summation of his own manifest nature. It is a very attractive idea to believe that the integrated personality is the height of creation, and many decide to stay in Netzach for extended periods. Thus Netzach is called False Victory, triumph cut short.

But if he does not stay, he perceives this reflection⁴ in the path of Mem, by the light of Tiphereth pouring down into the astral nature. In the path of Gemini, he perceives the inherent dualism of all intellectual constructs, that all systems of ideas must end in either paradox, infinite regressions, or tautologies. In the path of Leo he perceives the soul behind the outward self in its fullness, and the manner in which it enlivens the lower bodies and creates a projection of itself in the values the personality has expressed.

He then uses the force of the path of Virgo to separate himself from his own thinking, to weed out those thoughts that are not an expression of his soul. This is the path of doubt, by which the dualisms of the intellect are overcome. The force of Libra, he uses to balance his personal values against those of a more general nature, also seeking to remove from those values anything that is not of the soul.

Through these two paths, and the received force of the soul in Mem, he rises into Tiphereth and the middle triad of the Tree of Life, where he becomes an adept. His path from this point on has already been described in the previous instruction.

In the Temple, the altar of each sub-element is directly under the Tiphereth square of that angle's Sephirotic Cross. The light of the soul, the sun, as it is projected into the sub-element, draws the forces of the lower being into alignment in the form of the altar. It then draws out of each of those forces its spiritual essence, so that the fountain of light springs up from the top of the altar. When fully invoked in the Temple, each altar will give the sensation of unremitting upward striving, trying to pull down the forces above that form the place of the gods in the temple. The forces of the gods will seem to strive downward in response. But the pillars of the Temple hold them in place, so that the Temple does not collapse from the force of attraction.

Footnotes

1 The so-called Sixth Ray rules the plane in Alice Bailey's system equivalent to Yesod in the Cabala. Both systems agree that this is the plane of the emotional nature. Mars connects to Yesod through the functions of the corresponding chakra. What is being spoken of here is a re-direction of the sexual-emotional energies to a higher purpose. In this system, devotion is considered to be the lowest aspect of the Will.

2 The lion in this instance is the soul in Tiphereth.

3 In the path of Vav, connecting Hod and Netzach.

4 That is, the reflection of the true soul in the integrated personality.

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About this capture

Enochian Temples: A Ritual for the Consecration of the Temple of the Fire Tablet.

by Benjamin Rowe

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Introduction

This ritual consecration is to be used with an astral Temple built according to the plan described in the chapbook Enochian Temples and the supplemental paper titled The Lower Temple. Readers unfamiliar with the Temple system and its symbolism should obtain and study those documents before making use of the ritual presented here.

This current ritual is divided into five parts, the first including a general invocation of the aspect of God ruling the Enochian system, a general invocation of the element of Fire, and an invocation and consecration of those parts of the Temple derived from the Great Cross of the Fire Tablet. This is followed by four sections for consecration of the parts of the Temple built from the Lesser Angles. Once the Temple has been built and fully charged, each section can be used independently for invocation of the forces it refers to. Further details will be mentioned in the "Symbols and Visualizations" section.

In any ritual of this length, ninety percent of its effectiveness is in the preparation beforehand. At the least, the magician should be thoroughly familiar with the design of the Temple, and able to maintain an unwavering image of it in his astral vision throughout the work. The power of the work will increase greatly if the magician takes the time to memorize the Keys and the other words, gestures, and visualizations and rehearses them several times before using the ritual with full invocatory intent. One can not expect the Enochian entities to appreciate a poorly-rehearsed ritual; no more than actors can expect an audience to appreciate a play if they must continually stop to look up their lines.

Since the work makes use of the powerful Enochian names, it is to be expected that some response may be produced even during rehearsals. These effects should be neither rejected nor encouraged, but simply disregarded until the practice session is concluded.

The Words And Gestures

0. The place of the working is astral. The area should be seen as a flat, empty plain, on which are inscribed four tangent circles, representing the four elements in the quarters, with a fifth circle in the middle intersecting the centers of all the others. From a height, these five circles can be seen to be within the central circle of a huge Enochian sigil of Fire, enscribed on the plain in the appropriate colors. The sky is vermilion, the plain itself of a deeper red with flashing streaks of orange-red and gold.

The Consecration of the Hall of the Gods.

1. Banish using the pentagram and hexagram rituals, or the Greater Ritual of the

Pentagram alone.

2. Take the cup of purifying water, and sprinkle it to the four quarters, beginning with the south, saying, "From the waters of Nuit did all things arise. In the waters of Nuit do all things live and have their being. To the waters of Nuit shall all things return." The magician shall lastly sprinkle himself with the waters.

3. Take the flame of consecrating fire, and cast it towards the four quarters, saying, "The fires of Had did stir the waters, raising all things to appearance. The fires of Had move all things in their courses. In the fires of Had is the universe destroyed." Lastly the magician shall gesture towards himself with the flame.

4. Move to the center of the circle of working, and face the south, saying, "As Heru-Ra-Ha do I stand in the midst of their union."

5. Face the east, and perform the exordium:

"O, Most Just God, who has made the tablets to appear for the eyes of men! Blessed be ye in the eyes of those greater creators who see us both together. Ye who have taken the world, and divided it into its several parts, and given each a name and number. Blessed be ye in the eyes of all creators!

"Your art surpasses the stars in beauty, and fills my heart with comfort and gladness. The light of your creation blinds me, yet withall do my eyes see a beauty greater yet beyond your forms and structures.

"Give to all of your light, Iad Balt. Give to all of your light, so that men may walk with their brothers the gods.

"Come ye, o creator-god, bless this one who in his own creations is your Will incarnate. Be unto me as the light in the soul. Be unto me as the comfort of earth. Be unto me as the gods of livingness and breath within me.

"Come ye, come ye, come ye, o creator-god, and bless and aid this man who is your disciple in the arts!"

6. Vibrate the first Enochian Key, invoking the God-name BITOM from the Tablet of Union.

7. Perform a preliminary invocation of the element Fire. The G.D. "Opening of the Temple in the Grade of 4=7" keeps the appropriate mood:

Sign of Thoum-aesh-neith.

Knock 333-1-333.

Say: "Let us adore the Lord and King of Fire!"

"IHVH TzBAOTh! Blessed by thou! The Leader of Armies is Thy Name!"

Invoking pentagram of Spirit.

"AHIH, AGLA, BITOM!"

Invoking pentagram of Fire.

"ALHIM, IHVH TzBAOTh!"

Sign of Leo with the Fire wand.

"In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your creator!"

Sign of the equal-armed cross.

"In the Names and the Letters of the Great Southern Quadrangle, Spirits of Fire, adore your creator!"

Raise the censer.

"In the Three Secret Names of God, OIP TEAA PDOCE, Spirits of Fire, adore your creator!"

Lower and raise the censer.

"In the Name of EDLPRNAA, Great King of the South, Spirits of Fire, adore your creator!"

"In the Name of IHVH TzBAOTh, I declare that the Spirits of Fire have been duly invoked!"

Knock 333-1-333.

8. Follow the "Opening of the Temple" with the Greater Ritual of the Pentagram for the element of Fire. At the end of the ritual, continue by saying:

"From the light have I called you down into darkness, o you Gods of Flame. Let that greater Light come with you, and bless this Temple of Fire that I build here. By the sacred Name BITOM do I call the Spirit of Fire to come in attendance on the consecration of this Temple."

9. Vibrate the sixth Enochian Key.

10. Move to the South side of the circle, and stand in the Sign of the Enterer.

"OIP TEAA PDOCE, banner on the heights of the Temple! Sphere of Nuit mirrored in the element of Fire! In whom the Archer, the Lion, and the Ram keep their triune truce! Let the light flow in from above, and let it illuminate the King's abode in all its brilliance and flashing glory!"

Perform the sign of Harpocrates.

11. Move to the north of the circle, and stand facing south. Draw the hexagram of Sol at the center of the circle.

"EDLPRNAA, thou mighty King of the Tablet of Fire! Show before men that shower of brilliance, that leaping changeful light that is yours! At the peak of the temple do thou stand, lighting the Temple both within and without! Thou art a Burning Sun to the wicked, and a Flame of Hope to the Righteous. Come thou, EDLPRNAA, burn in the heart of the temple as the soul burns in the heart of man."

12. "Seniors of Fire, I invoke you! You, who are the cross become the star become the wheel! You, who are the comfort of man and the directors of Fire within man's realm! You, who support the roof of the Temple, and sit upon your seats within the upper hall, changing the heat of the sun into the Waters of Life for man to drink! Your waters hide the core of the Temple, yet they reveal its truths in their flowing, rippling passage."

"Hear me, and come unto this temple in your power, you Seniors of Fire! Be as a sweet wine for the mouths of the priests and worshipers!"

Go to the north-northwest edge of the circle, and draw the hexagram of Jupiter before invoking ADOEOET. Move from there clockwise around the circle in 60- degree intervals, and draw the appropriate hexagram for each Senior as "he" or "she" is invoked.

"Hear me, ADOEOET, Fire of Jove, Lesser King who binds all together!

"Hear me, ALNDVOD, coolly flaming mother, brilliance of night!

"Hear me, AAPDOCE, priestess burning with the Fires of Love!

"Hear me, ARINNAP, you who strain at your limits!

"Hear me, ANODOIN, gay, flashing, childlike in your quickness!

"Hear me, AAETPIO, consummate warrior, Spear of the Gods!

"Come all ye, and visit this Temple! Make for it a sturdy roof, and dwell therein as the Waters of the Gods, Life extended and given Form."

13. Move to the center of the circle.

"The Hall of the Gods within the Temple of Fire has been duly consecrated, and the Lives of the Gods dwell therein. Let them ever give to the man in the lower Temple that Light which is theirs, that he might come to know himself as one of them."

The Consecration of the Fiery Lesser Angle

14. The magician should stand in the center of the Temple, and should expand his astral body to the extent that his top-of-the-head chakra is contiguous with the sphere of the Three Names, and his spinal column with the beam emanating downwards from the sphere. Face the southeast.

15. Vibrate the Sixth Enochian Key again.

16. "Let there be light, o you Flames of Glory that shine in the Lesser Angle of Fire!

"Purified, rarified, doubling upon yourselves in your movement, you flash about the Temple in a moment.

"The Life of Sol is your source!

"The Life of Man is your guide!

"Flashing, flaming, bursting the bonds of matter!

"None can say whence you go, if they know your power!

"None can know your power if they know whence you go!

"Beginning of all, and end of all!

"Mediators of all action!"

17. "By the powers of RZIONR, minister of the greater gods, do I call you forth!

"By the powers of NRZFM, minister of those lesser gods that are the souls of men, do I bind you to my purpose!

"Come forth, you powers of Fire, from the heart of Fire, and fill this Temple with light!"

18. "Terrible is the Guardian of the Fiery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.

"I call him by his four names!

"ZIZA!

"IAZ!

"ZAZI!

"AZIZ!

"Come forth, o Kerub of Fire of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BZIZA!

"BIAZ!

"BZAZI!

"BAZIZ!

19. "Grails of living light are the angels of the Fiery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are ADRE openly, and ADIRE in the secret heart of God, enter this Temple and stand with your brothers."

"You who are SISP openly, and SIOSP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are PALI openly, and PANLI in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ACAR openly, and ACRAR in the secret heart of God, enter this Temple and stand with your brothers."

20. "By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Fire has been established in the Temple of Fire."

The Consecration of the Watery Lesser Angle

21. Follow point 14, except face northeast.

22. Vibrate the Seventeenth Enochian Key.

23. "Let creation flow forth, o you Flames that spill about the Lesser Angle of Water!

"Action sustained, force squared and extended!

"Waves upon the face of the void!

"Fire reflected upon itself to become concentrated force!

"Essence of connection and relationship!"

24. "By the powers of VADALI, minister of the greater gods, do I call you forth!

"By the powers of OBAVA, minister of the lesser gods that are the souls of men, I bind you to my purpose!

"Come forth, you powers of Water within the heart of Fire, and fill this Temple with light!"

25. "Terrible is the Guardian of the Watery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.

"I call him by his four names!

"ANAA!

"NAAA!

"AAAN!

"AANA!

"Come forth, o Kerub of Water of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the

names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BANAA!

"BNAAA!

"BAAAN!

"BAANA!

26. "Grails of saving blood are the angels of the Watery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are GMNM openly, and GMDNM in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ECOP openly, and ECAOP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are AMOX openly, and AMLOX in the secret heart of God, enter this Temple and stand with your brothers."

"You who are BRAP openly, and BRIAP in the secret heart of God, enter this Temple and stand with your brothers."

27. "By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Water has been established in the Temple of Fire."

Consecration of the Lesser Angle of Air

28. Follow point 14, except face northwest.

29. Vibrate the Sixteenth Enochian Key.

30. "Let the Fires take form, o you Flames that leap and turn in the Lesser Angle of Air!

"You whose god is a sword of conquest, whose house is a place of justice in action!

"Who know the parts of the world, cleaving them in twain, and causing them to cleave to each other.

"Swift messengers, linking Will with Thought, and Thought with Action!

31. Invoke the God-names of the Lesser Angle as in points 17 and 24, but using the names NOALMR and OLOAG.

32. Invoke the Kerubic Angel(s) as in point 18, but replacing the first set of names with DOPA, OPAD, PADO, ADOP. Replace the second set of names with BDOPA, BOPAD, BPADO, BADOP.

33. Invoke the servient angels as in point 19, substituting "Grails of liberating Will" at the beginning of the section, and replacing each pair of names with these:

OPMN	OPAMN
APST	APLST
SCIO	SCMIO
VASG	VARSG

34. Repeat all of point 20, changing the name of the Lesser Angle.

Consecration of the Lesser Angle of Earth

35. Follow point 14, except face southwest.

36. Vibrate the Eighteenth Enochian Key.

37. "Let the Fire become manifest, o you Flames that glow in the Lesser Angle of Earth!

"You whose god is unmeasurable joy brought into matter!

"Who are a window into the heavens, a gate of return for those who have traveled the outward path!

"Fire rising from the center of the world, a comforting heat to maintain the life upon her!"

38. Invoke the God-names of the Lesser Angle as in point 17, but using the names VOLXDO and SIODA.

39. Invoke the Kerubic Angel(s) as in point 18, replacing the first set of names with PSAC, SACP, ACPS, CPSA. Replace the second set of names with BPSAC, BSACP, BACPS, BCPSA.

40. Invoke the servient angels as in point 19, substituting "Grails of God's fulfillment" at the beginning of the section, and replacing each pair of names with these:

DATT	DALTT
DIOM	DIXOM
OOPZ	OODPZ

RGAN RGOAN

41. Repeat point 20, changing the name of the Lesser Angle.

The Visualizations and Symbols

0. The four circles should be placed to follow the placement of the elements in the Great Tablet that combines the four elemental tablets. That is, fire = southeast, earth = southwest, air = northwest, water = northeast. The fifth central circle is spirit. The actual circle of working encompasses all these and is tangent to the four outer circles. The interior area of the circle of working is colored red, in contrast to the bright green of the immediate exterior, which is the color of the central circle of the large Fire Sigil.

An idea of the appropriate colors for the land and sky can be achieved by study of the photographs sent back from Mars by the NASA space probe.

The Temple is composed of all the elements, though in the present case the forces of the element of Fire are dominant. So the material out of which it is made, represented by the ground on which it is built, must contain all the elements. The five circles affirm that this is the case. The red color of the circle of working shows that the magician is here concerned with the element and sub- elements of Fire.

The Consecration of the Hall of the Gods.

The magician may find that he lacks the time to perform a consecration of all four Lesser Angles of the Temple in a single ceremony. The Lesser Angles may be consecrated in separate rituals, but if this is done, this present section of the ritual should be performed in each of those rituals. This section can also be used as a stand-alone ritual for the invocation of the forces of the macrocosm within the element of Fire.

The course of this ritual is hierarchical, going from the extremely general to the extremely specific. The magician is attempting to bring the force of the whole universe into the building of the Temple.

2-4. In the preliminary purification and blessing of the area of work, the magician seeks to unite himself with the two extremes of being, Nuit and Hadit. He affirms their pervasive presence, both internal and external, in his gestures of Water and Fire.

In point 2, Nuit is visualized as Infinite Space, the Ain Soph, filled with potential energy ready to be directed by the Will. The darkness of space is not because of its emptiness, but because its energy is at a rate of vibration beyond the visible range. It surrounds the area of working in all directions.

Nuit is also that which the phenomenologists have framed in the word "horizon". No matter how far we can see, there is always something beyond the range of our vision. No matter how well we know an object, it is still capable of giving us an infinite number of new sense impressions. No matter how much we experience, there is always more to experience. No matter how much we know, there is always more to be known. No

matter how big we are, we are always within a space that is larger than ourselves. Nuit is that infinity of possibilities out of which comes the events that we actually experience.

The potential energy of Nuit is stirred into activity by the action of Hadit. Being a dimensionless point, he is without observable characteristics and thus is an expression of the AIN, nothing. He is "not extended", or "not, extended".

Yet at the same time, he says "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is knowledge of me the knowledge of death." And he continues in the next verse of Liber AL: "I am the Magician and the Exorcist. I am the axle of the wheel and the cube in the circle. 'Come unto me' is a foolish word: for it is I that go."

While nothing in himself, it is his existence that stirs all things into activity, and determines the types of activity expressed by any given thing or person. It is his withdrawal that causes existence to cease; not only on the human level of existence, the mesocosm, but in the microcosm of sub-atomic phenomena and the macrocosm of stellar phenomena as well.

No matter how far into ourselves we explore, we can never discover Hadit as something which can be observed. This is because it is him in us that is doing the exploring. That which sees can never see itself, but only its own outward projection. He remains as unknown as that which lies beyond the horizon of Nuit. Yet the latter can eventually be known, by expanding the radius of the horizon, while that which sees remains a perpetual mystery.

During the initial consecration with fire, Hadit should be seen as a dimensionless point residing within the heart, but projecting fiery force outwards in all directions. The magician should feel his aura to be filled to near-bursting with a golden- white light. Ideally, he should become unconscious of the physical body for a while, aware only of the spherical body of light. The 2nd formula of Clavis Rei Primae of the Aurum Solis cult can be used to charge the aura with force at this point in the ceremony.

Next, the force accumulated in the aura should be seen exploding outwards into the universe in all directions, while at the same time a spherical wave of more water-like energies should be seen coming inwards to the magician from infinity. The two wavefronts crash together in the middle distance, and their merger fills the universe with nova-bright flashing sparks of every imaginable color, each giving off a feeling of ecstatic triumph. Thus the Ain Soph Aur, the limitless light, which is Heru-Ra-Ha, is formed from the union of the two infinities, and the perceptible universe is created. The magician then draws in this light and forms it into the god-form of Heru-Ra-Ha around himself, positioning himself in the figure's heart. The god should be a gigantic figure, large enough to use planets and stars for stepping stones. As the magician speaks the words of point 4, he projects his consciousness into the god-form.

5. Between the infinities of Nuit and Hadit is an infinite cosmos, filled with creative

beings. Man is the type of creative being closest to the microcosmic end of the scale. Going on in the macrocosmic direction we discover an unending multitude of other beings, whose spheres of creative action become more and more inclusive as we proceed. Here we invoke that creator who perfected the aspect of existence embodied in the Enochian system of magick. And we call upon that yet higher being who is God to this creator to bless him for his works.

The nature of his creation is then described, and praised for its beauty and perfection, while recognizing that there are other aspects of existence beyond those embodied in his creation. In an infinite universe, it is impossible to describe all aspects of existence within any particular system.

The magician then asserts that men are also creative gods, within their own spheres of activity. He calls upon the God of the Tablets to lend his force to the task of raising men to their rightful place in the hierarchy of creators.

Finally the magician asserts his own power as a creator, whose work is united with that of the God of the Tablets. He asks that god to bless his work in each of the five elemental modes.

The language of this section was provided to the author by some of the non-incarnate mages associated with the Enochian system, and reflects their own view of existence. It is intended as a general exordium to be performed before working with any of the Tablets, not just with the Tablet of Fire.

6. Having identified himself with the God of the Tablets, the magician now speaks as that god in reciting the First Key of the Enochian rituals, calling Spirit of Fire to fill the place of working and maintain the balance of the elements during the rest of the ritual. A white light tinged with orange-scarlet should be seen filling the circle at the end of the invocation.

7. Having set the stage, we now narrow our focus to include only the element of Fire. The use of the G.D. invocation in this point is a matter of convenience. The invocation is relatively short, and its language is consistent in style with the rest of the ceremony. The magician should feel free to substitute other language as genius dictates.

8. With this point, the preliminaries are over, and we begin the construction of the Temple. The magician should be familiar with the form and symbolism of the Temple, and able to maintain a visualization of it without effort. The structure of the Temple should be maintained in the astral vision throughout the rest of the ceremony. At first, it should appear just as a skeleton of itself. As each force of the Tablet is invoked, the corresponding part of the Temple should begin to glow with the appropriate color. The Temple should be large enough so that each pillar is positioned at the center of one of the outer four circles in the area of working. When the magician recites the sentence beginning "From the light...", the fire of the sky above the area of working should be visualized descending to the plain, leaving behind a starry night sky.

10. The Three Names of God and the Elemental King reflect Nuit and Hadit on a slightly smaller scale. The Names of God are connected with the signs of the Zodiac, which are the manifestation of Nuit in time and space. In this particular case, OIP = Sagittarius, TEAA = Leo, and PDOCE = Aries. The symbolic figures of the signs should be seen against the backdrop of the stars, at the points of an equilateral triangle around the work area. The magician should attempt to get a sense of vast distances between himself and these figures, so vast that the width of the Solar system is pinhead-sized by comparison.

As the sign of Harpocrates is performed, beams of light spear inward from these figures to strike the sphere of three rings at the peak of the Temple. Each ring should glow in the color of its corresponding sign, and there should be a sense of the forces spinning around the circumference of each ring. The rings kindle into flame, and the light of that flame flows outward again to the stars, and inward, filling the sphere with energy under great pressure.

11. The Elemental King is Hadit reflected in Sol. In his higher aspect, as the initiating Life of the Solar system, the "central spiritual sun", he is a point of intensely concentrated energy at the center of the Sphere of the Three Names. As the first three sentences of the paragraph are spoken, the energy within the sphere all collapses into the center, where it kindles a flaming point that immediately becomes self-sustaining, drawing further energy out of itself rather than from the continuing infall from the signs.

As the last two sentences are spoken, a spear of intensely radiating light bursts downward into the Temple to its floor, illuminating the entire area of work.

12. Where the King is Atziluthic, and therefore of a fiery nature, the Seniors are Briatic, and therefore Watery. As the planets, astrologically, embody aspects of the Sun's force, so the Seniors embody aspects of the King's power, and each relates to a particular planet.

"The cross become the star become the wheel" refers to the transformation of the four-armed Central Cross of the two-dimensional Tablet into the six-spoked star of the three-dimensional Temple, and thence into the circular curtain around the Temple.

A telematic image for each of the Seniors should be devised under the guidance of magician's own genius, and visualized as each Senior is invoked. He should then see a flow of force from that image into the Senior's arm of the Temple roof. After all the Seniors have been invoked, a flow of vermillion liquid fire should be visualized flowing outward between the arms of the roof and falling in a circular curtain around the temple. The circle described by this curtain is identical with the central circle of the area of work.

13. The completion of this section of the consecration is confirmed with an appropriate speech.

The Consecration of the Lesser Angle of Fire

14 - 15. In dealing with the lesser angles, the magician acts as the representative or minister of the higher powers embodied in the Great Central Cross of the Tablet. He shows his position by identifying his body with the visible symbols of these powers in the Temple.

16. The lesser angle of Fire represents the Element in its purest, most refined state. In the Enochian system, the element of Fire is "the secret life of all things". Thus it takes on some characteristics that are normally ascribed to Spirit. In the physical world, Fire is energy, and the purest form of energy is the photon, the only particle in which the quality of mass is completely absent. This section of the ritual is a celebration of Fire of Fire in terms of life and light. The first sentence recalls the biblical "Iehi Aur" or "Fiat Lux", the first action of God in creating the world. It also reminds us that in the creation-mythos fostered by modern physics, nothing except photons existed in the first few moments after the Big Bang. "Flames of Glory" echoes the Enochian word "Ialprg", which is also translated as "God-flame". Thus Fire of Fire is identified with the energy of the Creator in three different myth systems. The second sentence celebrates some of the characteristics of the lesser angle. "Purified" because there is no intermixture of other elements in this angle. "Rarified" because Fire is the subtlest of the elements. "Doubling upon yourselves" because both the primary and secondary attributes of the angle are Fiery. "Movement" is a primary quality of Fire. The third sentence reminds us that Sol is either directly or indirectly the source of all life and energy within the ecologic economy of the planet Earth. The only exception to this, the radioactive elements, are still the products of other stellar beings. The Life or Soul of man is the guide of light in several ways. Spiritually, because Man is the mesocosm, the mediator between spirit and matter, and thus directs the action of spiritual light in relation to the lower kingdoms of nature. Physically, because Man is the only embodied creature who is capable of willfully directing the use of energy. The final five sentences celebrate the characteristics of physical light in the quantum-mechanical view of the universe. "Bursting the bonds..." reflects the fact that photons are the means by which one physical element changes into another. The next two sentences recall the Heisenberg Uncertainty Principle. "Beginning of all..." reminds us that photons were the first particles to appear in the Big Bang mythos, and will be the only particles remaining in the Big Crunch with which the physicists claim the universe will end. Photons are mediators of action because all use of physical force is actually a transference of photons from the actor to the thing acted upon.

17. The energies of the lesser angle are called forth by the power of the god- names of six and five letters. The combination of these two names in the sephirotic cross of the angle represents the power of Tiphereth with respect to the lesser angle. When the magician is identified with the column of fire in the center of the Temple, the six Seniors radiate outwards at the level of the throat chakra, and the four sephirotic crosses surround him at the level of the heart chakra. As the god-names of the angle are vibrated, the cross should be visualized in its horizontal position over the lesser angle, and the summoned energies should project out from the magician's heart to strike the Kether square of the cross and fill the whole cross with force.

18. A telesmatic image for the Kerubic angel should be devised that is appropriate to the magician's accustomed symbol-system. The angel's image should be seen standing within the pillar. As the names of the Kerub are invoked, there should be a sense that the pillar is being filled with a force that is unconquerable, a fierce strength which no power on earth or in heaven can move from its appointed place and duties. As the Archangelic names (those beginning with the letter "B" are invoked, this fierceness is softened, mitigated by a sun-like radiance, and a nimbus of etherial light begins to glow around the pillar.

19. The "servient" angels of the tablets are a trap for the unwary, a trap that can not be avoided if they are used at all. Their powers are oriented towards the Earth, towards manifest events, a promise of power displayed for those who seek power. Their surface appearance is "elemental" in the medieval use of that term -- natural powers having no connection to the spirit, no soul. But those powers are only the bait on the hook, encouraging the unaware person to bite so that he may be drawn up into the hands of the fishermen. Each servient angel has a secret nature, represented by the fifth letter added in the second forms of their names. This secret nature is the power of the macrocosm, represented in the Lesser Angle by the god-name of six letters, from which the additional letters come. This power operates constantly in the microcosm, even when it is unperceived. But by invoking the servient angels for mundane or non-spiritual uses, the magician opens a channel by which the macrocosmic forces can work on him in concentration rather than being hidden behind the elemental surface appearance of existence. The action of these forces twists the events of life in such a way that the person inevitably becomes committed to the path of initiation. Efforts in other directions become subject to inexplicable failures, interventions of "chance" events that frustrate the person's intentions, leaving only one path of successful action open. Those who are making the effort to build a Temple from one of the Tablets are most likely already committed to the Great Work, and so will not notice any particular effects of this trap in their lives.

20. The consecration of the Lesser Angle ends with a re-invocation of the highest forces of the Tablet, generating a return current for the flow of force into the Lesser Angle. Consecration of the other Lesser Angles The rituals for the remaining Lesser Angles are for the most part the same as the Fiery Lesser Angle. Only the Key used, and the introductory recitation of the powers of the angle changes significantly. The invocations of the God-names of six and five letters, the Kerubic Angels, and the Servient Angels contain only minor changes in words specific to each angle. Watery Lesser Angle

23. The first "Heh" of IHVH is associated both with Water and with the Briatic or Creative world, so the commemoration of the powers of the Lesser Angle begins "Let creation flow forth...". In our metaphor relating elemental fire to physical energy, this lesser angle represents the wave aspects of light. The quanta of the Fiery Lesser Angle were essentially one-dimensional, as close to a geometric point as exists in nature. In contrast, the wave aspect of light only appears when light is considered within a framework of several dimensions. The purest conception of the wave aspect needs only

two dimensions for description. But as photons move through space they generate a rotating magnetic field around themselves, which forms a spiral in three dimensions. The description of the angle's energies as "force squared and extended" reflects this in a transformation to two dimensions through the process of squaring, then into three dimensions by movement at some angle to the plane. The fourth dimension of time is present in the phrase "Action sustained", which also commemorates the function of Water as a receiver and preserver of the fiery impulse. The line "Waves upon the face of the void", states the result of the processes of the previous line. It also reflects a conception common to both physics and some metaphysical systems, in which existence is considered as vibratory movement taking place on or in a substratum whose qualities are unknowable, and therefore "void". "Fire reflected upon itself...." refers to another quality of water, reflection or reversal. "...concentrated force" refers to the seventeenth Key, in which the god of the Lesser Angle is named "Vonpovnph" a contraction of "Vonpho-vonph" meaning "Wrath in wrath", its form and meaning suggesting concentration of force. Energy exchange is the means by which different objects in a system interact and affect one another. The "connectedness" or degree of relationship between such objects can to a certain extent be defined by the amount and types of energy that move between them. Hence the final line in this section.

Airy Lesser Angle

30. Air is Vav of IHVH, and the Yetziratic or Formative world. But "formative" might be better translated as "formulative". Air is Mind, Intelligence, and (on a lower level) Intellect, the quality in man and god that separates undifferentiated sense-impressions into perception of objects and actions, and further separates from these perceptions the abstract formulas "governing" the perceived events. Thus the call of the Lesser Angle gives the spirits of the angle the power to "know and separate all creatures". Conversely, Mind translates Will, through formulae, into a multitude of potential actions by which Will can accomplish its goals. In either case, the idea of separation is paramount, hence the attribution of the Knife as the magickal weapon of Air. The first line of the commemoration of the Lesser Angle celebrates the Yetziratic, formative aspect of Air, and gives an image of flames shifting about under the influence of the wind. The second line paraphrases the Key of the Lesser Angle in a manner that emphasizes its two elemental natures. In "sword of conquest", the "sword" is equivalent to the knife of Air, and "conquest" corresponds to the sign Aries, cardinal fire. This phrase echoes the "god of stretch-forth-and-conquer" of the Key. In "justice in action", justice is Libra, cardinal Air, and action reflects the qualitative nature of Fire. So the phrase as a whole connects elemental Fire and Air with their primary cosmic equivalents, the Aries-Libra zodiacal axis. The third line again echoes the Key of the Lesser Angle, paraphrasing to emphasize the two functions of mind mentioned above. That is, the mind drawing perceived events into a single formula or description, and the mind using a formula to produce a multitude of events. The sometimes paradoxical action of the mind is emphasized through the use of the verb "to cleave", one of the few words to possess two diametrically opposed meanings. The cleaver as an edged weapon again echoes the knife of Air. The final line conceives of Air of Fire as representing "information". In describing the symbolism of Water of Fire, it was mentioned that that sub-element represented the energy exchanges taking place within

an organized system. Overlaying energy exchange is information exchange, which also takes place continually in any organized system. In fact a system can only be said to be "organized" to the extent that information is transferred between its parts. However, information transfer and energy transfer are not identical; all information is energy, but not all energy contains information. Thus the two exchanges are attributed to separate sub-elements.

Earthy Lesser Angle

37. Earth is Heh final of IHVH, associated with the Assiatic world, the world of matter, where the creation which has developed through the other three elements achieves a relative stability. Thus the first line of the commemoration calls for manifestation. But OShIH, Assiah, means "action" or "doing". It is not an inert and unchanging end-product that is referred to by elemental Earth, but rather patterned activity exhibited in matter, activity directed to reflect the intent of the creative impulse. Elemental Earth exhibits a dynamism equal to any of the other elements, paralleling exactly the intense patterned activity which is the hallmark of the planet Earth in which we live. Matter in itself is no less dynamic than the patterns Will imposes on it. The apparent inertness which has caused it to be traditionally associated with Saturn is purely superficial; beneath this surface inactivity is a realm of unimaginably intense activity. Saturn's influence limits our ability to perceive that world directly, but does not affect that world itself.

Perhaps the Enochian magickal system heralded this understanding, several hundred years before it became clear, in the fact that it places Fire after Earth in the progression of elements. But the Enochian progression also reflects the general positioning of the elements in the body of the planet Earth. The planet has a fiery core, containing most of the heat available on the planet. The solid land on which we live floats on this core, containing that heat and allowing it to escape only slowly. Water lies in the hollows of the solid shell, and air encloses them all.

The Key associated with this Lesser Angle of the Fire Tablet is the last of the Keys directly associated with the Elemental Tablets. As such, it represents an endpoint of the whole process. What was begun in the First Key achieves full manifestation. The Key confirms this, saying the powers of the angle "open the glory of God to the center of the Earth". The second line of the commemoration echoes the Key, affirming the nature of the god of the sub-elemental spirits. Since we are at the end of the process there is nowhere to go except back to the beginning; all elemental processes return to their origin for a new cycle to begin. The end-product of the elemental processes accurately reflects the original intent by which it was created, in the same way in which a sigil is an accurate reflection of the force it represents. All manifest things have such a sigil-like nature when examined from the proper viewpoint. Thus, by observation of the manifest we can come to an experience of its unmanifest source. The third line of the commemoration expresses this idea. The final line reflects the positioning of the elements in the Enochian scheme as mentioned above. It also reflects the fact that the heat coming from the Earth's core is necessary to maintaining the conditions for life to exist on her surface. The heat of the Sun is inadequate to keep the climate within the proper range of temperatures for life.

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by Benjamin Rowe
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The Lower Temple

The previous sections dealt with the Temple primarily in its relation to the macrocosmic world. The Servient squares were considered only in their formation as the floor, and were largely ignored otherwise. But they can also be grouped to form altars of the four Lesser Angles within the Temple.

The Lesser Angles of the Tablets represent the microcosm within the Enochian system. They reflect in miniature the symbolism of the Six conjoined with the Four that is the keynote of each Tablet as a whole, and can be thought of as expressing the lesser poles of Tiphereth-Malkuth within the larger polarity of Kether-Malkuth expressed by the entire Tablet.

To construct the altar of a Lesser Angle, each Servient square of the Lesser Angle is assigned to a water-aspect cube measuring one unit on each side. The four cubes for each row of Servient squares are grouped into a larger square, in the same way as was done for the Kerubic pillars in the original design. These larger squares are then stacked on top of each other in the same order as in the Tablet. This produces a shape two units square and four units high, the relative dimensions of the standard double-cube altar of the universe.

When the Lesser Angle is to be dealt with as part of the larger 6-and-4 pattern of the Temple, the altars can be placed either inside or outside the Temple proper. In either case, they are placed on the diagonal line extending from the center of the Temple through the pillar of the Lesser Angle. When placed inside the Temple, they should be positioned on the four central squares of their quarter. This puts them directly under the Tiphereth square of the Sephirotic cross of the Lesser Angle. When placed outside the Temple, they should be positioned at a distance from the pillar equal to the pillar's distance from the center of the Temple.

The altars are charged by first invoking the Sephirotic Angels of the Lesser Angle and then invoking the Servient Angels, starting with the bottom and working upwards. As the angels are invoked, the Sephirotic cross in the ceiling of the Temple should be felt drawing power up out of the earth through the altar. As the power reaches the top of the altar, it should be seen welling upwards and outwards in a perpetually-unfolding lotus, or a peacock's tail, brilliant with light and color. The energies should strive intensely upwards towards the cross, and a corresponding pull downwards should be felt in the cross.

The attraction of the altar for the cross should be so intense that, if the Kerubic pillars were not truly immovable, the two would crash together.

Since each Lesser Angle is a microcosm, it can be used independently of the rest of the Tablet. A study of Dee's model invocations and the powers he attributes to the Lesser Angles indicates that all of the truly "elemental" magick in the Enochian system lies in the use of the Lesser Angles as free units, which is the magick of the Son and Daughter.

The altars for independent use are formed by starting with the basic altar mentioned above. The Sephirotic cross is built of fire-aspect cubes oriented with their empty faces as top and bottom. It is visualized standing upright, with its four lowest cubes interpenetrating the four cubes in each row of the altar. The six upper cubes project above the top of the altar. The vertical edges of the vertical arm of the cross will be aligned with the centers of the four columns of cubes making up the altar.

The Kerubic names appear as four fire-aspect cubes laid horizontally and connected by their empty faces. This row of cubes is above the top of the altar at a distance of four units. It should feel as if it is held there by pressure from forces radiating upwards from the Sephirotic cross.

To charge this second form of the altar, begin by invoking the Sephirotic names. As the names are vibrated, fire should be visualized pouring down from infinity and filling the cross with light. Its outline glows, and a fiery beam forms in the vertical arm, with lesser beams projecting from the cubes of the horizontal arm.

The Servient names are invoked next, starting at the bottom, and the water- aspect

cubes of each row should well up with force, in response to the energies of the cross. Finally, the Kerubic name is invoked. It rides upon the forces radiating up from the cross, and as its power appears it first forms a star with four arms radiating horizontally, with a distinctly metallic appearance. The Kerubic angel's power goes outward and down from these arms, forming a transparent crystal shell around the altar and cross.

When considered independently, the Lesser Angles each represent the perfection or transubstantiation of matter by the force of the spirit. The cross is the spirit, the altar is the base matter, and the kerub is the transformed matter. Or it could be said that the altar is the ore, the cross is the heat, and the Kerubs are the refined metals. In another aspect, they represent the raising of the Daughter to the Mother's seat by the influence of the Son. And in another aspect they are the means by which the Six is anchored to the Four.

Innumerable occult symbols are full or partial correspondences to the energy relations expressed in the Lesser Angles. The sword in the stone, the cross on the mount, the Rose Cross, the Sacred Heart (in its esoteric interpretations), the cup and dagger, the King Enthroned and Crowned, and the transformation of IHVH into IHShVH are among the more immediately relevant examples. Any of these, or many others, would be suitable to rituals involving the Lesser Angles.

Excerpts from two dictations describe the initiatory symbolism of the altars and lower Temple. The first was given by Atapa, Sephirotic Angel of Fire of Water. The second was given by sources that did not identify themselves.

[This section was preceded by a description of how the altars are formed. -- B.R.]

"Thus in each Tablet's Temple, there are four altars, one to each of the sub- angles. From the top of each of these altars springs a fountain of light, of sixteen streams, which shoot upwards in an inner cluster of four streams, and an outer cluster of twelve. Thus is each temple lit by four lamps of devotion."

"It should be obvious why I have been the one to reveal this to you, o mage. For are not the forces of fire in water the forces of Mars, who is of the Sixth Ray, called the Ray of Devotion, among the planets? 1

"The two forms of the Servient squares, as first the floor and second the altars of the temple, show the two aspects of the devotional force. In its early stages, when god is still seen as an object outside the self, it generates that form of devotion which will brook no argument with its own way of seeing. Ye see this often in the evangelical sects, who are specifically devoted to the development of this force in the lowest types of man, those who are under the control of their emotional natures. (Though those who like cheap thrills are also attracted.)

"It also shows itself in the intense spirituality shown by most persons in their teenage years, when they become concerned with the larger meanings of things, but as yet lack

the capacity to deal with such issues in an intelligent manner. Devotion is the development of the emotional capacity to its natural limits, and thus it shows itself so strongly at that age when all recapitulate that stage of their spiritual development.

"At the same time, this force is extremely combative in its lower phases. It cares not for reason. It only cares for the object of devotion, that that object not be sullied in the bearer-of-devotion's perceptions. He must protect that object at any cost, and thus he (or she) becomes angry, unreasoning, physically or emotionally violent when it is threatened.

"Thus such types have their natural place in the world, although oftentimes they are given far too much for their own good, simply because they are so persistent in their devotion to their object of worship. Recognize that such have their place, but that it is but one stop on the path, and must be left again in order to pass on to true gnosis.

"The focusing of the emotional nature onto a spiritual object, such as Jesus, or Mohammed, or Big Daddy "God", or Mumbo-Jumbo God of the Congo for that matter, causes the gathering of the lower forces, those forces that control the uninitiated man, into a coordinated grouping. As we have here gathered the squares of the floor of the temple, and built of them an altar. Those gathered forces form the receptacle, the urn or altar, the grail, into which the light of the consciousness of the soul, the lower aspect of the Holy Guardian Angel, can enter. And this altar expresses that light in all of its forces, so that they rise upwards in streams as lamps for the temple.

"It is the fixity of the devotion that causes this change. For devotion is the lowest of the aspects of Will, and therefore is it the keynote of the worlds in which the uninitiated man lives. Eventually this focus is so intense that it causes the light of the soul to be drawn down, bringing with it the first true knowledge of the spirit. The consciousness focused in the emotional body is raised up for a time and absorbed into the consciousness of the soul, before returning to its own plane. And the soul lights its way from there on until their union, when the light of the greater sun, the light of the Crown, takes its place in life completely.

"The path from the lower to the middle aspect is one that seems to take the man away from his soul for a while. The intellectual aspect and the aspect of the integrated personality and its values must also be developed, or the man will not be able to stay within the higher worlds once he gets there. The lower bodies provide the seat or throne for his conscious soul, and the seat must stand on all four legs, not just the two of earth and air.

"A warrior must have his armor complete. If he go to a tourney wearing just his arm and leg armor, but with his head and breast bare, then he can not expect but that he will fall when he meets the lion in combat.² Yet surely, ye say, the lion must overcome all eventually, so better quickly than slowly. But see ye, if the prey be weak, and easily conquered, and without meat upon its bones, then the lion might not deign to consume it, but will spit it out and leave it for the vultures and jackals. Just so with the man who

dishonors his soul by seeking to give it less than his whole being, fully developed, strong in all its aspects.

[preceded by a summary of the Temple's structure as given earlier. The attribution of the paths to the Tree of Life mentioned below follow Achad's system. --B.R.]

In this current vision, we see the Temple as it relates to the personality in its uninitiated and initiated phases. This addition completes the formation, and perfects the geometric symbolism of the Temple.

The floor of the Temple is the personality in its uninitiated aspect. Few are those who live entirely within the world whose energies are the floor. Such are those who live entirely in terms of their sensations of the external world, never considering anything at all inside themselves. They are the so-called "natural man". Most of the human race is far beyond this condition, and are at least in the process of building the altars out of the stone of the floor.

When the natural man first begins to see beyond the facade of the outward world, and to wonder at the origins and nature of the things beyond it, his perceptions are vague, changing, like the airs of the path of Aleph. He looks for something that is invisible to him. He aspires, as most now do, to become more than he is in some fashion. But he lacks the experience and judgment to know truth from falsity in that realm, and so he attaches his aspirations to many an unworthy object. Like the Fool, he is constantly in danger of falling over a figurative cliff, since he cares not the form his aspiration takes, but only that it have a form and become real to him.

This is as it should be. The act of aspiration itself is what is important, not the object it is attached to. Aspiration begins to sensitize him to his inner sensations, which lead him to a perception of the emotional-astral planes, which are his first goal on the path. He draws himself up out of the Earth, and into the Air, by his desire.

In the process, he draws up behind him his connections to his manifest being. Slowly they re-assemble themselves into the basic form of the altar, containing the same energies, but in a more concentrated form. Like a clever juggler, he has thrown the elements of himself up into the air, and caused them to land in a neat stack.

As he moves into the sphere of Yesod, he begins to understand the nature of worship, of devotion to the ideal. He seeks to reflect the ideal in himself, attaching it to himself by his devotion, in the path of Luna. He expects the object to return his worship, to show the power of Love in that object's particular form. He seeks to make himself a vessel for that force, through the path of Cancer, and he seeks to manifest that ideal in the world through the path of Daleth.

The juggler continues to move the elements of the perceived self around, looking for a form that fits the ideal. He continually compares the ideas that come to him against the response to his worship that he felt in Yesod. His ideas become closer and closer

approximations of his feelings and religious experiences. As this happens, the force of emotion supports them increasingly, until he becomes the dogmatist, the priest.³

Finally, in Netzach, he perceives for the first time that all of his dogma is not revealed truth, but merely the summation of his own manifest nature. It is a very attractive idea to believe that the integrated personality is the height of creation, and many decide to stay in Netzach for extended periods. Thus Netzach is called False Victory, triumph cut short.

But if he does not stay, he perceives this reflection⁴ in the path of Mem, by the light of Tiphereth pouring down into the astral nature. In the path of Gemini, he perceives the inherent dualism of all intellectual constructs, that all systems of ideas must end in either paradox, infinite regressions, or tautologies. In the path of Leo he perceives the soul behind the outward self in its fullness, and the manner in which it enlivens the lower bodies and creates a projection of itself in the values the personality has expressed.

He then uses the force of the path of Virgo to separate himself from his own thinking, to weed out those thoughts that are not an expression of his soul. This is the path of doubt, by which the dualisms of the intellect are overcome. The force of Libra, he uses to balance his personal values against those of a more general nature, also seeking to remove from those values anything that is not of the soul.

Through these two paths, and the received force of the soul in Mem, he rises into Tiphereth and the middle triad of the Tree of Life, where he becomes an adept. His path from this point on has already been described in the previous instruction.

In the Temple, the altar of each sub-element is directly under the Tiphereth square of that angle's Sephirotic Cross. The light of the soul, the sun, as it is projected into the sub-element, draws the forces of the lower being into alignment in the form of the altar. It then draws out of each of those forces its spiritual essence, so that the fountain of light springs up from the top of the altar. When fully invoked in the Temple, each altar will give the sensation of unremitting upward striving, trying to pull down the forces above that form the place of the gods in the temple. The forces of the gods will seem to strive downward in response. But the pillars of the Temple hold them in place, so that the Temple does not collapse from the force of attraction.

Footnotes

1 The so-called Sixth Ray rules the plane in Alice Bailey's system equivalent to Yesod in the Cabala. Both systems agree that this is the plane of the emotional nature. Mars connects to Yesod through the functions of the corresponding chakra. What is being spoken of here is a re-direction of the sexual-emotional energies to a higher purpose. In this system, devotion is considered to be the lowest aspect of the Will.

2 The lion in this instance is the soul in Tiphereth.

3 In the path of Vav, connecting Hod and Netzach.

4 That is, the reflection of the true soul in the integrated personality.

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<http://www.hermetic.com/browe/cacodemo.html>

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About this capture

Enochian Temples: Invoking the cacodemons with the Temple

by Benjamin Rowe

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The enochian system is primarily angelic in character. There are no entities in the system who actually meet the traditional definitions of elementals or demons. All the elemental forces are invoked and used through the intervention of conscious, intelligent entities who are themselves of a multiplex nature. These entities can provide elementals for the magician, but the elementals can not be directly invoked.

The closest one can come to directly invoking an elemental in this system is in the invocation of the so-called "cacodemons" (Dee's appellation) or "minimal sapient entities" (my appellation). I use this name for them because they are the least complicated beings in the system that are capable of responding to their environment and maintaining an independent existence. They are composed of two forces of opposite polarity, bound together by one additional letter from the Tablet of Union. Thus they have one force for each of the three necessary aspects, sulphur, salt, and mercury.

The following excerpt provides a description of the process of invoking these cacodemons in the Temple. It was provided in an astral contact with Atapa, Sephirotic

Angel of the Fiery Lesser Angle of the Water Tablet.1

These instructions should not be interpreted rigidly. There are numerous minor variations, particularly in the method of forming the names. The flexibility of the Enochian system is such that all of them will produce results, varying slightly with the method used.

"The threads of my garment are of course the so-called "cacodemons" of the sub-angle, made out of the forces of the kerubic and servient squares. They seem at times to be demons, but only when their force is allowed to manifest unconstrained. Like animals in your own world, they are full of emotion, but do not have any sense. Therefore, we higher types such as myself and the other angels of the crosses must be strong gods to them, leading them both gently and firmly, as one would lead a loyal but temperamental dog.

"In your work with these demons, do not be afraid to treat them roughly, for it is all that they understand, until you have trained them in a new way.

"Now when Dee made the tablets to appear in the world, he said that only the first two letters of the kerubic and servient names could be made into cacodemons. But in truth, the angelic [kerubic] squares and servient squares can all be used in such demons, provided that the square is united with one which is right next to it in the temple of the tablet. Thus, there are four possible cacodemons in every kerubic angels's domain, since in the pillars there are four pairs of squares that share an edge. [Similarly for the rows making up the altars -- B.R.]

"Now, in the invocation of the cacodemons, ye must form their names in one of two ways. The first only may ye use for the cacodemons of the Kerubic squares. This first or the second may be used with the squares of the servants.

"For all the squares, ye may take any two letters whose squares have a connecting edge in the pillar or the altar. Take ye not the diagonal forces, for they are of the same polarity, and would not be well balanced. (Thus also for letters from different rows of the altar.) Prefix these with the letter of spirit from the element's line in the Tablet of Union, and thus ye have the names of the cacodemons.

"For example, in my own quarter, the Kerubic squares are NLRX. This would give cacodemons HNL, HLR, HRX, HXN. The letter from the tablet of union always represents the balanced spirit in the entity. The second and third letters are male or female according to the polarity of their sub-energy in its attribution to IHVH. In HNL, N is (Earth of (Fire of Water)), and is thus female. L is (Air of (Fire of Water)), and thus male. So also for any Kerubic cacodemon.2

"In the servient squares, the female- or male-ness of a square is according to the kerubic letter governing its column position.

"In forming the names of the cacodemons of the servient squares, a second method can be used. This is to take the letter from the element's name in the Tablet of Union that is attributed to the element governing the row from which the names are being derived. Thus, the top servient row in my quarter, attributed to fire, would form the names thus: AXP, APC, ACN, ANX. Or, using the letter of Spirit: HXP, HPC, HCN, HNX.³

"The latter form is better for works of a spiritual or internal nature. The former are better for works intended to manifest in the outside world. A letter from the Tablet of Union must be used in every demon's name. For the forces of the two squares from the Elemental Tablet will not hold together without the light of this third. There is no harm in trying, but the forces will instantly dissipate again when the magician relaxes his will.

"Also, the second and third letters may be switched in their places, to emphasize one or the other of the demon's forces.

"Now, when invoking a cacodemon in the Temple built from the Tablet, stand in the center of the Temple, where the light of the Solar King of the Tablet comes down in a beam of radiance from above. Face the altar that contains the letters of the demon in question.⁴ Perform the invocation of Spirit using the first key, and not the second key. Invoke the elemental name from the Tablet of Union. Call upon that god to fill your temple with radiance. Also state the purpose of your invocation at this point, in a short form.

"Next, recite the call of the Element, and invoke the Holy Names of the tablet down through the level of the Seniors. Then recite the calls of the sub-element, whether or not this be the same as the call of the Element of the Working. Then invoke the names of the gods and angels of the sub- element. For the kerubic names, add the letter from the Tablet of Union, if the work be one of raising oneself in the spirit, or bringing down the spirit. Use no additional letter if the work be one of expression in the levels of matter.

"Then invoke the angel governing the line within which the demon lives, using a letter from the tablet of union or not, along the same rule as the kerubic squares. Finally, invoke the cacodemon itself.

"Its visible appearance, whether manifest in the temple or only in the vision, should reflect the attributions of the squares from which it is formed. The first letter will determine the form of the head. The second will determine the form of the arms and upper torso, and the third letter will determine the lower torso and legs. Thus some truly odd looking entities can be seen in this process.

"For works of an internal nature, to strengthen or counter some aspect of the personality, a glyph or visual symbol embodying the desired outcome should be prepared ahead of time in the imagination, and rehearsed until it can be held in the mind with ease.

"When the demon is evoked to visible appearance in the astral temple, he appears

above the altar from which his forces come. Often one of the strands of the light-fountain will straighten and he will appear out of it. He is bound to the altar both by his own origins, and by the light of the central square of the Sephirotic cross of the quarter, which is directly above his head. He may not leave this place without permission, nor may he cause any harm to the magician while so bound.

"If the magician wishes to direct the demon to the aid of his work, he will present the symbols of the work to the demon, and state his will clearly. Then he should charge the demon to put his force into the symbol of the work, and to cause that work to be accomplished through the forces he represents.

"Be advised that the demons may do their work in a manner that is offensive to "community standards of conduct". The magician should not allow himself to become emotionally involved through such offense. He must always consider himself to be superior to such creatures, and consider that it is doing his will within the limits of its abilities.

"For example, a cacodemon might choose to transfer his three aspects to the symbol of the work by spitting on it, then copulating with it, then defecating on it. Think not that it intends any disrespect by this. It barely has enough intelligence to be conscious, and there is none left over for cleverness. Think of it thus, as a particularly stupid animal, which must be dealt with firmly, but without trying to change its instinctive nature.

"No such creature has secrets of any importance. They are merely bundles of elemental forces. If they speak, the great likelihood is that they echo the unconscious will of the magician, and speak not of their own will (of which they have none).

"For a working intended to be effective outside of the person, in the manifest world, a physical talisman should be made. These can be out of papyrus, or compressed and smoothed sheepskin, or out of cedar or other wood. If made out of wood, its height should be one-quarter its diameter.

"The talisman should show on its back side the enochian sigil of the Element of the Working in the center, surrounded by four sigils showing the sub-elements of the tablet, with the sub-element of the working at the top. And all bound together by a circle around the rim of the talisman.

"On the front side should be written in Enochian or English characters the names of all the gods and angels of the hierarchy above the cacodemon.⁵ The name of the Elemental God and King should be centered, with the names of the seniors placed around the rim. The names of the Calvary Cross of the sub-element should be placed above the names of God and King, and formed into their cross. The names of the Kerubic angel, lesser angel, and cacodemon should be placed below the King-name. The symbol of the working should be placed to the left of the name of the cacodemon, or directly above it, since we are shaping him to do the work. [The Three Names and the King's name should be written twice as large as the other names. -- B.R.]

"When the demon is evoked for outward purpose, and comes to visible appearance within the temple, then the talisman is raised in the physical hands, while its astral counterpart is raised and placed on the altar from which the demon comes. The magician initiates a vortex around the edge of the talisman, and charges the demon to become one with the vortex and follow it down into the talisman. If necessary, the force of the Sephirotic cross can be brought down from its place in the ceiling to force the demon into the talisman. When the demon does this and the vortex is absorbed into the talisman, then a gesture of sealing should be done over it, binding the demon inside it until released. Cover the physical talisman with a white cloth to protect it from dust, but leave it out in the parts of your home or workplace you use in your daily life, so that it may connect itself to the threads which are the means by which the work will be accomplished."

Footnotes

1 "Atapa" is actually a name of God for the Lesser Angle. A section preceding the part quoted here showed that the angel who was speaking considered himself to be a small portion of the god's force, hence his use of the name. His validity was established by other means than gematria.

2 This paragraph follows MacGregor Mather's attributes for the squares, which I was using at the time. Dee's records and my own later, incomplete research indicate that while the squares do alternate in polarity, the attributes to the elements do not follow Mather's system in most cases. Magicians should not feel bound to follow Mathers if results show another way to be more effective for themselves.

3 Dee's rituals suggest an alternative, which is to attribute each servient row from top to bottom to successive letters of the Tablet of Union name. In this alternate system, the Union letter for the top servient row would be "C", second row "O", third row "M", fourth row "A".

4 If two magicians are working together, the second should stand with his back to the pillar of the sub-element, facing the light in the center. Up to three additional magicians can stand at the other pillars. The magician in the center identifies himself with the Elemental King. Any others should identify themselves with the Kerubic Archangels.

5 Either of the two hierarchies mentioned earlier can be used. I find that the second gives a more "elemental" effect.

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<http://www.hermetic.com/browe/temabyss.html>

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About this capture

Enochian Temples: Generating the "Abyss" Experience with the Temple

by Benjamin Rowe

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Generating the "Abyss" Experience with the Temple

WARNING: The technique described herein can be VERY DANGEROUS to the emotional, mental, and spiritual well-being of the magician who makes use of it. I am releasing it solely because full disclosure was one of the requirements under which the Enochian Temple system was originally given to me. The entities who provided the basic information feel that people can not grow to spiritual adulthood without being exposed to adult hazards. My experience of the results prevents me from being quite so cold-blooded. The same goals can be accomplished by more gradual means, as those entities have stated themselves. The magician who choses to use this technique must take full personal responsibility for both the decision to do so, and for any events resulting from its use.

Should a magician want use it despite this warning, he or she should do so only after constructing a strong, fully charged Temple which includes the altars of the sub-elements. And any invocations using this technique should be immediately preceded by the erection of the strongest wards the magician is capable of constructing.

The names of a Tablet's Seniors can be formed into a table on their own by placing their names one above the other, going clockwise from the Senior of Jupiter. For the Earth Tablet, the table of the Seniors would be:

A C Z I N O R

L Z I N O P O

A L H C T G A

L I I A N S A

A H M L I C V

L A I D R O M

Similar pseudo-tablets can be formed from the other elemental tablets. Names of six letters are formed by reading down the columns. These names already exist in the Temple, where they are formed by drawing a circle clockwise from any square of the Senior of Jupiter, connecting the corresponding squares in the other Seniors' names. In their natural place, they express the radiatory effect of the Elemental King as his force passes out along the paths provided by the Seniors. But the names can also be used in another way.

First, hollow hexagons are formed, as in figure (), one-half unit thick with outer faces one unit wide. Each letter of a name is assigned to one of the wedge-like segments of this structure in clockwise succession. Each name's hexagon is placed immediately below the corresponding arm in the wheel of the Seniors, about two-thirds of the way from the center of the Temple to the end of the arm, with the base side at the same level as the tops of the pillars. The hexagon attributed to the Sun is in the center of the upper Temple, with the Elemental King's beam passing through the hole.

In the chart as given above, the columns are attributed (from left to right) to Venus, Sun, Saturn, Earth/Luna, Jupiter, Mercury, and Mars. When used in invocations, the name should be vibrated immediately after that of the King or corresponding Senior, and at no other time. Also, the first enochian key should always precede the invocation of the element when these names are used. When they are visualized in the upper Temple, an appropriate telematic image for the Senior (or the god-form of the related planet) should be visualized standing upright above (not in) the hollow center.¹ The magician himself should stand in the beam of the King while invoking them, and attempt to identify himself with it to the greatest extent possible.

As the Elemental King and each Senior is invoked with the corresponding name from the table, the hexagon should be visualized as projecting itself downwards into the lower temple, forming a hollow crystal column. The force of the King or Senior is channeled down through the column and then radiates outward through the faces. (This is in contrast to the normal Temple formulation, where the Seniors' force spreads out to form a curtain around the lower Temple.)

In the Enochian system, six of the planets are attributed to the first six sephiroth of the Tree of Life. The seventh, Saturn, takes in the last four sephiroth as a group. In the formulation here, the Senior of Saturn takes Sol's place in Tiphereth as the governor of the elements, and the Elemental King abandons his solar attributes, taking on his secondary attribution to the path of Shin, which connects Tiphereth and Kether in Achad's version of the Tree of Life.

In the Tree of Life, the centralizing effect of Sol normally causes the forces of the upper Tree to be focused in Tiphereth. But when Sol's force is repressed or removed, the balance of these sephiroth moves to the empty area in the center of the upper Tree. The path of Shin passes through this area, but it does not provide any focus for the forces of the six sephiroth.² Each of the sephiroth becomes focused in itself, and the attractive force of each draws equally on the empty center area. That area experiences a uniform pull outwards in all directions, resulting in the rending and dispersal of anything placed there. A conscious being passing up the path of Shin perceives this effect as the experience of the Abyss.

Normally, the Enochian Temple expresses the essential unity of the Tablets with the whole Tree of Life as a balanced, integrated structure. Using the technique presented here suppresses that integrity and replaces it with a strong force towards dispersion. The magician, identified with the Elemental King's beam of light, places himself to experience the full strength of that dispersion.

Depending on the degree of success, the magician may experience a variety of perceptions. At the least intense level, he may experience sensations of inexplicable "wrongness" and non-specific paranoia, or a sense of jittery energy like an overdose of methedrine. At a somewhat more intense level, he will experience a sense of his soul being ripped into extremely small pieces, while each piece is simultaneously being crushed to a point.

At full force, the experience then evolves into what can only be called the perception of voidness; the negation, the removal of any being or value from absolutely everything perceptible, both internal and external. The intensity of this voidness can not be adequately described. At this stage the paranoia sometimes returns, causing the magician to perceive the voidness as an all-consuming malevolent entity. Giving in to this paranoia, struggling to avoid being devoured, brings one on to the path of those whom Crowley calls the Black Brothers. If one does not struggle, that which perceives is itself absorbed into the void and another condition supervenes for which description is futile.

Footnotes

1 Images for the Seniors of the Earth Tablet are given at the beginning of each Senior's section in The Book of the Seniors, which is available through the Archives.

2 The idea that an eleventh sephira exists in this position is one of the most vile lies ever perpetrated. It is unfortunate that some otherwise competent scholars have made their reputations by spreading it even further. While there is the appearance of something occupying the center of the hexagram when it is viewed from lower down in the Tree, this appearance is entirely hallucinatory. The Tiphereth consciousness merely sees a reflection of itself in the surface of the Great Sea, as a skin diver sees a distorted reflection of himself in the waves above his head.

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About this capture

Enochian Temples: Analysis of the First Enochian Key

by Benjamin Rowe

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Analysis of the First Enochian Key

(The following section fits into the "Symbols and Visualizations" section of Enochian Temples at point 3. It was deleted from the published version to save space.)

The first Enochian Key or Call is a recapitulation of the steps by which the creator of the system brought it into being. The Key follows the same macrocosmic-to-microcosmic progression used in the example consecration ritual, but then supplements this with a response from the microcosm directed at the macrocosm. Note that the description of the downward current contains seven significant phrases, suggesting the planets and sun, the macrocosm, while the description of the response contains five significant phrases, suggesting the four elements and elemental spirit, the microcosm.

The Downward Current

1. Definition of context.

"I reign over you, saith the God of Justice, in power exalted above the firmaments of wrath." The "firmaments of wrath" are the regions of activity within which creation takes place. The god declares his full control over the act of creation, and that as the creator he is outside the realm in which the act of creation occurs.

2. Definition of the limits and qualities of the creation.

"In Whose hands the Sun is as a sword, and the Moon as a through-thrusting fire." An elegant equation, defining the parameters of the creation. The god declares dominion over planetary forces (Sun-Moon) and elemental forces (fire- air). He also declares control over the two types of dualities: those in which one pole is projective and the other responsive (Sun-Moon) and over those in which two forces of similar polarity are balanced (fire-air). Within the area of creation, the positive pole is attributed to the element of swords, Air, and the anti-positive pole is attributed to the element of Fire. This is reflected in the precedence followed by the elements throughout the Tablets and Calls: Air first, then Water, Earth, and Fire.

3. Gathering of the energies to be used.

"Which measureth your garments in the midst of my vestures..." The word translated here as "garments" is used uniformly to mean "creation" or "being" elsewhere in the Keys. Another word is used for "garments" in the next sentence of this same Key. Another word is also used for "midst" further on in this Key. So the translation here is questionable. A magickal image given to define this phrase shows the scene through the god's eyes as he pulls endless threads of living light out of a lamen on his chest.

4. Organization of the energies.

"...and trussed you together as the palms of my hands." The magickal image continues by showing the god gathering the fibers of light into a bundle or cable. The god concentrates the energies within the area of work in preparation for shaping.

5. Preparation of the material basis to which the energies are attached.

"Whose seats I garnished with the fire of gathering, which beautified your garments with admiration." Having generated the positive or spiritual pole of the creation, the god now looks to the anti-positive or material pole. The "seats" are the squares of the tablets in their two-dimensional form. The god embodies a part of his will in the Tablets, defining the order and place to which the spiritual energies will be attracted and attached. When the energies are attached to the Tablets, the pattern of will embodied in the Tablets extends back along their path to the positive pole, conditioning all the perceptible expressions (the "garments") of the energies.

6. Definition of the modes of activity of the creation.

"To whom I made a law to govern the holy ones," The word translated as "holy ones" appears to derive from the same root as the enochian words for "fire", suggesting that the holy ones are those who possess the spiritual will. The god specifies the manner in which his creation will respond to the mages and adepts.

7. Definition of the purpose of the the activity.

"and delivered you a rod with the ark of knowledge." The spirits of the Tablets are given authority over the dispensation of the god's knowledge, including the power to initiate.

Returning Current

8. The energies respond to the creative will.

"Moreover, you lifted up your voices and swore obedience and faith..." The connection between the two poles having been made, and the conditions of their interaction being set, the angels of the creation voice their response to the god, swearing to continue to follow the god's will.

9. And affirm the success of the act of creation.

"...to him that liveth and triumpheth," The spirits of the Tablets affirm the existence of their creator by saying that he lives, and affirm the success of the act of creation by saying that he triumphs.

10. They affirm that the creator himself exists outside the realm of creation...

"whose beginning is not, nor end can not be," The spirits affirm that the god exists entirely outside the creation's sphere of activity. This phrase echoes the line beginning "In whose hands the Sun is..." from a viewpoint inside the god's creation.

11. ...that his will is the source of their existence,

"Which shineth as a flame in the midst of your palace..." Flame echoes the "fire of gathering", and the palace is the Great Tablet. The spirits affirm that they continue to reflect the god's creative will.

12. and that he continues to regulate all of their activities.

"and reigneth among you as the balance of righteousness and truth." The god is the "god of justice", corresponding to Libra, the balances. Righteousness and Truth are Saturn and Jupiter, who in turn are contraction and expansion, stability and change, authority and responsibility, and numerous other complementary pairs. The god reconciles all opposites. The terms also echo the rod (active) and the ark of knowledge (receptive) of an earlier phrase. It is also to be noted that in Achad's Tree, Jupiter and Saturn are attributed to the paths leading respectively to Chokmah and Binah from Kether. Their balance is the path of Shin, connecting Kether with Tiphereth. Shin, Fire, is the "flame in the midst of your palace", and the beam of light in the center of the Temple.

The echoing of the god's statements by the spirits of the tablets also suggests that the conditions the god laid on the creation as a whole are reflected in miniature within the creation. It shall be shown that this is the case with the Tablets as we proceed.¹

Concluding phrases

"Move, therefor, show yourselves!

"Open the mysteries of your creation!

"For I am the servant of your god,

"A true worshiper of the Highest!"

In the remainder of the Key, the magician using it calls upon the spirits to respond to him fully and openly. The word translated here as "servant" might be better rendered as "minister" or "representative". The magician asserts that he has a right to demand a response from the spirits because his acts are in accord with the will of their creator.

Footnotes

1 See The Lower Temple, one of the supplementary papers listed at the end of the published version of Enochian Temples.

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The New Aeon: A Consideration of the Astrological Symbolism

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Preface

This paper is a work-in-progress that may never be finished. In the course of writing it, I

have found myself, time after time, in a situation that might be called "awash in correspondences." The options, the possibilities for taking the subject in different directions, have been too many to handle; narrowing them down enough to finish it seems beyond my capability at present.

Nevertheless, even in its current (admittedly sketchy and unbalanced) form, I feel it has many points that will be of interest to those interested in the broader magickal context within which our personal initiatory work is taking place. While the general approach of the work is astrological in tone, the content is intended for magicians.

Introduction

In our Western culture and its ancestors in Europe, the Middle East, and northern Africa, the precession of the equinoxes has consistently been accompanied by shifts in the encompassing definition of humanity's relationship to the universe at large, what we might call the world-view of the era. This definition has had a profound impact on the direction of cultures within its influence. The development of human thought becomes focused into particular lines; other lines of thought are excluded from general acceptance. A corresponding change is seen in the activities and social structures adopted by the affected cultures.

Astrologers and magicians have generally assumed that the sign of the vernal equinox alone defines an era's world-view. A closer examination shows this assumption is inadequate; the other three signs in the same zodiacal cross must be taken into consideration. Additionally, the planets "ruling" and "exalted" in the signs have a significance equal to that of the signs themselves.

The four signs of an era's zodiacal cross take on, for the culture as a whole, something of the same function that is served by the four "angles" or cardinal points in an individual's horoscope. Figure 1 shows the overall correspondences between the two groups.

At first this arrangement might appear counterintuitive.

Astrologically, the equinoctial axis and the horoscope's ascendant-descendant axis both divide the sphere of the heavens into "light" and "dark" halves. It would be reasonable to think that there would be an identity between them in any set of correspondences. However, observations of historical and currentday events do not support the assumption. Instead, the sign of the vernal equinox takes on the aspect of the midheaven angle.

For an individual, the midheaven is literally the point over their head at the time of birth. It is the high point of an axis going from space to the center of the earth directly through their body. The powers of the larger cosmos enter into them along this axis. Their perception of their goals in life, their image of what they can become in their perfection,

and the way in which they can unite themselves with the divine powers of the universe are all indelibly colored by the sign on their midheaven. Similarly, the culture's perception of its long-term goals, its potential evolution, and its relationship to the universe at large is colored by the vernal equinox sign for its era. The perceptions are identical except for the scale on which they appear. Therefore the vernal equinox sign is properly set in correspondence to the midheaven, and the positions of the other three signs are adjusted accordingly.

The Immum Coeli or nadir is the point at the other end of the vertical axis in the horoscope, the end at the core of the Earth. The Earth is the foundation or base on which humans and all their creations stand, and it blocks a large portion of the heavens from view at any position on its surface. Correspondingly, the individual's perception of their fundamental nature, of what they are at the roots of their being, is largely determined by this angle. It also acts as a filter coloring the conscious self's perception of things welling up from the preconscious levels of being. A similar perception and filtering occurs on the cultural level.

The midheaven and nadir are polar opposites in a state of tension; both in the individual and in a culture they define the differences between heavenly and mundane, between light and dark, between objective and subjective states, between what is concealed and what is arrayed openly. The ascendant and descendant, on the other hand, both represent modes of transition between the polar opposites, two main paths through which the poles relate to each other.

In the individual horoscope, the ascendant or rising sign represents the way in which the personal subjective consciousness faces the external objective world. It is a window through which the self looks out into the world, and through which it receives input from that world. It is in a sense the face or mask the person projects to the world, the surface image behind which the internal workings of the subjective self are hidden. At the same time it is a filter, a figurative set of colored glasses through which the person sees the world.

The descendant angle represents the individual's perception of the "other", conceived of as something separate from, but complementary to, the self. It defines what the individual perceives as the correct way for two or more individual subjective selves to interact and balance their respective needs and desires.

In the cultural "horoscope" the functions of the ascendant and descendant are similar but more abstract. The intense personal nature of the ascendant and the "otherness" of the descendant are weakened. Instead the two corresponding signs of the cross are simply two complementary means by which the mundane and divine poles are linked within the context of the society.

We can briefly illustrate this relationship between the signs of a zodiacal cross and the horoscope angles by looking at the dominant cultural definitions present in Western culture during the "Piscean" era. After that, we can consider some of the ways in which

the cross of the incoming "Aquarian" era are manifesting now.

A Look Back at Pisces and the Mutable Cross

In the last era, the cultural perception of the divine was defined by the sign of Pisces, its ruling planet Jupiter (now Neptune), and its exalted planet Venus. Pisces is a sign of endings and beginnings, the link that closes the circle of the zodiac. Both in the normal passage of the Sun during the year, and in the reversed passage of the equinoxes, Pisces is considered to be the terminating sign of the cycle. As such it is associated with the dissolution of old forms, and the absorption of the dissolved material into a pool of substance from which the forms of the new cycle can be built. As a sign of beginnings, Pisces represents the hidden activities that are necessary before the first visible appearance of the new cycle. The visible appearance takes place either in Aries or in Aquarius, depending on the direction of passage.

Pisces is the sign ruling religion, and we can see this manifested in the dominance of the era by the global religions of Christianity, Islam, and Buddhism. Pisces is also the sign of the World Savors, a title applied both to Christ and Buddha.

The dissolving and absorbing characteristics of the sign can be seen in all three religions, in the way they created cultural entities that disregarded the boundaries of local political and ethnic groupings. Christianity in particular worked the dissolution of local religious practices by transforming the gods and goddesses of those religions into saints of its own order, who retained the attributes of the old gods but were now explicitly subordinate to the Christ and his God in the broader culture of "Christendom." Islam tended more to eradication than to absorption, but with essentially the same result, a broad panethnic "Land Under God's Rule." In Buddhism, the dissolution of old forms can be seen in its intent to free its practitioners from the karmic burdens of the past and allow them to get off the Wheel of Life. Due to its rejection of violence, Buddhism has never achieved the forceful unification of cultures that Christianity and Islam have done, but its philosophy and practices have nevertheless become equally widespread.

The idea of sacrifice, another Piscean characteristic, is also present in all three religions. The Christian mythos has it that Christ was sacrificed to "save" humanity from damnation. Christianity and Islam have always encouraged men to sacrifice their lives to the benefit of their religion and god. Buddha sacrificed his high status in society, and later sacrificed all that he was as an individual, to free humanity from the Wheel. The motivation for his work was compassion for all sentient beings, and compassion is also a Piscean quality. Even today he is revered as the Compassionate One.

The ruling planet, Jupiter, represents the force that dominates within the context of the era; Pisces being the religious sign, this force was perceived as being God. Jupiter the All-Father is the child's image of the male parent, blown up to cosmic proportions. He is the benevolent tyrant who gives blessings and punishment by turns, the one who lays

down and enforces the rules (without bothering to explain them), the One Who Is To Be Obeyed.

This image of God is common to both Christianity and Islam. Buddhism again manifests the Jupiterian influence in a more subtle form, because of its outright rejection of the gods. It could not avoid the Piscean coloring of the era entirely; despite the fact that the core of Buddhism is not religious in the Western sense, that core has become swathed in a multitude of religious trappings, with the Buddha himself (as the "Great One", i.e., Jupiter) taking the place of God.

The exalted planet, Venus, represents the power that can be brought to its perfection in the era. Venus as Love was the core theme of the Christ's teaching, the single principle that was to replace and free people from the laws of Moses. In the West, this principle of exalted love reached its apotheosis in works of the romantic troubadours, most notably the Tristram cycles of stories.

The sign of Virgo was on the nadir in the Piscean era, and therefore represents the common image of humanity, the culture's perception of its people's fundamental nature. Virgo is traditionally the sign of peasants, servants, armies (i.e. peasant levies), and other people performing simple or repetitive tasks under the direction of a superior. The virtues of the sign are obedience to authority, conscientiousness and meticulousness in the performance of duty, and contentment with one's place -precisely those "virtues" that the Christian Church encouraged in the populace for most of two millennia, along with other virtues designed to ensure a steady supply of replacement peasants. Using Christian terminology, the purpose of the populace was to be sheep.

Islam did not go as far as Christianity in making obedience to rulers and priests a virtue until recently. But the Virgo character has always been present in its principles of obedience and submission to the Will of God. Every man in effect became king and priest of his own little kingdom under God, obedient and submissive to God, but in turn having a "lower" order of beings - women and children -- who had to be obedient and submissive to him. The intermingling of the Islamic and Christian cultures in southern Europe during the medieval period eventually infected Christianity with this tendency.

Buddha, as usual, developed the sanest approach to dealing with these energies. Instead of making the virtues of Virgo applicable to the society as a whole, he incorporated the general nature of the sign into his methods of initiation. Buddhist monks are required to spend the part of their day not used for meditation in performing the many menial tasks necessary to maintaining their community. Such tasks, while they exist in the general community of the culture, are not required of non-monks by Buddha's prescriptions.

The remaining two signs -- in this case Gemini and Sagittarius -- represent the mode of linkage between the divine and human poles of the midheaven-nadir axis. The effect of the ascendant sign, Gemini, is clear with respect to the Piscean era, the effect of the descendant sign, Sagittarius, is less obvious.

Gemini is ruled by the planet Mercury. Since no planet is exalted in this sign, Mercury takes on additional power as its ruler. Gemini governs the lower or "concrete" mind and those things that derive from it: speech, writing, books, and communication in general. But since this is the concrete mind, the things being communicated tend to be things that can be directly related to the material world.

Both of Christianity and Islam have maintained their continuity over the centuries through the use of books. The rarity of books and the difficulty of making them in preindustrial cultures, and the appearance of magick that they present to the non-literate have served to bolster the belief in the divine origin of the Bible and Koran for many centuries. The rarity of other books, and the belief in their magickal nature, is demonstrated in that neither the Christian nor the Islamic priesthoods saw any need to qualify their books with titles; both "Bible" and "Koran" mean simply "the Book" -- not "Christ's Book", not "Mohammed's Book".

The Book was the final authority on God's intent. Nothing else was ever permitted to supersede it. And since most of the population could not read even their native tongue, let alone the Latin or Greek of the Bible, no one could ever question the selective readings the priests used to convince the masses of one point or another. For those of us today, living surrounded by the printed word, it is almost impossible to imagine the credibility given in earlier days to anything that had been written down, no matter how nonsensical it was. The very fact that someone had taken the tremendous trouble to create a book gave an automatic assumption that what it contained was true and important. Skepticism about the written word was almost nonexistent until Gutenberg and his partners made books an accepted and unremarkable fact of daily life.

For much of the duration of Christianity, to be a monk, a seeker after god, meant to be a preserver and copier of the Word of God. Thousands of monks spent the greater portion of their lives copying pages of the Bible; this was literally one of the holiest works one could perform. Writing and religious vocations were inextricably linked in the public mind. Thus the term "cleric" or "clerk", originally applicable only to priests or monks, came to be a generic term for anyone whose occupation involved writing.

Buddhism managed an even more difficult trick, but one that is still within the Gemini pattern. For nearly a thousand years, there were no written Buddhist texts at all; the words of the Buddha were preserved in the memories of his monks. Thousands of monks would carefully memorize specific sections of the lore word for word, continually checking their memories against those of many others who had memorized the same portions. Through this process of unending cross-checking, they managed to carry a decent recording of the Enlightened One's words for a remarkable length of time.

So for the mass of humanity in the Piscean Era, the primary link between the divine and man was the Gemini magick of the Word. The link represented by Sagittarius was less often used, since most manifestations of it required the ability to read and think clearly before they could be used. In Christian lands the priesthood also actively discouraged

its use, since it was a threat to their authority as the arbiters of the Word. But despite their resistance, it can be seen to have had a significant effect in the religion's development.

The Gemini link was extremely concrete in its manifestations; the Bible is almost entirely a compilation of events alleged to have occurred in the mundane world, the Koran almost as much so. Few examples of genuine abstract thinking can be found in either book. Sagittarius, on the other hand, represents the higher mind, that part of the mind that works with qualitative abstractions, visions, symbolic representations, and the creation of synthesizing linkages between discreet pieces of information.

The sign's glyph, the upward-pointed arrow, confirms that its orientation is away from the specific events of the mundane world and towards the perception of larger patterns into which those events fit. Jupiter, the sign's ruler, again confirms this. He appears here not in the role of the father-god, but in his more generalized astrological role as the embodiment of the principles of expansion and inclusiveness.

Note that the action of Sagittarius does not necessarily connect with the idea of science as we know it today, though great scientists often have the ability to think in the Sagittarius mode. Its goal is not so much to attain knowledge of specific facts, but rather to attain understanding or comprehension of the universe as a whole. The Emerald Tablet of Hermes Trismegistus defines the essence of this mode; the many sets of correspondences that are the basis for modern magickal work are the product of such thinking, as is this paper you are reading.

Most of the Piscean-era men and women we now know as great magicians shared a viewpoint that was essentially Sagittarian; they sought to include all of both the natural world and the magickal world in an inclusive scheme, making no real distinctions between what we now call science and what we call magick or religion. It was all one world to them, to be comprehended as such. Knowledge of any area of existence contributed to their comprehension of the whole. Naturally this attitude was perceived as a threat by the religious authorities, who had a vested interest in restricting knowledge to that which could be gained from their holy books.

An equally threatening aspect of Sagittarius is its tendency towards visionary experiences. The multilevel symbolism of visions, and the way that the symbols tend to jump across the carefully-restricted boundaries of words, was disturbing to the clerics of both Christianity and Islam. The true visionaries were set on fire by what they saw, and would never allow themselves to be guided by clerics in their interpretations of their visions. As a consequence, the religious authorities frequently found it necessary to set them on fire in a more literal sense, or to lock them up in monastic communities. And yet, we often find that a generation or two later, the Church would invest these same visionaries with sainthood, and adopt the principles they espoused into the formal teachings of the Church. It seems that the Sagittarian side of the equation was responsible for instigating many of the changes that the Church was forced to adopt over the centuries.

On other levels, the Sagittarian aspect of the mutable cross manifested with great strength. On the physical plane, the sign's characteristics of expansion and inclusiveness show themselves as long-distance travel, and the entire Piscean era was one in which contacts were being made between increasingly distant areas of the globe. Exploration went from being the province of individuals to being a sanctioned and organized activity of

groups within the major societies. Local cultures started to become aware of themselves as existing within a larger context, and trade with distant cultures went from being a monopoly of certain groups to being something generally practiced. By the waning days of the era, when the incoming Aquarian powers brought improvements in the technology of travel, effectively the entire world was known and interconnected in a web of transportation.

A corresponding and connected effect was seen in the political realm. The long-distance links and increased knowledge of the world provided by the Sagittarian tendency to travel combined with the sign's ability to enhance the perception of abstract similarities between overtly dissimilar things. These combined in turn with the power of Jupiter-as-ruler in the midheaven sign to produce the great empires or overcultures of the Piscean Era. The Roman overculture was more or less secular in nature, being rooted in the prior Aries era; but not surprisingly, the two "pure" Piscean overcultures, Christendom and Islam, had a distinctly religious tone, so that in the minds of the people being part of the overculture was identical with being united with the divine.

What all three of these overcultures had in common was that through the use of abstractions they provided a means for dissimilar local cultures to perceive themselves as part of a larger whole. Rome provided ways that any person of good worth could become a citizen, no matter his birthplace or previous cultural connections. In Christianity and Islam membership in the overculture was a matter of adopting the religion in question.

In each case there were rules of behavior and demeanor, sufficiently general as to not conflict greatly in interactions with local cultures, the adoption of which signaled that a person was a member of the overculture. These rules enabled people from places widely separated in space to meet and be assured that they had at least a minimum common basis for communication. Eventually the social abstractions of the overcultures became ingrained in the local cultures, and were thought simply as the "right" way to do things. They never completely eliminated conflicts between local cultures and rulers, any more than the evolving American overculture has eliminated regional quirks and biases. But they did greatly reduce the violence of those conflicts on the personal level, and the frequency of violent conflicts on the group level. And the awareness of culture as something separate from a specific place or group paved the way for the global awareness that is a necessary part of the Aquarian era.

In such a way the four signs of the mutable cross together combined to determine the

world-view and philosophical development of the Piscean era. This summary presents the most general effects of the cross; the influence extended far beyond the examples shown. Those with knowledge of the historical details of the era should be able to apply this fourfold symbolism to many areas not considered here.

The Signs of Our Times -- Aquarius and the Fixed Cross

As the equinoxes precess through the signs, there is no sharp cutoff between one era and another. The eras intermix to an extent. One era reaches its apotheosis, continues at its peak for a while, then gradually begins to fade, the next in turn gradually coming into power at the same time. The Aquarian influence first appeared shortly after the Black Death swept

Europe in the thirteenth century. The severe labor shortage resulting from the plague opened the door to the manifestation of that influence, by creating a situation in which the common man's labor and skills suddenly became a highly valuable commodity. This awareness of self-worth began the destruction of the Piscean peasant-mentality, and produced the first conceptions of the themes of individual worth and collective power that are the keynote of the Aquarian era.

The influence faded for a century and reappeared with greater power in the fifteenth. At that time, Gutenberg's printing press dealt a crippling blow to the power of the sacred Word by making books cheap enough to be a marketable commodity. When people could possess and read their own copies of the Bible, they were no longer dependent on the church and could make their own interpretations. Greedy churchmen aggravated the situation, taking advantage of the press to create and sell dispensations, certificates, and other printed souvenirs to pilgrims. By doing so they cheapened and undermined their own authority, and made independent interpretation of the Bible more acceptable.

Since that time the Aquarian current has slowly increased in influence. It is my belief that a turning point, a final swing of the balance between the Piscean and Aquarian eras was achieved some time between 1940 and 1960, perhaps a decade earlier or later. Some of the reasons for this belief will become clear as we examine the current manifestations of the Aquarian power.

The Piscean era was an intensely religious one, with an unusual emphasis on the divine as the controlling power in all events. The same cannot be said for the Aquarian era. The four signs of the fixed cross -- and Aquarius in particular -- are intensely human signs. So we can expect that the Aquarian era, while not to be completely wrapped in bland secularism, will show in the long term a continued lessening of the power of organized religion in human thought. Other modes, some of which we probably cannot imagine as yet, will gradually appear to take its place.

Following the schema described at the beginning of this paper, the primary polarity of the Aquarian era is along the Aquarius-Leo axis of the zodiac, with Aquarius taking the

midheaven position and Leo the position of the nadir or Immum Coeli. Were the Piscean era a representative case, we could expect that in the new era Aquarius would tend to dominate and overshadow its opposing sign. But this pair of signs is unusually compatible; they blend their powers together much more easily than most of the other pairs of zodiacal opposites. Each is perfectly capable of joining the other in a seamless but seemingly paradoxical way.

The essence of this paradox can be expressed by saying that the universe is composed of independent units, but these units --while remaining totally free to act according to their own nature -- interact with other units in such a way as to produce larger groupings which themselves act as singular entities. The best way to illustrate the principles involved is to consider the relationship between the cells in the human body and the functional whole that is the body.

Looked at on their own level, the cells of our bodies act as independent units. Each has its individual life cycle and its own intrinsic nature that it expresses in all its activities. Were we able to enter into its level of awareness we would find that it has some consciousness of itself as something distinct from its surroundings. Given a minimally supportive environment, the cells are even capable of surviving alone, entirely separate from the body of which they are normally a part.

But at the same time it acts out its independent existence, the cell -- in its normal environment -- continually exchanges information with the other cells in the body through many means, and each cell is continually adjusting its activity, within the limits of its nature, on the basis of those signals. Its activity is always consistent with its individual nature, but relates that nature to its surroundings.

The signals passing between the many cells of the body form larger patterns of which the cells remain unaware. And in their responses to this complex, patterned but ever-changing movement of information, the cells together produce something incomprehensible to any one of them, something whose scope of action is expanded many orders of magnitude beyond the cell's; something whose nature, in comparison with the cell's, is miraculous and godlike: a human being. And this being, like the cells of which it is composed, acts as an individualized and independent unit within its environment.

This same pattern appears at nearly all the scales of existence of which we are aware. Subatomic "particles" act according to their own Janus-faced natures, and at the same time form atoms, entities possessing properties unknown to the composing particles. Atoms form molecules, again producing new and more complex properties. Many kinds of molecules combine to produce the cells. At each level, the number of properties and qualities capable of being expressed expands enormously. The pattern holds true in the macrocosm as well. All the living things on the surface of our planet act as an integrated system. Planets and suns form solar systems, solar systems form clusters, clusters form galaxies, and galaxies again form clusters. Our perspective is inadequate to perceive all the properties being expressed by these larger wholes; all we can see is

that the pattern persists.

We can relate this pattern easily to the astrological characteristics of the Aquarius-Leo axis. Leo is at the nadir of our cultural quasi-horoscope and thus expresses, like Virgo in the Piscean era, what is perceived to be the fundamental nature of the human race, and by extension, the rest of existence. Leo is the home sign of the Sun, the most powerful of the astrological "planets." The nature of the sign is almost entirely washed out by the influence of its ruler.

Sol, as we know, is the centralizing and unifying power. Its symbol is a point in the center of a circle, indicating a divine spark (the point) defining a periphery around itself (the circle). Whatever is within the periphery of the spark's area of influence is absorbed into its activity so that, from outside the defined limit, what is within appears to move and act as one thing.

This periphery is not a physical limit; it is not necessary to have a barrier separating inside from outside. Rather the periphery is defined by the radiatory power of the centralized units. For example, for the solar system as a whole, the periphery is defined not by the orbits of the planets or the cometary halo, but by the heliopause, the point along any radius from the sun at which the sun's electromagnetic radiation and solar wind can no longer push back the interstellar medium. The limit is a point of balance between opposing pressures.

Similarly, for human beings the limits of their self or ego are not defined by their skin but instead by the limits of their aura (on the magickal levels) and by their sense of "personal space" on the mundane levels. Even on the physical plane we project ourselves beyond the limits of our skin. Every human body is constantly releasing its own "solar wind", gaseous and electromagnetic radiation that express the person's current physical, emotional and perceptual state.

So with Sol's sign in the nadir, we can expect that the Aquarian era, as it comes fully into manifestation, will involve the cultural perception that, at its root, humanity is composed of individuals, each with their own nature and sphere of influence. The perception that the mass of men are slaves or servants, as in the Piscean Age, must be swept aside. In Western countries this process is already well advanced on the social level, less so politically; elsewhere, particularly in the Far East, it is present in the minds of people as a possibility, but is almost nonexistent in the political and social spheres. How well this perception expands its influence will depend in part on the manifestation of the other end of the midheaven-nadir axis.

Jumping to a more inclusive level, Leo is producing a perception of the human race as a single entity. The Maatian magickal system presents the most coherent description within a magickal context; readers should refer to issue 5 of The Cincinnati Journal of Ceremonial Magick for an introduction to Maatian principles. But the concept is not limited to Maatians, nor to a strictly magickal context; it occurs in various forms in many "New Age" writings, some current-day Christian apocalyptic works, and in less explicit

form in many of the influential social theories of the last century.

On a larger scale, the influence of Leo and Sol passing through the Earth is producing a growing appreciation of the Earth itself as an individualized whole. The perception of humankind as something apart from and superior to the other kingdoms of nature is gradually being replaced with a perception of the true interdependencies of the four kingdoms, and of the way in which they make up a single biological entity.

Accompanying this is a fundamental change in our perception of the Earth's place in the universe. Where in prior eras it was believed to be almost the whole of creation, or at least the primary focus of the attention of the divine, we now know the Earth to be only one inconsequential sphere in a vast universe of similar spheres -- the planets and stars. This latter perception is governed by the midheaven sign of our era, Aquarius.

Where Leo and Sol are centralizing forces, Aquarius is a decentralizing force. Where the consciousness focused in Leo tends to see things in terms of individualized wholes, the Aquarian consciousness tends to see them in terms of their components and the patterns of information and energy exchange between them.

Aquarius is ruled by the planet Uranus, and has Mercury as its exalted planet. Uranus is traditionally associated with explosive destruction and the breaking up of forms. Its function would more correctly be viewed as the power of freeing things from imposed restrictions, loosening the bonds between the components of a centralized object so that they can take on new patterns of interaction. This need not result in the destruction of the object in question, particularly if the bonds being loosened are social or mental rather than physical. Uranus also governs such things as uniqueness, independence, individuality, and free expression. In the area of natural phenomena it governs quantum phenomena, including electricity and electromagnetic radiation, and vibratory motions in general.

Mercury being exalted in Aquarius, its activity here is on a higher level than in the two signs it rules. In connection with Gemini we viewed Mercurial thought and speech as being very much related to specific concrete events; here it is more concerned with abstract thought, with ideas at several removes from the events on which they are based, and with the communication of those thoughts.

Aquarius itself is related to the principle of patterned activity. Its glyph, two parallel zigzag lines, suggests activities that are coordinated across different levels of existence without being obviously connected to each other. Combining the powers of the sign, its ruler, and its exalted planet, we have the situation described at the beginning of this section: independent, individualized beings, freely communicating their natures in an environment of similar beings, with patterned activity of a higher order being the result.

As the number of entities involved increases and the intensity of the communication between them becomes greater, the group as a whole begins to generate an aura of radiatory power similar to that which marks the boundary of an individualized entity. The level of communication eventually crosses a threshold where the entities, while still

expressing their individual natures, are adjusting to each other so quickly and thoroughly that they appear to act as a unit with respect to the environment outside their group. The internal structure of the group disappears from view in the radiance of the group aura, and from the outside it appears that a new entity of a higher level has been created.

Figure 4 shows the complete cycle of this process. Note that in this cycle we begin with Leo, pass on to Aquarius, and eventually pass back to Leo on a more inclusive level. Neither one truly dominates the process, unlike the definite hierarchical dominance present in the Piscean midheaven-nadir polarity.

Between the poles of singularity and decentralization, the two "horizon" signs represent the activity of transition in this cycle of development. Scorpio, the sign on the descendant, represents the transformation of a singular entity into a multitude of entities with diverse natures, a process sometimes called death. Taurus, the ascendant sign, represents the tendency of elements in diversified systems to become increasingly interdependent and mutually supportive. Looked at another way, they represent the two basic modes of interaction between entities: competition and cooperation.

At each level of existence, these two apparently opposed tendencies appear. The cells of a zygote in the process of growth show an increasing diversity of functions and behavior; but at the same time those diverse cells order themselves into organs, and all maintain a changing yet balanced relationship within the growing organism. Similarly, species develop more diverse forms and functions as we move "up" the evolutionary scale, but those forms retain structural similarities and all species are dependent on others to maintain their continued existence within the biosphere.

In the relations between the species in Earth's biosphere, the two transformative signs often work together so closely as to almost merge. The waste products of the animal kingdom, poisonous to their producers, are the nutrients of the plant kingdom; the oxygenous waste of plants is the breath of life to the animals. Predators benefit their prey species by killing individual members, preventing expansion of population beyond their food resources. When the predators die, scavenger organisms quickly recycle their bodies into nutrients to feed the plants that feed their prey. Every death and dissolution of an individual form leads to the nourishment and development of other forms. The food chain, superficially hierarchical, is actually a food cycle with everything being eaten in turn to continuously regenerate the biospheric entity, which remains itself throughout the constant transformations of its components.

Less drastic forms of cooperation are also common. Plants commonly provide insects, birds, and animals with specialized foods in exchange for their help in reproduction. Small animals feed on the parasites of larger animals. Species with a sharp eye for predators join with others skilled at finding food, enhancing the safety and well-being of both.

Competition, cooperation, individual and group activity; the four arms of the fixed cross are inextricably interwoven in biological processes. Every one of them, and every combination of them, can be found in all the events that make up the internal functioning of the planetary being.

These four urges are equally active and intermixed in the human kingdom as in any of the others. On the lowest level, humanity competes with and cooperates with species of the other kingdoms, with an effect far beyond what is normally accomplished by such interactions. Species we cooperate with (such as grainproducing plants, meat animals, and pets) find the competition of other species in their kingdom effectively nullified, and flourish as a result. Those we compete with -- deliberately or incidentally -- find their numbers significantly reduced, or disappear all together.

The internal interactions of the human kingdom show the effects of these four urges with even greater intensity. Every interaction, at every level from the individual through the social and political to the global, is in some way an attempt to find a balance between them for a particular set of participants and circumstances. The two horizon signs are so potent in human affairs that some occult sources have defined the kingdom's essential purpose in terms of their activity, calling it the kingdom of "Harmony through Conflict".

Overlaying and permeating the basic interactions of humans in the biosphere, the more important expression of cooperation and competition, of Harmony through Conflict, takes place on subjective levels. In the subjective or magickal aspect of the universe, the task of humanity is to create links between the divine and the material poles of existence, harmonizing these apparent opposites and causing the material world to reflect the current state of the continuing act of divine creation. For the majority of humanity, this involves sensing an ideal or idea, interpreting it in personal terms, and attempting to create an object, process or social activity in the mundane world that matches their perception.

Where the other kingdoms are composed of physically diverse forms, the diversity within the human kingdom lies primarily in the realm of the mind. Along with a versatile body, each individual is given a unique set of mental predispositions: a number of talents for particular activities, lack of talent in other areas, with unique ways of putting those talents together. Equally diverse are the emotions, ideas, perceptual frames, and self-images that determine where and how the individual members of the kingdom are motivated to act. These differences ensure that the many people who sense a particular ideal will each perceive different aspects of it, and that their individual efforts to manifest what they perceive will call the energies of the fixed cross into play.

The sensing of an ideal by an individual is predicated on there being an energetic correspondence between the some part of the ideal and some part of the individual's nature. Where such a correspondence exists, the individual is subjectively stimulated and motivated to express what they sense. At the same time, the stimulation produces a

resonance or harmonic vibration which, through the medium of the astral and intellectual planes, brings the person into contact with others having similar perceptions.

Where there is sufficient similarity between two or more individual's sense of the ideal, they tend to gather and come into closer communication with each other, as in the first stage shown in figure 4 above. Coming together, they begin a process by which the differences underneath the broad similarity of their perceptions are revealed. If the similarity is strong enough, they are held together through a period of shifting relationships and adjusting ideas wherein they arrive at a mode of interaction that expresses a "purified" form of their sense of the ideal, one that reconciles or eliminates the differences between them and strengthens those aspects of the ideal they have in common. This group expression often takes on a life of its own, separate from those who created it, and often survives beyond the period of the original group's interaction. Individuals come and go, and the details change over time, but the general expression of the ideal remains intact. Thus the four arms of the fixed cross are shown in action, taking a group of individuals in communication with each other, and leading them through stages of conflict and harmonization to the point where a new individuality on a larger scale comes out of their interaction.

These group expressions come into contact with other groups in the world, and must in their turn go through the process of conflict and harmonization on a broader scale. The process becomes more difficult because unlike the individuals that formed the group originally, the other group entities do not usually have a common sense of the ideal as a basis for interaction. At the level at which most humans can sense it, the divine is not a single ideal but a multitude, many of which are in apparent conflict in one or another area; various groups will be attempting to express all of these.

Additionally, the most powerful group expressions are institutionalizations of ideals that are centuries old, outdated and unconnected to the current state of the divine ideals, but continuing in existence on the power of their habitual acceptance as part of the human milieu. In a sense they represent the karma of the human kingdom, the consequences of past choices that must be dealt with in determining the future path.

Every group entity produced by the human kingdom must compete and learn to harmonize its goals with all these other groups, as well as the many divine ideals that never become manifested organizationally, but exist only as ideas passed between individuals within the network of society. Since new groups continually form as outdated groups pass away or change their nature, the result -- particularly in a era of intense communication like the present -- is a continual ferment.

These higher-level interactions quickly pass beyond the grasp of any individual's perception. The best we can do is pick out general themes and trends that appear consistently over time. These represent lines of development on which a degree of harmonization has been achieved. In the following sections, we will look at a few examples of such themes -- not necessarily representative of all those currently active -- which establish that the "Age of Aquarius" is now in existence.

The Fixed Cross in Action

There is a great deal of evidence to show that the Aquarian era has in fact come into being. It is still in its early stages, and we cannot project what the era will be like at its peak; but we can examine some examples of how it is manifesting now, and perhaps use these to make some very broad generalizations about the direction of its development in the next few centuries.

Science as it is currently practiced is almost a pure Aquarian manifestation. The basis of the scientific method is to break down a seemingly continuous natural event into its component parts. The relationships between these smaller units are systematically changed, and the resulting changes in their individual and group manifestations are observed. Gathering sufficient observations allows the abstract rules governing the interactions of the components to be formulated. When enough of these rules are discovered, a model of the natural event can be created.

Translating this description into its astrological correspondence, science takes a Leonian whole (the natural event) and uses the disruptive action of Mars and Uranus in Scorpio to transform it into its Aquarian equivalent of smaller independent units (Uranus) exchanging information between each other (Mercury). Uranus governs change, and its action is systematically applied to the relationships between the units. The resulting changes in the natural event (Leo) and the interactions of its components (Aquarius) are recorded and organized into abstract rules (Mercury). The abstract rules are eventually harmonized (through the gathering action of Venus in Taurus) into a model or detailed image reflecting the natural event (Luna exalted in Taurus). If the model is accurate enough, it is given recognition as a theory, a Leonian whole corresponding to the original event but existing on an abstract level. So the scientific method represents, astrologically, a continuous cycling between Leo and Aquarius through the mediation of the horizon signs, as was the case in our general description of this polarity.

Beyond this overall correspondence between science and the Aquarius-Leo axis, there are specific areas of science that have an even closer connection with these astrological powers because of their relationship to the ruler and exalted planet of Aquarius. Uranus is strongly related to sub-atomic and atomic matter, and their manifestations in the mineral kingdom. Since electrons and photons are subatomic matter, Uranus also governs the use of electricity and electromagnetic radiation. Speech, writing, and communication, which Mercury governs in its role as the ruler of Gemini, are specialized manifestations of a more general category that Mercury governs from its exaltation in Aquarius: "information," and the means by which it can be represented, controlled, manipulated, and distributed. The speed with which humanity has acquired knowledge of these areas is evidence that we have passed from the Piscean era to the Aquarian. The ways in which this knowledge has been used during the last half-century provides further evidence that the Aquarian energies have become dominant.

It is an axiom of magickal work that creations manifest on the highest planes of our system first, and gradually work their way downward. A creation can not be said to have come into being until it appears in some form on the physical plane. Following this initial manifestation it works its way upward again, becoming more elaborate and inclusive, an increasingly accurate reflection of the original divine intent.

The same holds true for the energies that appear and pass away in the precession of the equinoxes. Awareness of these energies first comes to high initiates, who work out their most abstract manifestations. Gradually the work of these initiates is sensed by those of lower levels, who in turn work out the appropriate manifestations on their own levels. The energies first appear on the physical levels of our world as ideas, as intellectual formulations in some small portion of the populace. As the ideas gain strength, a larger portion of the population begins to see those ideas as representations of a desirable condition, bringing about a manifestation on the emotional/astral levels. Eventually, if the emotional manifestation is strong enough, the energies become manifest on the physical plane in the form of some category of objects, or in the form of a change in or addition to the ways in which human beings interact with each other. As the idea interacts with other pre-existing forms on the physical plane, its manifestation becomes more detailed, elaborate, and fitted to the conditions in which it exists.

In one case for the energies of the fixed cross, the manifestation was so potent that in a single generation it went from being a vague realization in the minds of a few thinkers to being commonplace but vital to every man. Its elaborations in succeeding decades have produced more change in human civilization than any other before it. This realization, a pure and abstract combination of Uranus and Mercury, was that energy conveys information.

Gutenberg and his partners began the Aquarian transformation of human society when they realized that discrete, identical units of type could be combined to convey any meaning possible to human language. The wave-like, analog process of handwriting was transformed into "quanta" of type. But they were still limited in that, like their ancestors for millennia before, both the means and the product of their work required the use of gross matter to store and transport the information they wanted to convey. Moving information from place to place still required the movement of a physical book between those places; thus while the scope of communication was greatly increased through economies of scale, the speed of communication was not increased greatly over what it had been before. Hundreds of years later, communication was still essentially limited to the speed at which human or animal muscles could move an object between locations. The development of transportation that used substitutes for muscle power did not greatly increase this speed of communication.

The realization that energy conveys information completed the transformation into the Aquarian era. The glyph of Aquarius signifies an essential aspect of the sign's nature, showing coordinated activities taking place on different planes of existence. The transformation was completed when this realization made possible a completely physical manifestation of conditions that have always existed on the magickal planes of

the universe.

On the magickal planes, distance has never been a factor in communication. Space as we know it on the physical plane does not exist there, and even within the magickal-plane equivalent of space it is the degree of similarity between beings that determines the limits of communication, not the distance between them. With the advent of the telegraph and telephone, ease of physical-plane communications became divorced from distance for the first time in human history. The improvements that have occurred over the last century have erased the distance factor almost completely; the only distance that matters now is the distance between the person you want to contact and their telephone. With further miniaturization of portable telephones, and with satellite switching systems now being planned, within another two decades the distance factor may disappear entirely. The only limiting factor in communication will be the other person's interest in talking to you, which is essentially the same condition that obtains on the magickal planes.

These improvements in communication have had other effects. The most important has been in the mass dissemination of information. Gutenberg's books made the mass communication of ideas practical. Radio and television, with their vastly increased speed of dissemination, have gone a step further and made mass experience of events possible. It was estimated that a quarter of the world's population, almost a billion people, saw the first moon landing as it was happening. A billion people, each with their own unique viewpoint, were able to experience the same event and give it meaning within the context of their lives. How can we calculate the effects of such mass experiences, completely unknown to any previous human era? For surely they must have some large influence on the thought-life of the race.

Another unification between the magickal and physical worlds began about the same time as telephony and telegraphy, but did not reach its critical point until the 1940's. This unification involved the development of physical means for manipulating abstract information, that is, information separated from a physical context.

Human beings manipulate abstract entities by directly manipulating the substance of the planes whereon they exist. Up until this century, any such manipulation always required the intervention of a human being as part of the manipulatory process. But in this century means were developed by which many types of abstract information could be arbitrarily encoded as packets of energy. Machines were developed in the 1940's that, once given instructions, were able to manipulate such encoded information entirely without the intervention of a human being. Thus came into being entirely physical equivalents to processes that formerly occurred only on the inner planes. These machines developed over the years into the computers we know today.

Computers are machines whose sole purpose is to manipulate energy-encoded information; they do not use energy to perform physical work. They may be used to control other machines that perform physical tasks, but in those instances they are merely substituting for human beings as information manipulators. They are not

possessed of "mind" in any way; they can not -- and may never be able to -- manifest self-awareness, or perform many activities that human beings perform without even being aware of

it. In fact it is precisely because computers do not possess selfawareness or the versatility of the human mind that they are so useful. They perform tasks where our mind's need for versatility and variety is a handicap, such as repetitive calculations, searching for small differences in huge amounts of information, and duplicating information rapidly and accurately. They are extensions of our minds that take over scut work, freeing our minds to do what they do best, discovering and creating meaning out of the events of existence.

Combining the ability of computers to store, handle, and duplicate information with the near-instantaneous speed of modern communications has made possible yet another physical manifestation of the Aquarian energies. Earlier in this paper I described the way in which cells in the body, communicating freely with each other, combined to make up something with abilities that none of the cells possessed. I also described the way in which human beings, on the magickal planes of the universe, communicate and interact with other aware beings to perform functions within greater entities with qualities and characteristics completely impossible to individual humans. On today's computer networks there is forming the beginnings of a system by which the free and uncoerced communications of the magickal universe can be duplicated entirely within the confines of the mundane world, again bringing an important aspect of the Aquarian energies into manifestation.

Most of the major computer networks have laid aside part of their capacity for the public exchange of information between individuals. The public areas are divided into smaller areas designated for the discussion of information on specific topics. These smaller areas are called "Special Interest Groups" or SIGs. Most SIGs are open to anyone possessing an interest in their subject, and participants are free to read the messages left there, leave their own messages, and confer or argue with other SIG members in real-time or delayed-time. Aside from a few rules to keep discussions from degenerating into name-calling, there are no restrictions on the types of opinions or ideas that can be expressed. Participation, as with the inner-plane groups, is entirely voluntary, uncoerced, and dependent upon the interest and individual natures of the people involved.

The SIGs act as a sort of community memory; ideas can be thrown into that memory by any person, any "cell" in the larger group. Ideas that resonate with the group's consciousness will be picked up by others, expanded upon, subjected to counterarguments, and generally evaluated by the group. Some ideas will reach a plateau of development, disappear from sight for a while, and then appear again when new information or perspectives emerge. Other ideas will continue to evolve for months or years, often ending up in a form entirely different from that in which they started.

The SIGs appear to duplicate very closely the sort of interaction that occurs in

inner-plane groups. They are somewhat restricted in comparison with those latter groups, since they are limited to the kinds of communications that can be put into words, while the occult groups communicate through every type of energy and state of awareness available to the participants. Nevertheless the SIGs are a complete and self-contained physicalplane manifestation of one of the basic characteristics of the Aquarian energies.

The idea behind SIGs has passed beyond the computer world; many people participate in special-interest "networks" operating through the slower medium of the mail. These lack the speed and interactivity of the computer SIGs, but make up for it in the detailed thought that the extra time allows the participants to give to their communications.

In summary, this section has briefly shown that the scientific method conforms to the activity pattern of the Aquarius-Leo zodiac axis. The abstract ideas resulting from the use of that method relate to the exaltation of Mercury in Aquarius, while the use of electricity and electromagnetic energy as a means of communication combines the powers of the ruler and exalted planet of that sign. The conditions resulting from the tremendous increase in the speed and capacity of communication are themselves also Aquarian in nature. Further, the combination of the communications media with information-manipulating machines has allowed the creation of a physical model of the communications processes occurring on the inner planes, thus producing a complete manifestation of the Aquarian energies.

The rapidity with which scientific and technologically-based changes have taken place at the advent of this era can be attributed to two factors. First, the ruler of Aquarius, Uranus, governs the activity of the subatomic and atomic realms; thus there was a direct, immediately available path for the manifestation of the increasingly powerful Uranian energies. Nearly all of the significant changes resulting so far from the start of the Aquarian era have been closely related to increases in our ability to understand and control events occurring in the subatomic realms. In other areas of scientific study, where the general influence of the sign applies but not the direct influence of Uranus, the rate of progress has been significantly slower, except where those areas intersect with the study of atomic and subatomic phenomena.

The second factor is that advances in these areas have been completely new, completely outside the world-view of the preceding Piscean era. There were no established prejudices to produce resistance to the advance, and the lack of appropriate perceptual constructs for dealing with the new advances meant that the Piscean powers could not react against them quickly enough to prevent their establishment in a purely Aquarian form. In other areas of human existence, the incoming Aquarian energies have encountered well-established and habitual thought-patterns left over from the Piscean era, and the rate of advance has been much slower. The resistance in the political realm has probably been the greatest.

Governance in the Aquarian Era

The pattern of political mythology for the Aquarian era is already well-established, and it

mirrors the symbolism of the Aquarius-Leo axis. With Leo, the sign of kings, placed on the horoscope angle that relates to human beings perceived as a mass, it follows that the basic theme of this mythology is that the people themselves, the human family, are the rulers in this age. The various forms of collectivism -- Marxist and Maoist communism, fascism, socialism in its many flavors, majoritarianism (e.g. American democracy) -- are all variations on this theme. All contain some version of the idea that the people rule themselves.

The midheaven generally determines the image taken on by the rulers in a given age. As was mentioned earlier, in the Piscean age it was normal for the ruling class to take on the image of Jupiterian superiority, of the God-given right to rule. In the Aquarian era the image of the rulers is similarly being influenced by the powers of the sign. Aquarius is traditionally the sign of voluntary service, as opposed to the "karmic" or predestined service of Virgo. It represents the person who freely relinquishes their individual pursuits in order to serve the community. In each of the various political systems mentioned above, those who rule are careful to cultivate the image that they are the servants of the people, that the actions they take are dictated by the people and are in the people's best interests.

The reality, as opposed to the image, is often far different. Governance per se comes under the sign of Capricorn, and Capricorn's theme -- insofar as it relates to governance -- is power and control, not service. No matter what the outward form, government attracts those who seek power; if they serve anyone, it is not the community as a whole, but those who help them to maintain their power. And those who gain power seek to hide it in places where their use of it can not be controlled, and they can not be held accountable for the consequences of its use.

At the present time the Aquarian power is at best a light overlay on these ages-old patterns of government; even the most "Aquarian" of the current forms of government were invented at a time when the mutable cross and its Big Daddy mentality were still in control; a great deal of conflict -- preferably verbal, not physical -- is still necessary before a system harmonious with the era develops. However, the situation is still changing rapidly, and there are factors growing in the Western societies that may eventually serve to make government operate in accordance with the pattern of the era. As with the world of computer networks, the key to the change lies with the increasing speed of communication, and with the voluntary associations that arise from it.

In prior eras, the fastest forms of communication were either under the control of governments, or so expensive that only governments and a few wealthy individuals could afford them. This enabled governments to keep a degree of control over events, particularly in the area of international relations. The relatively long period of time before distant events could have a local effect allowed the governors to plan and prepare to control the effects to their best advantage.

With the elimination of the time factor in communications, many events affecting global conditions are effectively out of the control of any government. For instance, with the

major portion of the world economy's money now in the form of computer data, private concerns routinely "ship" money from one country to another in instants, to make use of advantageous local conditions. The amount of capital available in a country for investment can vary drastically in a short period of time, so short that governments can not act in time to control it. And the governments can not introduce delays into the process without also creating potentially fatal delays in the delivery of vital goods and services. The economy is in fact global, and can not be controlled by organizations limited by artificial territorial boundaries. The speed with which transactions take place -- and their sheer volume -- makes it unlikely that a hypothetical world government would do any better, given the rigidity of hierarchical chains of command.

The movement of goods has also gone beyond control; if a product is desired in a given area, it will get there regardless of the wishes of the supposed territorial rulers. The arms and drug trades show this clearly. Efforts to interdict the flow or enact extreme punitive measures against those who engage in it simply raises the price without significantly reducing the quantity, and ensures that the most ruthless types of human beings will become involved in the business. The borders needing to be controlled are so large, and the means of transportation so efficient, that effective interdiction is impossible.

So in the world of commerce, we are approaching a situation where the world economic entity is becoming governed only by the natural interactions of its own components, along the lines of the Aquarian symbolism. If the pattern expressed in that symbolism holds true, then the economy will eventually become better "regulated" by its natural tendencies than it has been through the intervention of various governments.

In the American political context, "special interests" has become synonymous with minorities who openly or secretly use monetary power to influence the decisions of legislators and executives. While such groups are indeed special interest groups, they are far from being the only such groups active today. Every group of people who seek to influence government to what they perceive to be their own benefit is a special interest group, regardless of their methods. Under this definition, political SIGs are ubiquitous. Environmentalists, pro- and antiabortionists, human-rights, civil-rights, and animal-rights organizations, down to the people looking for a new street light for their street; all are special interest groups.

Every level of government is being subjected to the pressures of these groups, and many of them are successful in getting their points taken into consideration in legislation. The problem is that the success is based on factors having nothing to do with the merits and demerits of their causes, or of the number of people who share a view. Success seems to be primarily a function of funding and the amount of noise they can make. Small and relatively poor groups can not make themselves heard by their supposed representatives. The free, unrestrained and unforced participation present in the computer SIGs is not yet a part of the political process.

In a sane individual many relatively uninfluential parts of the mind, combining their

influence, can together cause a veto of a course of action proposed by a stronger portion. When a few parts of the mind do manage to take up an excessive portion of the person's awareness, time, and resources, suppressing the weaker (but still important) parts, we say that person has a mental illness. Even in these instances, the uninfluential parts of the mind are not truly suppressed; they simply begin to express themselves in ways that are not normal to them, often in ways that have the effect of sabotaging the intent of the part of the mind that is trying to suppress them.

The situation in western government today -- particularly American government -- is a correspondence to this sort of unbalance in the individual. The flaw expressed in all of the forms of government mentioned above lies in the assumption that it is possible for individuals or groups within a social aggregation to accurately determine the needs of the whole and regulate the interactions of other individuals and groups to serve those needs. From our examination of the pattern of the fixed cross it should be clear that this is not possible in reality; the development of an inclusive whole out of the interaction of smaller individualities is always accompanied by the development of abilities and functionality that the component individuals are not capable of duplicating -- or even perceiving, in many instances. The continual active participation of all the smaller individualities is necessary if the larger entity is to remain stable.

The fallacy that responsive and perceptive government is possible opens the way for individuals and relatively small groups to usurp the role that is properly the place of a higherorder entity, and to force their own particular prejudices and preferences on the population as a whole. The laws created by such governments inevitably fail to reflect the conditions in their societies; they unduly restrict the activities of certain portions of the society, and give undue emphasis to other portions. The maintenance of such an unbalanced state through the government's claimed right to use force delays the adjustments that would take place naturally if the society had a truly organic structure. But the adjustments can not be delayed forever; eventually the imbalance goes beyond the point where the use of government coercion can maintain it, at which point the balancing takes place in a catastrophic manner, as it does in the analogous example of the mentally ill individual. The process of governance becomes a movement from crisis to crisis, with sections of the population superficially benefiting from special attention in the interim periods, and everyone suffering as the unavoidable adjustment takes place.

The biological and quasi-biological entities that make up most of the universe rarely exhibit the crisis-symptomatology of human governments. In most cases, adjustments occur automatically as they are necessary, and are thereby limited in severity. When major crises do occur in a biological entity, they are normally signs of death, of a complete breakdown of the interaction of its parts. Constant minor adjustments or homeostasis, not crisis adjustment, is the norm in the universe.

Making governance follow a homeostatic pattern requires that we severely limit the ability of governments to interfere in the activities of individuals, and the way they interact to produce a society. In particular, absolute limits must be placed on government's right to use force or coercion against its citizens; its ability to control the

distribution of wealth and the allocation of resources (which both are based on the use of force) must also be curtailed.

If a nation is the sort of higher-order entity that grows out of the interactions of individuals, then all of the individuals involved must be given the opportunity to participate in the decisions of its government. Our so-called "representative" democracy does not do this; in fact, every election acts to automatically exclude a portion of the populace -- those who did not vote for the winner -- from participation in the process of governance. In practice, other factors make the situation even worse. The parties in power, having established a balance between themselves, have set restrictions on the election process such that no third group can gain sufficient power to upset their arrangement. Voters are prevented from having creative alternatives to "business as usual"; a substantial portion of the population dislikes all the candidates, and does not vote. There is not a single elected representative in the federal government who was voted for by a majority of the adults -- note "adults", not "registered voters" -- he allegedly represents. In some cases, the number is as low as ten percent, or even less.

We might solve this problem by instituting "no-losers" elections for at least one of the houses of congress. That is, anyone can run for a congressional seat, and everyone who runs gets a congressional seat -- with one vote in congress for every person who voted for them. A better alternative would be to allow any group of people, regardless of their place of residence, to join together and appoint their own representative to congress. The majority of people might continue to appoint representatives based on local interests, but groups that are in the minority in any particular geographic area would gain a representation they would not otherwise have.

In order to ensure that laws are representative, this change in structure would require a corresponding change in the quorum requirements of congress and in the number of votes necessary to pass legislation. Congress could not be considered to be in session unless representatives for a large portion of the population -- say, eighty percent -- were in attendance. Passage of laws would require favorable votes of equal a similar percentage of the total votes of those present. This would make it much more difficult to pass laws, but would ensure that laws that did pass were acceptable to the views of a large majority of the population -- something which is not the case at present. Such a system would make the process of governance more accurately reflect the homeostatic internal activities of naturally occurring entities. Also, with the inevitable delays involved in passing laws acceptable to such large majorities, the natural homeostasis of the national entity would have time to produce appropriate adjustments to changes without inappropriate intervention.

Another aspect of the fixed cross pattern -- individualized "components" interacting to create larger individualized wholes - is the fact that despite their participation in the group interactions, each "component" remains almost totally free to act according to its own nature. This comes from the influence of Aquarius' ruler Uranus. For a society to come into a truly Aquarian pattern of governance, it must ensure that the individuals who make up that society retain the greatest possible freedom to express their nature

and goals.

This could be done by placing restrictions on the circumstances under which laws could be applied. Each person must be acknowledged to have a complete right to dispose of their self and their property as they see fit. No civil or criminal penalties could be applied against an individual if the individual's acts did not in themselves cause involuntary damage to another individual or that individual's property, and did not interfere with the other person's equal right to act according to their own nature.

Individual freedom should be balanced by individual responsibility. Acts which cause damage to others must be paid for by the person performing the acts. Avoidance of responsibility through claims of insanity, social deprivation, or other special status should not be allowed. More important, the principle of sovereign immunity must be firmly rejected; neither individuals nor groups can be allowed to shield themselves behind the mask of government power, nor within the diffusive cover of a bureaucracy or corporation.

A third necessary component is the elimination of secrecy, in line with the exaltation of the planet Mercury in Aquarius. Earlier sections have shown that free exchange of information is necessary to the existence of group-created entities, and it is as necessary for healthy societies as for any other such entity.

The ability to restrict access to information about its activities enables governments to prosecute policies that -- were they known -- would be judged to not be in the interests of the populace, and to engage in acts which the government itself would consider criminal if performed by a private individual. Past experience shows that secrecy in the name of "national security" is often instead secrecy in the interests of no one but the governors and those who support them. Elimination of secrecy helps to prevent abuses of government power by subjecting them to public scrutiny.

The increasing use of computers in government may eventually help to eliminate secrecy from government activities. The American government has grown so huge that it would be impossible for it to accomplish its arrogated tasks without using computers; the resources for doing the same tasks manually are beyond even a government's ability to steal. They are simply not available. Computers are essentially unsecure means of record-keeping; any form of computer security that a human being can invent another human being can circumvent, much more easily than with paper records of the same volume of information. Computers are meant to make the job of managing information easier, and the degree of security necessary to reliably protect the information they contain would destroy their utility. Today's young "hackers", who break into computers for the fun of it, may one day find themselves acting to more serious purpose by making public secrets pried from government computers.

In order to save space, I will not go into the many other social and political manifestations that demonstrate that the Aquarian era has established itself. Instead we will go on and look at how this era's energies relate to the process of initiation and

participation in the Great Work.

An Aquarian View of Initiation

If an initiatory system is to be effective, it should be attuned to the greatest extent possible with the general magickal conditions of the era and times in which it exists. In its philosophy and methods it should provide elements that reflect the nature and relationships of all four angles in the era's zodiacal cross, not just the major sign of that cross. The more closely the system follows the symbolism of the era's powers, the more power it can draw from the universe. Its contribution to the continuing evolution of the divine creation will also be increased.

Within such an attunement almost infinite variations are possible, and such variations are necessary to fit the needs and perspectives of the many different individuals who chose to seek initiation. A system that would appeal to a person primarily concerned with the family may not be appealing or useful to one whose orientation is to building or governance. A system that appeals to an actor or performer may not appeal to the person whose goal is to serve the community. And a system people of one sex find appealing may not always be desirable $\frac{1}{2}$ or even comprehensible $\frac{1}{2}$ to people of the other sex. We have many bad examples in Christianity and Islam to show what happens when the need for diversity is not recognized; we may hope that in the current era the nature of the powers manifesting will prevent such rigidity of viewpoint from becoming as extreme as in the previous era.

A generalized attunement with the Aquarian powers does seem to be taking place in the magickal community today, evidenced in the wide variety of magickal systems being explored. Almost every system ever recorded has its adherents and experimenters, seeking to transform the viewpoints of past eras into something suitable for today; and yet others have sought to abandon the past all together and create entirely new systems. With a few exceptions, these groups have been mutually tolerant and willing to admit the value and desirability of their diversity. Paralleling this, communications networks have sprung up between groups and between individuals, promoting the free and voluntary exchange of information; even habitually secretive quasi-Masonic lodges have opened up and become willing to exchange the broad outlines of their philosophy and symbolism with others.

In my view, this attunement has not yet spread generally into the magickal systems themselves. The proponents of these systems seem to still be caught in the primarily religious view of the magickal universe that was characteristic of the Piscean era, and are thereby limited from expressing the powers of the fixed cross in a balanced manner; one or another arm of that cross dominates the view of even the newest systems. Of all the systems currently being given significant public discussion, only the Maatian system received by the mage Nema comes close to presenting the full symbolism of the Aquarian powers; and there those powers are described in terms of a future "Aeon of Maat" more than as something existent and useable today.

It is not my purpose to criticize any magickal system in detail; true seekers after the

divine will know when they have exhausted the potential of a given system and must abandon it. Nor is it my intention to present a full alternative magickal system; that lies in the future, and will come through the work of groups dedicated to that purpose. Rather, I want to reflect on some aspects of the magickal universe that will become important in the coming century, in a general and non-dogmatic form that -one may hope -- will serve as a structural basis for students of magick to develop their connections with the Aquarian powers, through the use of their own intuition and inner resources. It is through such connections that the true shape of magick in this new era will eventually take form. Three areas will be of concern to the person seeking such connection:

- + The process of individual spiritual development under the influence of the fixed cross.
- + The relation between the incarnate individual and the groups of sentient beings on the magickal planes with which he is connected.
- + The progressively more inclusive entities whose substance makes up the magickal universe as it is experienced here on Earth.

Individual Initiation

As was mentioned earlier with respect to cultures as a whole, the method of linkage between a lower entity and a higher entity is governed by the two signs that lie on the horizon of an age's horoscope. The same principle applies to individual initiation. If we look at the holy men and women of the Piscean era, we find that their individual revelations came more often than not in the form of eidetic perceptions (governed by Sagittarius) or aural perceptions (governed by Gemini). Some saw mysterious, ineluctable visions, like those of the Book of Revelation; others seemed to hear the divine speaking to them. In either case, these things were usually accompanied by a sense of being overwhelmed by a tremendous, all-encompassing power, which is the hallmark of Jupiter in his night house Pisces. To borrow a phrase from Aleister Crowley, God was linked to man through the Vision and the Voice. Those who trained in the philosophy and practice of theurgic magick still consistently experienced the connection in these ways; their experiences were more clear in meaning, more readily apprehended, but followed the same forms as their more ignorant and excitable brethren.

Another thing to remember about the Piscean era was that the polarity of that era was focused in the watery and earthy aspects of human nature; that is, in the emotional and physical natures. The higher aspects of these two elements $\frac{1}{2}$ the biatic sphere for Water, for Earth the entire human Tree of Life (viewed in relation to a larger, encompassing realm) $\frac{1}{2}$ were entirely out of reach of most of humanity. Thus the resonance between the higher and lower aspects did not assist much in the processes of initiation during that age, and initiation became the privilege of a select few.

In contrast, in the present era is focused in Air and Fire, with Air predominating. The lower aspect of Air corresponds to the intellectual faculties in humanity, while its higher

aspect corresponds to the Ruach as a whole, which includes the intellect as a small part of itself. The lower aspect of Fire is the personality or self-image, what the Buddhists call the motivational nature, Netzach in the Tree of Life. The higher aspect of Fire is normally the Atziluthic or archetypal sphere, even further away from human awareness than the previous era's Briatic correspondence. But in the current era, Fire is represented by Leo and its ruler Sol, which are intimately connected with the human soul in Tiphereth. And in Frater Achad's "re-formed" Tree of Life, Leo is also the path connecting Netzach and Tiphereth, indicating that this connection will be particularly powerful during the current era.

In neither instance is the Piscean era's huge gap between higher and lower aspects present. In one case, the transformation is from a part to the whole in which it resides; in the other instance, the transformation is from one level of existence to the level immediately above it. Under such conditions, it can be expected that the resonances between higher and lower will act in such a way as to actively encourage the passage upwards through the planes. The fact that the fixed cross as a whole is closely connected with human existence and evolution will also tend to increase the effect.

Thus as the current era progresses, we can expect that the types of souls choosing to incarnate will be such as to take advantage of this situation. Fewer of those who are focused in the physical and emotional natures will incarnate, and those who do will be more often those who are ready to transfer their focus upwards into the intellectual sphere. Similarly, many more people will incarnate who are ready to expand their horizons outwards to encompass the soul and the greater sphere of the Ruach. A far larger portion of the population will be in some degree initiated; initiation will not be the privilege of an elite, but rather the common expectation of humankind.

Along with the increasing commonness of initiation, an increasing demystification of the initiatory process can be expected. This is already taking place; basic magickal techniques that were once closely-held secrets are now commercially marketed, stripped of their religious and magickal trappings and wrapped in a more comprehensible (and less emotionally loaded) psychological jargon. After a couple of centuries of discredit, the basic modes of thought necessary to magickal work $\ddot{\text{Z}}^{\frac{1}{2}}$ metaphorical or correspondential thinking $\ddot{\text{Z}}^{\frac{1}{2}}$ are being recognized as an intrinsic part of human perception, consciously accessible by practically anyone with a bit of training.

Demystification will eventually bring about among magicians a more balanced view of the place of their work and favored perceptual modes within the gamut of abilities exhibited by the human mind. An appreciation that their way of working is not special but merely specialized will do much to alleviate the egotism that is rampant among magicians today. With the loss of the sense of self-importance, methods truly suited to the Aquarian era can begin to be developed.

It has been emphasized throughout this paper that (under the influence of the fixed cross) the universe appears to be composed of units which, by interacting intensely, produce the appearance of larger wholes that exhibit qualities impossible to their

components. If we look at any of these units, they too appear to be composed of smaller units in intensive interaction. This carries down to the subatomic level, which seems $\frac{1}{2}$ at this point in time $\frac{1}{2}$ to be a ground state. (The strange entities of the subatomic realm combine the properties of Leo and Aquarius in a different way, able to act both as particulate individualities and as nonlocalized wave-forms, depending on how we choose to look at them.)

The parts-and-wholes pattern extends in the macrocosmic direction as well, and in that direction there does not appear to be any limit to the size of the wholes that can be formed. The gravitational bubble that encloses the physical universe places a theoretical limit on the area we can know, as does the speed of light, but it does not necessarily define the limits of existence per se, as several cosmological physicists have demonstrated.

So throughout the physical universe, at any scale we choose to observe, anything we look at is simultaneously a unified whole and a collection of discrete parts in interaction. The same is true of the subjective universe of magick. The effect is most visible on the astral plane where points of light in combination form larger entities; and on the intellectual plane where memories of past experiences combine to form ideas or words, and these in turn meld into more abstract ideas. But it is equally true of the more "formless" levels as well.

The subjective experiencing entity that is a human being is also simultaneously a whole and a myriad of parts. The human mind is composed of a legion of sub-minds; all of them possess a basic matrix of interconnectedness but at the same time are specialized for various purposes, as the cells and organs of the body are specialized while having the same genetic endowment. These subminds interact closely and in their interaction either create or provide a vehicle for that which calls itself by the pronouns "I" and "me", the aware and self-aware individual.

Which human abilities are attributable entirely to subminds, and which are characteristics of the individualized whole? This question can not be answered to anyone's satisfaction, except to say that the conscious individuality is often less in control of its behavior and thought than it normally believes itself to be. It has a ability to call certain sub-minds into action to suit circumstances, but many of the sub-minds are beyond its direct control, and can only be influenced by subtle, indirect persuasion over a long period of time. It has a greater ability to veto actions instigated by one or a group of subminds; but again it is not in complete control. Beyond these general statements, any more specific answer is lost in the diversity of talents that human beings exhibit.

Awareness that the self can be viewed as a product of group activity and interaction is the key to developing Aquarian techniques of initiation. It is the development of the ability to consciously release the self from its intense sense of "I-ness", its urge to centralization of control, and to loosen -- but not destroy -- the bonds between the sub-minds that will make such techniques practicable. It may sound like I am advocating the cultivation of a schizophrenic state, but this is not the case; the state in question is

no more similar to schizophrenic dissociation than is the creative wordplay of a skilled poet to a schizophrenic's flights of thought.

As was shown in figure 4, at one point in a developing interaction between units, they begin as a group to throw off a light, a radiation into their surroundings. Eventually this radiation becomes intensified and centralized, appearing to come from a point within the group that is not necessarily occupied by one of its members. The power generated is far beyond what is available from the group taken as separate entities; much of it becomes bound up in the central point, but the amount released is still greater than their apparent individual contributions. Accompanying this radiation is a magnetic effect, drawing the group members closer together, strengthening the bonds between them. The radiation permeates an area around the group, making that area "theirs" in some sense. In the subjective composition of the human being, the central point (not consistently congruent with any of the sub-minds) is the individualized self.

The release the sense of I-ness is not a matter of loosening the bonds of the group of sub-minds to the point where the central self disappears; that is exactly what happens in schizophrenia. The goal is not to destroy the unity of the group of sub-minds. Rather the goal is to temporarily redistribute the extra energy generated by the group interaction, which is normally bound up in the central point that is the individualized self, among the separate members of the group. Enough of the centralizing power is retained to continue generating more power, but the rest is given back to the group. Receiving the distributed energy, the sub-minds of the group increase their own individual radiation, expanding the area (subjectively speaking) that they define as their own territory. The radiation of each pushes against the others, separating them, while at the same time the centralizing power tends to hold them together still. The process stops when a balance point is reached, and the amount of energy being distributed is equal to the amount being generated.

Some of the sub-minds may be stimulated to a degree that they reach a stable state on a higher energy level, much in the way that an electron given the right amount of extra energy will "jump" to a higher probability shell in an atom. When the exercise is done and the individualized self ceases to distribute its energy and the sub-minds fall back towards their normal state, these particular sub-minds will retain their extra energy. The result is that the normal, tighter interaction between the sub-minds will generate even more power than it did before. This energy will be available when the exercise is next done, providing better opportunity for the remaining sub-minds to jump to a higher, stable state.

From the standpoint of the subjective entity, the expanded state teaches the difference between consciousness and I-ness, two things normally considered identical. The sense of I-ness, the tendency towards centralized accumulation of the mind's energy and centralized control of the mind's capabilities, is reduced to a minimum; in some instances it may temporarily vanish. But consciousness is not reduced at all; it is expanded.

Before the individual being can reliably achieve the expanded state, it has to make a deliberate effort to reduce its egoic tendencies in order to release the energy it has accumulated. Having released that energy and achieved the state described here it gains confirmation that the state of I-ness is not nearly so important as it thinks. The sub-minds and the consciousness can both operate perfectly well without it. It becomes apparent to both that the "I", the individualized self or soul, is not the highest achievement of the being, nor is it the most powerful state the being can take on. Rather it is the ground state of the subjective being, the state of least activity, not of greatest activity. It is the state the being falls into as a default.

When the sense of I-ness is reduced the consciousness remains, but it becomes proportionately decentralized. It still appears to itself to be a single consciousness but at the same time it appears to act as a subtle mercurial fluid, permeating all the sub-minds and participating in their individual activities as part of them. Except for being aware, it does not have any identifiable characteristics of its own; it takes on the characteristics of the sub-minds while still remaining itself. The consciousness' lack of distinguishing characteristics becomes important in the next stage of the Aquarian initiatory process.

Before describing that next stage, let us re-connect what has been described here with the fixed cross of the zodiac, the powers governing activity in the current era. As was the case with the Piscean era, this mode of the initiatory process relates very closely to the astrological signs.

Leo and its ruler Sol are at the nadir of the Aquarian "horoscope". Since the nadir sign is that in which the Earth stands in the horoscope, it colors and is colored by the activity of the planet. Earth has the associations of being the foundation on which we stand and of inertness or inertia, of minimum expenditure of energy. The sign comes to represent the foundation of being, what is at its base. Thus in the current age the ego (or at a higher stage, the soul) becomes the base state, the state of normality out of which one progresses in the course of attaining an initiation, and the state in which the resources of the being are conserved to the greatest extent.

The two horizon signs are the means of transition from the base state to the active or initiated state. In the current era these are the signs of Scorpio and Taurus with their planetary rulers and exalted.

The process of transition begins with a redistribution of the energy accumulated in the ego or soul, sending it outwards into the sub-minds of the being and causing them to become more energized and to repel each other, loosening their bonds and allowing them greater freedom of movement and individual activity. The planet Mars, ruler of Scorpio, represents outwardly directed force, repelling or repulsing force, that is, force acting against an object. The exalted planet of Scorpio, Uranus, represents decentralization and the loosening of bonds. In combination these two planets govern the movement to the expanded state described previously.

The loosening of the bonds between the sub-minds does not continue indefinitely; the outward-trending force of the Scorpian planets is counteracted by a superficially weaker but more enduring inward-trending force. This force acts to hold the subminds together and to maintain a state of homeostasis in their interactions. At some point the forces balance and an excited but still stable state is attained. The ruler of Taurus, Venus, is the inward-oriented, attractive force countering Mars; Luna (representing stability in change) moderates the explosive decentralization of Uranus, holding it within a matrix and recycling it so that the power remains within the boundaries of the being.

Finally, this decentralized, excited-but-stable state results in a weakening of the power of the ego or soul, releasing the consciousness from its sense of identification with the personal "I". The consciousness loses its personal characteristics and becomes indistinguishable (except in scope) from the universal archetype of consciousness, reflecting whatever is around it while remaining itself. Uranus ruling Aquarius again represents the decentralized state of being. Mercury, exalted in Aquarius, represents the universalized state of the consciousness.

The decentralized state is not of much use by itself. Eventually fatigue intervenes and the consciousness falls back into its individualized, solar, base state at much the same level as before. Another factor must be included, one that enables the person to absorb energy to maintain the decentralized state longer, and to remain at a higher level even in the base state. In the traditional jargon of magick, this factor is the magickal link.

In the Aquarian mode of initiation, creation of the magickal link manifests itself as a process of alignment between the energized, decentralized sub-minds and their equivalents in one of the more inclusive groups of which the person is an unknowing part. The sub-minds have a greater freedom to vary their relationships to each other in this state, and by the very nature of the ever more inclusive groupings that make up the magickal universe, their normal relationship must already be similar in nature to some limited aspect of each larger whole it is in. The mercurial consciousness of the decentralized state seeks to sense the nature of a larger whole and to direct the sub-minds into a pattern that is identical. When the pattern reaches a critical degree of alignment force begins to flow from the larger whole to the individual, and the magickal link is established.

The link flows in the other direction as well. The mercurial consciousness, already essentially free of any separative characteristics, moves outward into the larger whole as the whole's energy flows inward. Within the limits of its capacity, it becomes able to participate in the consciousness of the group in which it is contained and in the centralized consciousness that the group activity causes to manifest. For the time in which the magickal link is active, it becomes wholly identified with the consciousness of the group.

At first the consciousness may not be able to carry an accurate memory of this experience when it reverts to the solar state; the expansion into the group awareness always involves many elements of experience that do not have their exact

correspondences in the individual's makeup, and these are not retained. However with repeated assumptions of the decentralized state and repeated exposures to the force of the group the necessary equivalents become built into the person's nature and the degree of retention increases dramatically.

A single "initiation" under the Aquarian mode is composed of many repetitions of the cycle from individualized being to decentralized being and back again. Each repetition gains the person a greater degree of alignment with the group in question, and a greater degree of identification with the central awareness of the group. Eventually the person reaches a state of saturation

with respect to that particular group's activity, a level of identification at which the connections to the group begin to fall below the threshold of awareness.

A period of consolidation generally follows, in which the sub-minds absorb the experiences and energies gained and settle into a new base state. The conscious experience of the decentralized state tends to fall off for a while and the mind may even find it impossible to attain that state for some time, the length of which varies with the amount gained. The task of manifesting the gains within the context of earthly existence, of redefining the person's relationship to the world, becomes dominant in the person's mind.

As was the case with the upward movement, this transition downward is also governed by the two horizon signs, Taurus and Scorpio. The upward movement was dominated by Scorpio's urge towards the explosive loosening of bonds, with Taurus having a secondary effect to prevent the loosening from going too far. Here, the Taurean urge towards the making and solidification of bonds dominates as the person seeks to establish themselves in the new base state, and to establish a new relation to the world based on that state. The Scorpio influence becomes secondary, serving primarily to break up habitual mental activities that are no longer perceived to be appropriate, and to encourage the abandonment of roles in the world that do not fit the pattern of the person's new pattern of perception.

Eventually a new relationship to the world is established, and the potentials gained have been fully incorporated into the person's normal individualized awareness. At this point the person can be said to have been fully initiated into a particular level of the magickal universe, and a new cycle around the fixed cross can begin, involving alignment and identification with a yet more inclusive group and central awareness.

When many of these cycles have been completed, a new condition of awareness begins to appear. The person begins to experience both their individualized state of consciousness and the consciousness of their group simultaneously. There is still a qualitative and perceptual distinction between the two states; but the magickal link becomes so strong and the flow in the link becomes so free that the demarcation between the individual's consciousness and the group's becomes indeterminate. The decentralized state of the sub-minds becomes so accurately aligned with the group that

the latter supersedes the former in the person's awareness.

The person becomes, in effect, the physical manifestation of their group, and acts in the world to fulfill the group's task or purpose under the divine will. The person is no less an individual than before; the manifestation of that individuality may not even change. But behind the individual expression, the group acts to select those expressions that are most in accord with the group purpose, and to exclude those that would be contrary or damaging to that purpose.

The sequence of events described here occurs in initiations of every level from the lowest to the highest. What varies with the different levels is what is perceived as being the self, and what is seen as the divine. For an apprentice or aspirant, the ego is a point of fixation on the astral or intellectual levels, and the light of their own soul and its group is seen as the divine. For the adept the soul is the self, and in company with their group they seek contact with progressively more inclusive entities, ending with that one whose body is the Earth in all its parts and levels. For the mage the self is the world, which they seek to bring into alignment with the purpose being manifested by the group entity that is the solar system. At all of these levels, the aspects of centralization, loosening of bonds and expansion to a decentralized state, identification with a higher level, and re-centralization are the core of the initiatory process.

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About this capture

A Modified Hexagram Ritual for Enochian Workings.

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0.1 Tools, costume, etc.:

- A. White robe for theurgic works
- B. Black for thaumaturgic works
- C. Wand for general use or sword
- D. Elemental wand, cup, etc. as appropriate
- E. Lamen of the work, or general lamen.

1.0 Using wand or sword, circle and seal the area of work. Deosil for theurgic workings, widdershins for thaumaturgic.

1.1 Return to the center of the circle, face east.

Declare to the universe:

"AMGEDPHA!"

1.2 Extend arms to the East, and do several deep breaths, drawing energy from the East and diffusing it throughout the aura.

2.1 Do sign of Harpocrates, then hold wand or sword vertical before the chest, other arm down at side.

2.2 Recite:

"I. N. R. I."

(Concentrate the energy in the aura above the top of the head. As the letters are spoken, draw it down to activate certain chakras in turn:

I - Top-of-head and ajna chakras

N - Throat chakra

R - Heart chakra

I - Chakras below the diaphragm (excluding Solar Plexus)

2.3 Draw all the energy down into the chakra at the base of the spine.

2.4 Recite:

"Yod, Resh, Nun, Yod"

(Visualize the energy moving up the spine and both side-channels, activating the chakras in reverse order of point 2.2)

2.5 Recite:

"Isis, Horus, Set, Thoth"

(The energy fountains out the top of the head in four streams and diffuses back into the aura.)

3.1 Recite:

"The passage of Man through the Earth."

"The passage from Earth to the Stars."

3.2 For theurgic works, recite:

"Isis, Nature, innocent blindness" "Horus, Warrior, the struggling soul" "Set, Apostate, seeking the spirit" "Thoth, the Wise One, encompassing all!"

For thaumaturgic works, recite:

"Thoth, star-namer, decreeing the pattern" "Set, destroyer, dividing the poles" "Horus, sun-king, providing the power" "Isis transformed is the manifest goal!"

(Assume the god-form of each god before speaking her/his line.)

For General Invocations or Banishings:

4.0 Recite the First Enochian Call.

4.1 Go the East. Draw hexagram of Air.

Vibrate: EXARP, ORO IBAH AOZPI

Project through the hexagram, into the realm of Air. Try to see or sense the inhabitants gathering about, attracted by your arrival. Absorb as much energy from them as possible and draw it back into the circle.

4.2 Go to the South. Draw the hexagram of Water.

Vibrate: HCOMA, MPH ARSL GAIOL

Project through the hexagram into the realm of Water. Try to see or sense the inhabitants gathering around you, attracted by your arrival. Absorb as much energy from them as possible and draw it back into the circle.

4.3 Go to the West. Draw the hexagram of Fire.

Vibrate: BITOM, OIP TEAA PDOCE

(Project through the hexagram into the realm of Fire. Try to sense the inhabitants gathering around, attracted by your arrival. Absorb as much energy as possible and draw it back into the circle.)

4.4 Go to the North. Draw the hexagram of Earth.

Vibrate: NANTA, MOR DIAL HCTGA

(Project through the hexagram into the realm of Earth. Try to see or sense the inhabitants as before. Absorb as much energy as possible and draw it back into the circle.)

4.5 Return to the East to complete the circle.

For invocations of the four Seniors or Kings associated with a particular planet.

5.0 Recite the First Enochian Call.

5.1 Go to the East. Make hexagram of Air.

Vibrate EXARP, ORO IBAH AOZPI

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Air Tablet. In this and the following three points, project through the hexagrams to the realm ruled by that Senior. Attempt to see him standing before you, or to at least sense his presence. Make note of any beings or images that do appear. Whether you see him or not, call him to come to you in your circle. Absorb as much energy as you can and draw it back into the circle.

5.2 Go to the South. Make hexagram of Water.

Vibrate HCOMA, MPH ARSL GAIOL

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Water Tablet. Project into the Senior's realm as before.

5.3 Go to the West. Make hexagram of Fire.

Vibrate BITOM, OIP TEAA PDOCE

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Fire Tablet. Project into the Senior's realm as before.

5.4 Go to the North. Make hexagram of Earth.

Vibrate NANTA, MOR DIAL HCTGA

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Earth Tablet. Project into the Senior's realm as before.

5.5 Complete the circle by returning to the East.

(To invoke a single Senior, recite the Call of the Element after the First Call. The make his elemental and planetary hexagrams in all four quarters instead of a single quarter as above.)

For invoking all the Seniors of a particular Tablet

6.0 Recite the First Enochian Call, and the Call of the element

being invoked.

6.1 Go to the East. Make hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Venus.

Invoke the corresponding Senior.

(For this and each of the following points, project through the hexagram of the planet into the corresponding planetary realm. Gather as much energy as you can and draw it back into the circle by an act of will. The energy should appear to well up out of the center of the hexagram, illuminating the circle with light of the planet's color.)

6.2 Go to the South-Southwest. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Mercury.

Vibrate the name of the corresponding Senior.

6.3 Go to the North-Northwest. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Jupiter.

Vibrate the name of the corresponding Senior.

6.4 Complete the first triangle by returning East.

6.5 Go to the West. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Mars.

Vibrate the name of the corresponding Senior.

6.6 Go to the North-Northeast. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Luna/Earth.

Vibrate the name of the corresponding Senior.

6.7 Go to the South-Southeast. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Saturn.

Vibrate the name of the corresponding Senior.

6.8 Complete the second triangle by returning to the West.

6.9 Return East. Circumambulate, going directly from each point to the next to form a hexagon, gathering up the powers of the planets as each hexagram is passed. Go deosil for theurgic workings, widdershins for thaumaturgic workings.

6.10 Upon reaching the East again, move to the center of the circle, spinning about the body's vertical axis as you go. Spin in the same direction as the circumambulation.

(As you spin, the planetary energies should be seen as forming a multicolored vortex about you. When you reach the center, release the vortex and fix it in place there.)

6.11 Move slightly away from the center and turn to face it.

Draw the hexagram of the element in the middle of the vortex.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Draw the hexagram of Sol in the middle of the vortex.

Vibrate the Name of the corresponding "Elemental King".

(As the name of the King is vibrated, the hexagram in the center of the circle should draw in the gathered energy and catalyze it so that it all transforms into a brilliant white radiance.)

7.1 Return to the center of the circle.

7.2 For theurgic works, recite:

"Isis, Nature, innocent blindness"

"Horus, Warrior, the struggling soul"

"Set, Apostate, seeking the spirit" "Thoth, the Wise One, encompassing all!"

For thaumaturgic works, recite:

"Thoth, star-namer, decreeing the pattern" "Set, destroyer, dividing the poles" "Horus, sun-king, providing the power" "Isis transformed is the manifest goal!"

(Assume the god-form of each god before speaking her/his line.)

7.3 Speak: "IAD, GEMEGANZA"

7.4 Silence the mind and perceive the result of the work.

Comments

0.0 I had two main objectives in writing this ritual. The first was to adjust the symbolism of the G.D. version so that it fully reflected the INRI formula. While the G.D. version starts with INRI, the primary symbolism is based on the formula of IAO. These two formulas are superficially similar but far apart in their detailed symbolism and areas of

applicability.

IAO is a generalized formula of consecration. One takes a material basis (I = Isis = nature or matter) and applies a magickal energy to it (A = Apophis = energy), raising its rate of vibration and producing an influential radiance (O = Osiris = Sol). There are specialized interpretations for specific methods of working, but most of them can be reduced to this general description of the process. A study of the G.D. rituals shows that they made no distinction between an initiatory ritual applied to a human candidate and a consecration ritual to charge a talisman. The candidate was considered to be mere "base matter" whose nature could only be changed by application of an external force.

On the other hand, INRI is both a creative and an initiatory formula. As a creative formula, it shows the steps in the creative process as they are performed by either a man or a god. As an initiatory formula, it describes the stages of the path of initiation as they are experienced by the individual who is actively seeking to raise his own level of consciousness, not as a passive recipient of external force, but as the instigator and prime mover of the work. Beyond this, INRI reflects processes that are at the root of all human behavior and have pervaded every area of human activity at least since the beginning of our recorded history.

The symbolism of INRI is dealt with briefly further on in these comments. An expanded treatment of the formula is presented in my paper Set / Horus, for those who wish to consult it.

My second objective in revising the Hexagram ritual was to produce a version that was suitable for use with the Enochian Calls. This current version uses only Enochian divine names, and the symbolism of the circle and directions has been modified to conform more closely to that given in Dee's records of the Enochian magickal system. Complete conformity is not possible, since Dee's interpretations are sometimes contradictory. But I have selected out of his interpretations those that seem most consistent.

0.1 For daily use, the tools and accoutrements should be kept simple. One wand, robe, and lamén are sufficient. Robe and lamén may also be dispensed with under most circumstances. Dee's lamén is appropriate to this work, since it is derived from the names of angels of the planets.

For this work, "theurgic" is meant to include any work for self-initiatory purposes, any work to generate links between the magician and more evolved beings (or to invoke such beings to visible appearance), any work in which the magician himself is the object to which the invoked forces are to be applied. "Thaumaturgic" includes all works done with intent to influence mundane events and objects, or persons in their mundane capacities; all works of invoking non-material beings of less than a human level of evolution (demons, elementals, Enochian "cacodemons"); consecrations of talismans and other works involving a material basis other than the magician.

1.0 The symbolism of motion around the circle varies slightly from traditional usage.

Both banishings and invocations can involve motion in either direction. It is the intent of the work that determines the direction used. The directions chosen here follow a consistent pattern expressed by the Enochian spirits in my contacts with them. When speaking of circular motion in relation to mundane or external events they always refer to motion in the same direction as the Sun's motion around the zodiac, which is widdershins when viewed from the Earth's northern hemisphere. When speaking of circular motion in relation to initiation or spiritual evolution, they always refer to motion in the direction of the precession of the equinoxes, which is deosil.

1.1 The Enochian word declares the commencement of the ritual. "Amgedpha" means "I begin anew". This is one of the words spoken by a god at the beginning of any cycle of creation.

2.1 The position of the wand indicates that the flow of energy in this section of the ritual will be in the vertical direction, as opposed to horizontal or cyclical motion.

2.2 - 2.5 INRI is a reversible formula. That is, it is equally valid when read from either end. The standard form of the formula in the first spoken line is the creative or "involutionary" version, representing power descending into manifestation from the Godhead. The reversed form in the second spoken line is the initiatory or "evolutionary" version, representing the re-ascent of man from complete involvement with matter back to the Godhead. Thus the two together represent one complete cycle of existence.

The chakras activated as each letter is spoken are the correspondences in the body to the principles represented by the letters. They also roughly correspond to the parts of the Tree of Life with which each of the letters is connected. The activation of the chakras in the order shown should also remind the magician of the cycle of in-breathing and out-breathing of energy in pranayama, which is representative of the same universal cycle in the symbolism of the Eastern initiatory systems.

In point 2.5, the four principles of INRI are elaborated by their divine correspondences. The passage of the energy back out of the head in four streams represents the idea that from a cosmic viewpoint the entire Tree of Life is but the physical plane of some higher-order system, and that the manifestation of these principles must have its origin in corresponding activities within that larger system.

3.1 - 3.2 The evolutionary form, IRNI, describes both the characteristic stages of the life of a man in the world ("the passage of man through the Earth"), and the four major stages of the initiatory journey ("the passage from Earth to the Stars").

The first verse in point 3.2 describes these four stages in terms of the classic "Hero's Life" mythos. In its simplest form, this pattern is present in most hero tales from nearly all past cultures. The hero is normally the child of a king, who has been hidden away for his protection during childhood. He grows up ignorant of his future destiny (first "I", Earth). At some point he is made aware of that destiny, and begins the struggle to make it real. After various battles and confrontations, he wins and becomes the King ("R",

Mars-Sol). At the height of his accomplishment he dies or is betrayed and killed ("N", Scorpio). After death, he rises to heaven and becomes a god (last "I", Mercury or Thoth). King Arthur is typical of this mythos. The story of Christ also follows the pattern, save that his powers are magickal rather than martial.

A slightly more sophisticated version is shown in the history of Siddhartha, the Buddha. Having gone through the first two stages and become a ruling prince, Siddhartha is suddenly exposed to the suffering that is the burden of the people he rules. He sees that some of their suffering was inadvertently caused by himself, and much more of it can not be alleviated even by his princely powers. This revelation affects him so strongly that he abandons all his possessions and powers and goes into the wastelands, dedicating himself to discovering the solution to suffering. He spends years concentrating on the work to the exclusion of all else. (Suffering, rejection of the past, and intense concentration are all aspects of Scorpio.)

Eventually he succeeds and attains wisdom. He then goes about telling others of the principles and techniques necessary to achieving the freedom that he has attained. (Wisdom = Thoth as god of Chokmah, spreading of the methods = Mercury as god of communication. Note also that Buddha's methods are primarily intellectual, again equating to Mercury.)

The Grail Knights show a Christianized version of the Buddha's story, in their rejection of earthly glory in favor of going through the trials that lead to heavenly glory. Like the Buddha, they voluntarily leave the King's palace, and go into the wastelands in search of their goal.

In the life of the typical "traveler on the Path", these four mythical stages correspond to four psychological stages:

First "I" - the period of normal human life-in-the-world, in which the person sees himself primarily as an earthly or physical being, with the "spirit" or "God" or "Savior" as something outside himself.

"R" - That period when the individual's soul begins to make itself felt. The person is thrown into a state of conflict, a constant fight, as his soul struggles to overcome the inertia of his earthly personality and gain control of the lower being. Eventually the Soul succeeds in overcoming the personality and becomes the ruler of the incarnate being.

"N" - The soul spends a period of time, often several lifetimes, enjoying its power and the additional influence it has over its affairs in the manifest worlds. But eventually the novelty fades, and the soul begins to perceive that it is not the true ruler of its own actions, that its supposed freedom is largely illusory. It perceives that its existence is the result of the dynamic tension between the material worlds and the power of the spirit. In order to achieve true freedom it sees that must throw off all of that part of itself that derives from the material pole of existence, and become one with the spiritual pole. Since its very existence in its present form results from the interaction of spirit and

matter, the act of throwing off the influence of the material portion of its being must inevitably result in the destruction of that form. Hence the symbolism of Death that prevails in descriptions of this stage.

Last "I" - Becoming detached from the material side frees the former soul from the wheel of birth and death, and it becomes the Universal Mercury, conscious intelligence free of any individual characteristics; fluid, perfectly adaptable in the Mercurial manner. Eventually it frees itself entirely by drawing itself to a point (the Yod as the Point of Kether), and vanishes from the worlds of our Tree of Life entirely.

3.2 The second of the two verses in point 3.2 expresses the creative

form of INRI, in which the flow of power is from Kether down to Malkuth. Briefly put:

Thoth is god of the sphere of the fixed stars, which is also the sphere of the Word, or primal pattern on which the eventual manifestation is based.

Set is the god ruling the part of the Tree wherein lies the so-called "Abyss", which is the interface between the essential unity of the supernal triad and the inherent duality of the Ruach. In one myth, Set tears Osiris to pieces and buries the pieces in the Earth. Similarly, in transforming the divine Word into its "material" equivalent in the Ruach, its unity must be translated into paired dualities, or complementary ideas. Thus he "divides the poles".

Horus as a Solar god relates all these divided pieces of the Word to each other, coordinating them into a form which reflects their original intent as closely as is possible within the lower worlds. He produces the soul-form on which the eventual manifestation will be based. His coordinating and activating power draws the matter of the lower worlds into a "magnetic alignment" with the solar form.

Isis represents the matter that is drawn to the solar form, which in turn draws more matter to itself, absorbing the power of the solar form, slowing it, and eventually producing a concrete manifestation of the original intent.

4.0 - 6.11 Concerning the elements and the four directions:

Dee perceived the magickal circle as a representation in two dimensions of the three-dimensional sphere of the heavens, in much the same way as a horoscope chart.¹ A horoscope is a representation of the fusion of macrocosm and microcosm at one specific point in time. Since we are attempting to produce a manifestation of the representatives of the macrocosmic forces in the Tablets, this symbolism seems very appropriate. The four directions in the circle become the four "angles" of the horoscope, with the east being the ascendant, the west the descendant, the south the midheaven and the north the nadir.

Because the "angles" of the magickal circle are at right angles to each other, they will

always fall into one of the zodiacal quadruplicities, and therefore each angle will always be in a sign whose element is different from the other three. The relative positions of the four elements will always be the same. If we start with Air, then the next angle deosil will always be Water, next after that Fire, and last Earth.

The decision to assign the elements to the angles as is done in this ritual stems from several considerations:

- a) Since this ritual is primarily intended for invoking planetary forces, the elements should be treated according to their "heavenly" positions, as they are in relation to each other in the zodiac, rather than in their traditional mundane directions.
- b) The element of Earth should be placed in the north because the planet Earth is always, by definition, in the nadir of a horoscope.
- c) The element of Air should be in the East, because it is traditionally assigned to this direction, and because Air is the "highest" of the elements in the ordering of the Enochian system and thus should be the first of the four invoked. Also, the ascendant of the horoscope represents the coming of new things into the person's sphere of awareness, and an Air sign, Aquarius, is the zodiacal attribute of the incoming astrological "Age". The two elements of Water and Fire are then attributed to the remaining directions according to their positions in a zodiacal quadruplicity.

This arrangement works well in practice, but is not "locked in stone". One could find good excuses for using other arrangements. The G.D. arrangement treats the four directions as representing the equinoxes and solstices, so would be equally appropriate. Or one could follow one of Dee's arrangements and attribute the elements to the quarters between the angles rather than to the angles themselves.

In section 6, this foursquare arrangement is abandoned, in favor of another based on the relative positions of the Seniors in any one of the Tablets. The upper and lower arms of the Great Cross of the Tablet

are simply separated into their two "lines" or columns and bent outwards to make a six-pointed figure. The planets are grouped with the astrologically "masculine" planets to the west and the astrologically "feminine" planets to the east, with complementary planets balanced against each other across the circle. By invoking the planets in two sets of three rather than going in order around the circle, a balance is maintained between the two polarities. Also note that each triad contains planets that are correspondences (within a purely astrological viewpoint) of the alchemical principles of sulphur - mercury - salt.

4.0 - 6.11 Miscellaneous remarks

Section 4: The intent of this section is to invoke the most macrocosmic (and therefore most generalized) form of the powers. The Tablet of Union names invoke the spirit of

the elements. Each of the Three Names of God for the elements corresponds to an astrological sign, and all four sets together make up the Zodiac.

There are actually two zodiacal correspondences for each name, which are used in different circumstances. The reasons for this are too complicated to go into here. For this ritual, the following table shows the correspondences to be used.

	Mutable	Fixed	Cardinal
Air	ORO	IBAH	AOZPI
Water	MPH	ARSL	GAJOL
Earth	MOR	DIAL	HCTGA
Fire	OIP	TEAA	PDOCE

When projecting into the elemental realms, it would be fitting to visualize symbols appropriate to the zodiacal attributes as an added attractant for the inhabitants. The purpose behind the attempt to see or sense these inhabitants is to create mental links between them and the magician, and to strengthen any links previously established. It is by means of these links that the knowledge embodied in the Tablets can be acquired.

It is quite common for an invocation of the Names of God to attract a myriad of small elementals. But they do not have much energy to spare, and are useless as sources of information. Their presence is a sign of success in performing the ritual, but it is the more highly developed "angelic" beings that should be sought during the projections.

When using the ritual for banishing, the energy brought into the circle should be visualized as flushing any undesirable influences out of the circle, and then leaving the circle itself by the hexagram through which it came.

Section 5: For purposes of this section, the Solar Kings of the Tablets are treated as if they were Seniors of Sol.

7.3 The words mean "God, your will be [or "is"] done." They serve as a formal indication of the end of the ceremony.

Footnotes

1 Several diagrams drawn by Dee in the course of developing the Enochian system show this horoscopic interpretation. But it is not known to me whether the Angels who provided the system agreed with him. It should be noted that the current arrangement does not follow any of the three or four different arrangements recorded by Dee.

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<http://www.hermetic.com/browe/heptagrm.html>

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About this capture

A Ritual of the Heptagram

by Benjamin Rowe

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A Ritual of the Heptagram

1:

The magickal circle has the Heptagram inscribed, with its points touching the circle. Topmost point directed east. Glyphs of the planets or other appropriate sigillia should be drawn within the angles of the Heptagram. For invocations, the lotus wand or a planetary wand should be used. Either wand or the sword may be used for banishings.

2:

Circumambulate the magickal circle with the magickal weapon directed outwards.

Make the sign of Osiris Risen. Recite:

I, R, N, I

Yod, Resh, Nun, Yod

Isis, Horus, Set, Thoth

The linking of the Earth with the Stars!

Isis - Nature, the Fullness of Earth! Horus - Warrior, the Triumph of Sol! Set - Apostate, Seed of Rebellion! Thoth - Perfection, Uniting them all!

3:

Go to first point of Heptagram, draw the Heptagram of Saturn, invoking: ShBThAI, unmoving, horizon of perception, by IHVH ALHIM I invoke you!. Go clockwise following the lines of the Heptagram, drawing the Heptagrams of the planets and invoking the divine names & planets in this order:

4th point:

ShMSh, thou Sun, by IHVH ALVH VDOTh I invoke you!

7th point:

LBNH, whiteness in night, ShDI AL ChI enlivens you!

3rd point:

MADIM, ruler of forces, by ALHIM GBVR I invoke you!

6th point:

KVKB, fleet star, ALHIM TzBAVTh moves you!

2nd point:

TzDQ, righteous one, by AL I invoke you!

5th point:

NVGH, brightness of morning, IHVH TzBAVTh is your god! Complete the hexagram by returning to the first point. 4:

Return to the center of the circle, face east. Recite:

Isis - Nature, the Fullness of Earth!

Horus - Warrior, the Triumph of Sol! Set - Nay-Sayer, Seed of Rebellion! Thoth - Perfection, Uniting them All!

Make the sign of Osiris Risen.

Symbolism and Visualizations.

1: This brief ritual was designed as a general planetary invocation and banishing, to be used when invoking the Heptarchic Royalty and the angels of the Table of the 49 Good Angels. The symbolism of these divine beings is based on the number seven rather than six, with Sol being treated as one among equals, instead of being given a place of primacy. The ritual can also be used as a substitute for the Hexagram Ritual in other, non-Heptarchic workings.

The preferred form of the Heptagram is the G.D. version. Going clockwise from the topmost point, the planets are attributed to the points in the order of their apparent rate of motion, from slowest to fastest. This is identical with the order of their corresponding sephiroth in the Tree of Life. I use this ordering because when the Heptagram is drawn, the planets' points are touched in the order of the days of the week. Thus this version of the Heptagram embodies both macrocosmic and microcosmic aspects of the planetary powers.

The orientation of Heptagram inscribed in the magickal circle is arbitrary. One can make valid arguments for several different orientations, and the magician should use the orientation that fits his own preferences.

To draw the invoking heptagram of a planet, start at the point attributed to the planet and move clockwise. The banishing Heptagram is drawn by starting at the same point and going counter-clockwise. The glyph of the planet is drawn in the center of the completed Heptagram.

2: Points 2 and 3 of this ritual describe a complete cycle. Point 2 represents the raising of the Earth to the stars by expansion of the elementally-based formula of INRI/IRNI to include the entire Tree of Life. Point 3 represents the response of the macrocosmos being fixed in matter.

The spoken portion of point 2 is a revision of the G.D. Hexagram ritual and the keyword INRI to conform with an initiatory system shown to me by the Enochian spirits. This system is described in the chapbook Enochian Temples and the related papers in the Archives. Readers interested in the fine details of the system should consult those documents. Briefly, this system divides the Tree of Life into four sections instead of the three major divisions of the G.D. system, and views initiation as a more dynamic process than the G.D. does. The four stages are:

Isis - Lunar-planetary stage. Corresponds to the Outer Order of the G.D. system. Elemental Earth, astrological Virgo.

Horus - Solar-planetary stage. Corresponds to the transitional grades between the Outer Order and the Order of the Rose Cross, the grade of Adeptus Minor, and the paths between that grade and the full Adept grades. Elemental fire, astrologically Sol/Aries.

Set - Solar-systemic stage. Corresponds to the full Adept grades, and the paths connecting these grades with the grades of Magister Templi and Magus. Elemental water, astrologically Scorpio.

Thoth or Nephthys - Cosmic stage. Corresponds to the "Secret Chiefs" of the G.D., or the Order of the A.A. in Crowley's system. Normally Thoth is attributed to the last I of IRNI as ruler of the Sphere of the Fixed Stars. In this ritual Nephthys, in her aspect as a

goddess of perfection, is substituted to maintain a balance between the masculine and feminine forces. Elemental Air, astrologically Mercury / Aquarius (Thoth) or Libra (Nephthys).

Thelemic magicians might want to consider the correspondence between these four gods and the thelemic quadruplicity of Babalon, Horus, Hadit, and Nuit. There is also a strong correspondence between the IRNI formula and the fixed zodiacal signs of Taurus, Leo, Scorpio, and Aquarius.

The ritual begins with the sign of Osiris because it is Osiris, humanity, that passes through these four stages of initiation. The sign of Osiris Risen is used instead of Osiris Slain because Man must have conquered the worlds of the elements and become the Pentagram before he can enter into the purely planetary realms. The magician affirms that he has accomplished this task by giving the sign.

The first three spoken lines are an abstract analysis of the keyword, along the same lines as the G.D. Hexagram Ritual. The next line celebrates both action of the IRNI formula and the purpose of the ritual. IRNI links the Earth with the stars by encompassing the Tree. The ceremony links the Earth with the stars because the sephiroth with planetary attributes lie between Malkuth and Chokmah, sphere of the fixed stars. The line also links the abstract preceding three lines with the concrete and qualitative descriptions of the following four lines, to make the holy seven that is the basis of the ritual.

The final four lines describe the attributes of the four initiatory stages and the corresponding parts of the Tree through commemoration of the relevant characteristics of the gods. As these lines are recited, the gods should be visualized at the four quarters, in backgrounds suggestive of the qualities mentioned. For instance, Isis could be seen standing amidst lush vegetation, Horus standing above a battlefield strewn with the bodies of his enemies, etc.

3: In invoking the planets, the lines of the Heptagram are followed in order to tie the planetary powers to the Earth. Invoking each point in order clockwise does not seem to produce as stable a manifestation. The large Heptagram within the circle can be viewed as the Heptagram of Earth, and the invoked powers as its sub-aspects. The magickal image of the planet or its sephira should be visualized standing beyond each Heptagram after it is drawn.

The invocation of the planets uses the Hebrew planet names and god-names. The English following each planet's name is a loose translation of the Hebrew inserted purely for emphasis. The variations in phrasing in the invocations of Luna, Mercury, and Venus ("enlivens you", "moves you", "is your god") are a cabalistic pun on the old Theosophical phrase concerning the worlds in which the uninitiated man "Lives, and moves, and has his being". The sephiroth corresponding to these planets are the cabalistic equivalents of the Theosophical worlds.

The planet names are used first, to emphasize that the planets are not merely points of light in the sky expressing the Assiatic aspect of cosmic forces, but the bodies of beings expressing themselves in all four worlds; beings whose power and nature qualifies them as gods in their own right.

Our magickal conception of the universe should always conform to the known facts of physical reality. Prior to the advent of space travel, our subjective experience of the planets as moving points of light was more or less in conformance with the limited objective view. But telecommunications and space probes have now provided us with a clearer perspective on their true nature. The subjective experience is now shown to be only a product of our relative locations in space.

But while the new objective view invalidates the naive subjective view of the planets, it actually enhances the magickal view of their natures. Each of the known planets has at least one outstanding physical characteristic that is a perfect correspondence to the traditional magickal view of its nature and powers. For instance, Saturn's rings are a graphic symbol of its restrictive and limiting nature. Mars' surface is covered with iron, the traditional metal of the planet. Mars also has the largest volcano in the solar system, an order of magnitude larger than any on Earth, confirming the traditional violence of its nature.

A similar alteration must be made in our view of the Earth. She is still the sphere of the Elements - nowhere else in the solar system are they as active as here. Her place as the life-holder is also still secure. But the traditional magickal view of the Earth as the material pole of the matter-spirit duality has to be modified.

Our space explorations have shown that matter is much the same elsewhere in the solar system as it is here. There is no reason to think that this sameness can not be extended to the rest of the universe. The Earth is in no way more "material" than any other place. Our perception of the Earth as different in some way from the rest of the universe is purely subjective, and completely relative.

Further, matter itself has proven to be much different from the naive subjective view. Beneath its seeming palpability is another world of sub-atomic particles; and the further scientists delve into that smaller world, the more it seems that there might be an even smaller world, and smaller worlds yet beyond that one.

The same is true in the physical macrocosm. We have pushed our conception of the universe to the theoretical limits of direct knowledge, but our knowledge and the very structure of our conception is beginning to demand that we conceive that universe as being but a limited, relatively local phenomenon, a bubble in some meta-universal stream of activity.

So our view of the physical universe is proving to be only a slice, a range of phenomena in a continuum whose true limits are beyond our perception, perhaps beyond our ability to conceive. Following the law of correspondences the subjective spirit-matter duality

described by the Tree of Life must also be seen as a section of a larger continuum; beyond the horizon of our perception in both the spiritual and material directions must exist other realms as yet unperceived. Neither Malkuth nor Kether is an absolute limit to existence, but both are merely the horizon beyond which we can not presently see. Malkuth may be seen as the Kether of some sub-microcosmic Tree, and Kether the Malkuth of a larger Tree.

Under this conception, we must abandon the idea of the Earth being irrevocably tied to Malkuth. Viewed from the spatial perspective she actually encloses the elements, and the life she holds, within herself. Therefore she is properly placed in Binah. Under this same conception Saturn, representing limitation, the "horizon" beyond which we can not see but only speculate, can be taken out of Binah and more properly placed in Malkuth.

The astrological characters of the two planets have always supported such a move -- a fact that has been indirectly recognized by many writers as early as the Golden Dawn era. There is no obvious reason why the change has not been proposed formally before now. Perhaps it is the fact that the Hebrew divine names are the only truly effective means of evocation that has been available, and the Hebrew system is based entirely on the naive, subjective view in which the Earth was an infinite expanse of stone totally separated from the ethereal realms above. The only system of comparable effectiveness, the Enochian system, as yet lacks a framework for invoking the powers of the planets themselves, though the Heptarchy provides an avenue to those powers through angelic intermediaries.

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About this capture
The 91 Parts of the Earth

Introduction

The price of initiation is to be ceaselessly surprised; to live in a world where the only certainty is that what you believe to be Truth, believe to be real, even what you believe to be yourself will be changed in ways that you cannot anticipate. No matter how great our knowledge and experience, it is always surrounded by the infinite darkness of the unknown; and out of that darkness things can come at any moment to transform our world.

One must advance towards the darkness without fear. Not because there is nothing to fear; rather because fear forces the unknown into its own ugly shape, a shape that we all know too well. Nothing truly new can come into our consciousness while fear

dominates. Deny fear its power, deny it any right to control you, and the magickal universe becomes a place of endlessly unfolding wonders. Embrace the unknown and it will reward you by opening up its unspeakable, astonishing variety.

More than most people, I hunger after that variety; hunger for it as intensely as an adolescent boy hungers for sex. That which is routine, that which is known, that which is familiar hold no attraction for me; I find them oppressive. The settled territories of the magickal world, I leave to others; only in pushing into the unknown am I fulfilled.

The Enochian magick provides a perfect tool for one such as I. Its depth appears to be infinite; understand one level of its reality, and a new one with different properties opens immediately. A lifetime of work cannot exhaust its potential.

But penetrating its depths can be difficult, for an unusual reason. That is that the Enochian entities are too cooperative. They strive always to conform their actions to the will of the magician. This means that if the magician enters into their realm with specific expectations, they will seek to fulfill those expectations, even if it means overlaying a true picture of the realm with a false one.

Aleister Crowley's visions of the Thirty Aethyrs provide a case in point. Before he ever invoked one, he had decided that the Aethyrs represented a particular structure, with each triad of Aethyrs being associated with one of the Sephiroth in sequence. Further, at the time he did the visions, he added an additional expectation by interpreting the letters of the Aethyr's name according to the Golden Dawn's attributes. The results he obtained in these visions precisely reflected the forms and levels that he expected to see.

Ten years ago I discovered the magnitude of this problem by accident. On a whim, I decided to do visions of the "Kerubic" angels of the Earth Tablet. I had no particular goal in mind, so I told the angels that they had complete freedom in their presentations; they could show me whatever they wanted to of their nature and that of their realms. Up to that time, I had been using the standard Golden Dawn attributes for the Tablets; the results I now obtained were entirely at odds with everything I had gotten before.

This so intrigued me that I decided to continue the practice with other parts of the Enochian hierarchy, taking particular care to avoid placing any limits on the actions of the angels, being completely open to whatever they wanted to say. The results were nothing less than astounding; I received more new and useful information in the next six months than I had in the previous seven years of work.

These visions of the 91 "Parts of the Earth" were begun in a similar spirit. I started them on a whim; traffic was slow in the NuitNet "Enochian" echo, and I wanted something to post to show people it was still an active echo. I had no particular expectations with respect to the results; simply that they be something that might interest others. As I write this (with 29 of the 91 Parts explored) I have no idea where the series will end. Every time I start to suspect some logic behind it, it veers off in an unexpected direction.

I am deliberately refusing to look for any overall pattern until after the series is completed in a few years.

The "Parts of the Earth" derive from John Dee's *Liber Scientiae*. The book is a tabulation of these Parts, along with their groupings under the Aethyrs and certain other information. The purpose of the books, as told to Dee, was to provide him with a means of magickally influencing the governments of various countries. (This stated purpose may have been a consequence of Dee's own expectations; he was greatly intent on having such a tool.)

Each Part is a region of the Earth as defined by God; each corresponds to a particular geographic/political locale in the world as it was known in 16th-Century England. (As the reader will see, in these visions some of the Parts are attributed to regions then unknown.) Additionally, the Parts have a "vertical" or hierarchic component to their natures, because they are connected in groups of three with the Aethyrs, which are said to surround the Earth in onion-like layers.

It should be emphasized that these Parts are not "governors of the Aethyrs", as has been mistakenly said by some writers. The name of the Part does not invoke a specific being, but only a certain locale of the Enochian universe, with its particular qualities. Nor does the Part in any way "rule" the Aethyr of which it is a portion. One might view the relationship between Parts and Aethyrs as being similar to the relationship between the decanates of the zodiac and the signs of which they are a section. The Voice of the Part is not the Part itself, but one of the unnamed ministers who dwells therein.

Every part is governed by one of twelve "Zodiacal Kings", who is associated with one of the Tribes of Israel. The angels did not give Dee an explicit listing of their zodiacal attributes; he was told to derive it from the related tribe. Apparently he never did so. In these visions, the following system of attributes was used, which differs from both Agrippa system with which Dee was familiar, and the G.D. system.

Zodiac sign	Zodiacal King	Tribe of Israel
Aries	Alpudus	Isacarah
Taurus	Hononol	Iehudah
Gemini	Zarzilg	Nephthalim
Cancer	Gebabal	Asseir
Leo	Olpaged	Dan
Virgo	Cadaamp	Benjamin
Libra	Zarnaah	Manasse
Scorpio	Arfaolg	Ephraim
Sagittarius	Lavavot	Gad
Capricorn	Zurchol	Simeon
Aquarius	Ziracah	Ruben
Pisces	Zinggen	Zabulon

The logic of this system is based on the disposition of the Tribes depicted in Numbers 2, combined with Dee's diagram of that disposition. There are several possible systems

that could be derived from these sources; the one actually used was chosen by divination after the major possibilities were assessed. In any case, it is apparent from the visions obtained so far that the angels feel free to ignore these attributes whenever necessary. Some of the visions are consistent with their attribute; others show it only as a minor factor, and others yet are entirely at odds with it.

The method of invocation was changed during the course of the visions. In the early Parts, I deliberately kept things as simple as possible. I would vibrate the Call of the Aethyr two or three times, then vibrate the name of the Zodiacal King, the Part, and the Aethyr while drawing the Part's sigil in the air before me. I would then enter the astral world and see whatever there was to see.

Later I decided that it would be better to have a definite "anchor" for the vision on the astral plane, in order to focus the energies. For each vision I prepared a magickal circle on the astral, in a form resembling a talisman for the Part. In the border of the circle, on the south side, the name of the Zodiacal King was written. On the north side, the name of the Aethyr. In the middle, the name of the Part, its sigil, and the number of its resident ministers was written. All these were oriented so that they would be upright to a person facing south. I would vibrate the Call of the Aethyr, then go into the astral circle to vibrate the various names. Typically, the response to the invocation would begin with the center of the circle becoming transparent, to reveal an aerial view of some region of the Earth.

Following my usual practice, the visions were recorded while they were occurring. The blank slate-blue wall behind my computer monitor served as my "scrying crystal"; I would watch events unfold in the astral space until they stopped changing for a moment, then write down what I saw. Where the Voice of the Part was speaking, I simply typed as it spoke. The record that follows is exactly what was recorded at the time; it has not been edited or changed in any way, except to correct minor typing errors. The "seer's comments" that follow every record were written immediately after the end of the vision.

Readers will note that the visions consistently use a non-standard version of the Tree of Life, the "restored" Tree devised by Frater Achad. This Tree is used simply because it is the one on which I founded my cabalistic work; its placement of the paths makes more sense to my astrologically-oriented mind than does the more generally-accepted version. It should not be construed as evidence that Achad's is the "true" Tree, or that the standard version is false. Any magician exploring these Parts will no doubt find the presentations made in terms of his own symbol-system; it is one aspect of the angels' cooperative nature.

The First Document for the 91 Parts of the Earth

The Second Document for the 91 parts of the Earth

The Third Document for the 91 parts of the Earth

<http://www.hermetic.com/browe/lot-use.html>

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About this capture

The Lotus of the Temple:

Contacting Extraterrestrial Influences with the Enochian Temple

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In the supplemental papers to Enochian Temples, I briefly mentioned using the Temple as a gate through which the magician can come in contact with extraterrestrial and extra-solar realms. This paper provides more details on the method. A series of example visions using the technique are published separately.

The visualized structure of the Temple serves primarily as an anchor for the forces of an Enochian Tablet. It holds them in a specific relationship to each other. Their interaction produces fields of magickal force around the Temple which are the major source of its effectiveness. The exact shape of these fields can be changed, and the "altars" composed of the forces of the Servient angels are the means of producing that change.

When the altars are positioned in their quarters inside the Temple, the generated fields follow the shape of the Temple closely. Beginning at the circle where the curtain of the Seniors meets the ground, the fields bulge outwards slightly around the lower Temple as they move upward. Then they curve inwards again, roughly following the line of the roof and of the pillar of the King's name, ending in a small opening just above the level of the sphere created with the three Names of God. The overall shape is much like that of a closed, slightly bulbous flower bud. In this shape, the fields serve to insulate the Temple, keeping the accumulated power inside. Additional power enters through the opening at the top and is held within.

This "closed" form is primarily useful for projects involving the use of powers embodied in the Tablets. Astral explorations, charging of talismans, initiatory works, etc. involving the known Enochian powers all receive a tremendous boost through the use of the Temple.

Moving the altars outside the Temple causes the fields to take on a second shape. The altars are placed on lines passing through the center of the Temple and the diagonally opposing pairs of Kerubic pillars, at a distance from the nearest pillar equal to the distance between the centers of the opposing pillars. As they are moved, the altars drag with them the fields surrounding the Temple, causing them to open up and spread out into a circular, concave formation, curving upwards as they spread out so that at their outermost extent they pass just above the tops of the altars.

Viewed from within the Temple, the fields appear to be composed of numerous concentric rows of overlapping, petal-like shapes. Typically the three or four rows closest to the Temple appear to be solid and opaque, with several additional rows of an increasingly transparent and ethereal appearance. There is no clearly defined outermost row; the fields gradually merge into the general background of the astral environment. Each of these petals embodies energies from a single extraterrestrial source; many of these sources are within the perimeter of our solar system, but many more connect our system with other creative schemes. When examined individually, each petal will be seen to have inscribed upon it a symbolic character or sigil of some sort. These sigils are the key to using the Temple as a gate to the creative schemes the petals embody.

In recent years, the Enochian angels have presented me with a view of existence in which the universe is not a single, unified creation. Rather, it is composed of a myriad of "creative spheres", in each of which a unique pattern or scheme is being developed out of the unlimited potential of the Tao, the underlying "stuff" out of which all things arise. These creative spheres are usually (but not always) synonymous with individual solar systems; a given system in its entirety expresses a single scheme. The planets and lesser bodies within the system express specialized aspects of the scheme, and are connected by a shared structure of "planes" and "qualities"; each planetary scheme reflects in itself all the other planetary schemes within the larger solar scheme. But there is no common interstellar scheme; certain fundamental qualities of matter are shared by all, but these are a small part of the themes expressed by any solar system.

The Enochian magick has an unusual and ambiguous place in this view. While it is anchored in our planet, it is not an intrinsic part of the Earth scheme; nor is it fully a part of the scheme of our solar system. Its most overt aspects are closely connected with these local schemes, but behind this are layered other aspects, many of which appear to have no obvious relationship to anything else within our sphere. The magick does appear to have connections to all things in the universe, as the angels stated to Dee.

These hidden aspects, unlike the overt aspects of the system, do not seem to have any structure or organization. It is as if the creator of the system had built an attractor for

magickal forces, yet made no effort to control how those forces linked to his magnet. Their connection to the squares of the Tablets is random, chaotic. Penetration of a particular hidden aspect seems dependent in equal parts upon luck, circumstance, and the nature of the magician, with no guarantees that the feat will be repeatable. Use of the Temple partially alleviates this problem; the reason is fourfold.

First, by rearranging the ordered hierarchy of a Tablet into a three-dimensional form, the inherent ordering of the Tablet is extended into dimensions it did not previously touch. A certain formalism is imposed upon the forces so that, at least insofar as they connect to the Enochian magick, they must conform to the rules of interaction within that system. This means that the magician can now deal with these subtle connections using methods similar to those by which he interacts with the angels of the Tablets, rather than having to haphazardly feel his way into a new relationship each time.

Second, the field generated by the magickally-charged Temple has a sorting effect upon the subtle connections. When viewed in relation to the two-dimensional Tablets, the connections have the appearance of a twisted tangle of threads surrounding the Tablets, a hairball of magickal forces in which any given connection can be followed for only a short distance before disappearing in the mass. The field acts to straighten these threads of connection and sweep them into a pattern of radial symmetry. The most powerful connections at a particular moment in time form the petals of the lotus around the Temple.

Third, the Temple provides a magickal battery, the power of which can be used to strengthen the connections between the Temple and the source of a magickal thread, amplifying its effect and making its nature easier to perceive.

Fourth, the energy held within the Temple is in a state of perfect balance, and is highly sensitive to small changes. Under the direction of the magician, the energy can be influenced by the force of a given thread or petal, causing it to take a form reflecting the creative scheme of the thread's source-sphere. By the rules of similarity and correspondence, this creates a "gate" through which the magician can pass into that source-sphere.

Obtaining a sigil

1. Begin by ensuring that your Temple is fully charged. If you have not used it lately, it is worthwhile to spend a few days invoking all the Tablet names and channeling the force into the corresponding parts of the Temple. If the Temple has seen recent use then invoking the general Call of the element, the three Names of God, and the Elemental King several times should be sufficient to compensate for any recent losses.

2. Stand in the center of the Temple. Feel the field of force surrounding it, and concentrate on it until you can sense its shape, like a huge closed flower bud with the Temple inside it. If you are capable of seeing it directly with your astral vision, all the better.

3. Cause the altars of the Lesser Angles to move radially outwards, as described above. As you do this, the field surrounding the Temple should unfold like a flower. The field will probably stretch and tear, and dissolve for a few moments into a welter of disconnected lines. But shortly it should settle again into a new form, with the appearance of a many-petaled lotus surrounding the Temple at ground level, curving upwards slightly in a shallow dish-shape.

4. Without moving from the center of the Temple, turn and survey the petals. Look for one that appears to stand out from the rest, which seems sharper or more easy to see. This petal will be one whose power is high at the moment, and with which your nature is already partially "in tune". Thus its source-sphere will be more readily contacted and entered. Once you become accustomed to using the Lotus, you can pick out any petal and amplify it to easy visibility.

5. Move to the petal and examine it closely. Just below the tip you should see drawn an abstract figure, a sigil. Memorize this figure and return your awareness to your physical body.

6. Record the sigil in your magickal notes for future reference. Make another copy of it on a blank piece of paper for immediate study.

Using the sigil

I find that it is best not to obtain the sigil and then try to use it in the same session, or even in separate sessions on the same day. This seems to result in confused and senseless visions. Until you have sufficient experience with the technique to judge what works for you, I would recommend not doing so.

7. Study your copy of the sigil and practice visualizing it until you can hold its image steady in your mind for several minutes.

8. Meditate on the physical copy of the sigil. Silence your mind and focus your attention on it completely for a few minutes. Then relax your attention a bit. See what sorts of feelings, sensations, images, and ideas it calls up in you. Do not record these or focus on them; simply note them in passing and then allow them to fade again.

Through this meditation process, you are acclimating yourself to the sigil's source-sphere. Remember that you are attempting to contact a scheme that is partially or completely alien to the one you are familiar with, and you must adjust your perceptions to match before you can see it with any clarity.

It may be that during the meditation you call up feelings and ideas that seem very bizarre in comparison with your normal perceptions. It is important to remember that these are not the result of something in yourself, nor are they representative of the nature of the sigil's sphere. Rather, they are an indication of a conflict between your normal perceptions and those intrinsic to the source-sphere. The best way to deal with them is to open yourself to them and allow them to wash over you until they fade again.

of their own accord. The fading indicates that you have accomplished a degree of attunement in the area of conflict.

9. When you are thoroughly comfortable with the sigil, set it aside and do some non-magickal activities for a while.

10. Return to your Temple, again making sure that it is fully charged.

11. Vibrate the name of the Elemental King until the beam of light in the center of the Temple is at a high intensity. Then, using a wand or your finger, draw the sigil within the beam at shoulder height. This should cause the petal with that sigil to become brighter and clearer.

Move to the petal and stand on it. Feel power moving out of the Temple and into the petal, and then rising to engulf you. Try to attune yourself to the feel of this energy. Feel the energy continue to rise above your head and stretch outwards into space as a rope or ribbon of light, eventually connecting to the source-sphere of the petal's energy.

At some point along the path, the ribbon will pass through a gate, door, or wall. This represents the point where the influence of the Enochian magick ceases, and the powers of the source-sphere take full control. Pass through this gate as your ingenium dictates, and move into the alien sphere you want to visit.

Sometimes, drawing the sigil in the King's beam is sufficient to open a gate. The landscape visible through one of the open sides of the Temple will change, or the entire Temple will seem to be transported to a new location. If this happens, make use of it, and do not attempt to use the petal as described above.

12. At the gate, or immediately after passing through it, you should meet a guardian or guide. If you do not, wait until one appears before proceeding. Test the being who appears; all such beings will respond positively to the pentagrams of Spirit, and should be able to return the LVX signs without difficulty. Other tests may suggest themselves to you at the moment of the encounter.

Note that while the petal being explored is connected with a Temple of an elemental Tablet, neither the source-sphere nor the guardians need partake of the nature of that element. You are working here with the hidden, non-elemental aspects of the Tablets. If the being chooses to take on a symbolic form, it will generally reflect the nature of the sphere, or a mixture of that sphere with the Earth-sphere.

These beings may at times attempt to test you, or demand that you perform some activity that will further attune you to the alien sphere. Follow these demands as your nature dictates, but do not attempt to force an entry into the sphere. If you find that you cannot in good conscience follow the guardian's demands, then return to your Temple and end the vision. Wait a few days, and then try again. Sometimes a second attempt will not require the same tasks as the first.

13. Allow the guardian to guide your explorations on the first entry into the sphere. They will give you some general information about the sphere, indicate something of its basic structure, and provide you with an assemblage of symbols related to it. In later explorations, you can use this information to explore without the guide's assistance. Continue the session until the guide indicates he is finished, or you begin to feel strain, fatigue, or signs of mental confusion.

14. Before leaving the guide, he should give you his name. The gematria value of the name should in some way reflect on the nature of the sphere, or the nature of the guide. Additionally, he should give you a talisman, about five inches in diameter. One side of this talisman will show the sigil of the sphere, possibly with some additional detail. The other side of the talisman will show a table, usually having five rows of letters with the top and bottom rows having three letters and the middle rows showing five. Make careful note of the letters shown in this table, and record them when you complete the vision. The guide may suggest some actions to take with the talisman to fix its power permanently.

15. Return to your Temple and erase the sigil from the King's beam to close the gate. Take any suggested actions with the talisman. Pull the altars back within the Temple to close the lotus. Finally, close the Temple as you are wont to do, and end the vision.

Further remarks

It is important that you preserve any talisman given to you in a secure place on the astral plane. The set of directly accessible petals changes gradually over time, following a complex cycle; the petal for a given source-sphere may not be visible when you attempt to make a later visit. You can use the talisman to cause it to temporarily re-appear during its out-of-phase periods. Do this either by wearing the talisman as a lamen and standing in the King's beam, or by simply placing it on the floor of the Temple in the beam.

Further, a physical representation of the talisman will provide an anchor for the energies of the source-sphere, enabling you to achieve a degree of contact with it without the need to return to the Temple.

Even though the letters on the back of the talisman may appear to form "words", the magician should not attempt to speak or vibrate them. The letters actually form a symbolic matrix, in which the relationship of each to all letters surrounding it is important. A linear interpretation of the matrix -- using the letters as words -- cannot express all the necessary relationships present.

Four of the events described in the method above -- the gate, the guardian, the guardian's name, and the talisman are "standard" features of exploring the lotus. These all occurred in my own explorations without expectation or other prompting on my part. They can be expected to appear in some form in most visions of the petals. The beings involved in my explorations say that the talisman in particular is an essential part of any

successful vision.

However, it can be expected that there will be exceptions to these rules. These will mostly occur in instances where the sphere or power contacted is not, in fact, alien to our own sphere. Among these may be incidents of contact with other spheres within the solar system, contacts with unusual aspects of the Enochian creation itself, and contacts stemming from alien influences already acting within the Earth's sphere.

As well, since many of these connections are to truly alien spheres, the magician loses most of the means by which the validity of the vision can be judged. The traditional Tree of Life and its correspondences do not apply, nor do the symbols of astrology or the usual human pantheons. The only means remaining is the self-consistency of the information provided in the vision, and it will often take several visits to a given sphere before the magician has sufficient information to judge in that manner. This being the case, a detached attitude towards the results, a suspension of judgment, becomes very important.

As a general rule, the petals in the ring closest to the Temple will represent sphere that have the highest degree of resonance with our local system. These will thus be the easiest to contact and the easiest to understand. I would recommend that practitioners limit themselves to the three innermost rings of petals for some time before attempting to explore those in rings further out.

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First Vision: 12/27/92 2:38 PM EST

I had been in a disturbed mood for most of the day so far. It felt as if there was something I should be doing, but none of the ideas that came to me seemed correct. I was wandering around trying to figure out what was going on, when I had a flash of my temple of the Earth Tablet. The altars of the lesser angles were outside the temple, so that the "lotus" had formed around the temple, and one of the petals of the lotus could be seen to have a sigil on it. I sat down to record what I could see.

On each petal of the lotus was a sigil, and one immediately caught my eye. It appeared like a cursive capital "Y" with a couple of eyes or circles in the crook of the "Y".

I stood upon this sigil, and shortly I found my astral body split so that one portion remained on the sigil and another rose up a followed a beam of light arising therefrom.

Following the beam, I came to what first appeared to be a construct like Dr. Who's Tardis, and latterly like a somewhat distorted version of the Temple itself. This flattened out towards 2-dimensionality until it appeared as an arch with two narrow doors in its opening. I opened the doors and looked through.

Before me I saw a brilliant sun, a light lavender color, filling space around it with an equally-bright corona. I moved through the doors and closed them behind me.

There was a sense of cleanliness and freshness, like one feels after a good shower, to the atmosphere where I stood. I turned and looked at the gate, then rose up a bit and looked behind it. First I saw that there appeared to be a darker space beginning just beyond the gate and passing away beyond sight. From behind, the doors in the gate were not visible.

Then I turned back to the sun again, and looked more closely. At first there was nothing to see, as if the surface was covered by a uniform cloud. Then the sigil began to become visible, as if inscribed on the face of the sun. Looking more closely, the circles turned out to be convection cells, and the lines of the sigil appeared as rivers of substance flowing over the face of the star.

I continued to look, and out of the face of the sun rose a being. It was garbed in a dark lavender robe, hoodless and collarless, with skin a deep bronze or copper color. The hem of the robe was white, with small designs on it in the same gold color, and the being's hair was also white.

It stood with its hands above its head, palms together as if imitating a candle and flame. Keeping the palms together, it moved its hands to in front of its heart center, then swept

them outwards, palms down until they were to either side of its body. It paused for a moment, then moved momentarily into the sign of Air, afterwards bringing its forearms upright and moving the arms forward until the upper arms described a 90-degree angle with the body. Palms forward, it held this pose for a few moments.

Then it dropped its arms and came towards me, saying, "Greetings, o mage. I am Kaph, aleph, lamed, samekh, teth, nun, samekh.¹ I am the keeper of the gate to this place, and the representative of the powers here, which are of the nature of the sign of Uranus, planet of uncertainty. And yet the powers here are not as the powers of the planet in your solar system, for here is that power in its rightful place, fresh as you noticed, and free from the conflict of [diversion?] [interaction with lesser beings?] [external orientation?]."

While the image did not fade, my sense of being connected with it faded at this point. I re-drew the sigil from the lotus, which seemed to provide some additional energy, but did not cause any other effect. I waited. I paused momentarily to close the curtains in my room, as the sunlight seemed to be distracting me. Then I returned to the vision.

The angel moved his body so that the torso was aligned with my own, and then gave some mental indication that I should match my posture to his. I did so, and we seemed to partially merge.

As we did so, I seemed to suddenly see the surrounding with his eyes. And what did I see? At first it was as if millions of tiny lights were rushing from place to place, not in a random fashion, but not in ranks or rows or other apparent order either. Then these lights coalesced into an image of the tree of life standing in the air before us, huge, yet far enough away that it could be seen whole. And this tree, which was my tree (Achad's) was still in itself, yet at the same time in perpetual motion. It defined motion yet did not move.

My attention was drawn to the path of Heh, connecting Tiphereth and Geburah. And in that path it seemed as if there was a second symbol hiding behind the image of the Emperor on his mountain top. I wanted to look closer but the angel told me to wait.

It seemed as if the Emperor had moved out of the way, and in his place there stood a centaur, facing to my left, its front hooves raised as if frozen in a moment of running. And this centaur did not hold a bow, as does the horse-man of Sagittarius, but instead held its hands in fists close by its sides.

We entered into the path, and moved about to a position in front of the centaur. From there I could see that his left eye held a baleful glare, and the right a more gentle radiance. And it was that second eye that was the star from which we had moved to this place, seen in a different fashion. And the glare from one eye and the gentleness from the other formed together into a rope, or more likely an umbilicus, two streams of power wrapped around one another. One large, the other smaller in circumference.

(I got the impression that these eyes were two stars, and that the umbilicus was actually the path of their mutual movement through the heavens. It was as if their movement left behind a residue, or a rope was being played out behind them.)

Now the angel spoke and said: "These stars are the stars of the Constellation Centaurus, the closest to the world of Earth save for a small, fast-moving star. Together they form one of the major contributions of energy to that which you know in your solar system as the sign, not the constellation, of Aries. And in them also is a different manifestation, that is, a manifestation in differing qualities but not differing essence, of that which is shown in your solar system through the planet Uranus. He is of great power, and greater significance in the future years than in the past. For he is the gateway and he is the opener, and he is also the destroyer of old forms and the maker of new. He is Shiva and he is Vishnu and he is Brahma in one, and only those who know him will move to this place and see the things to be seen here.

"You are not barred from this place, o mage, yet you are not of those who would see clearly here. For even though you are known of Uranus, and know him, so too is your task in another sort of manifestation of that force. The complex interactions of these stars are irrelevant to your work, and so you need not come to this place."

I asked him why, if this was the case, that the sigil of this particular gate was the first and only one to be visible in my temple.

"As for being first, these stars are close to the earth, in space-time, and so their resonance is somewhat stronger than others that are more relevant to your work. Look you, if these were not known to you, so then would they interfere in future explorations, and so it came to pass that those who guide your work would have you see them first."

"Now to continue, there are some others who will need to know of this place, and who will, in future days, find it through their own means, or through the use of your Temple magick. Remember, as the Earth is opened to the stars, so too will the powers of the stars become available more readily to those upon the Earth. And those who seek and find here will be among those who look for a more "scientific" system of magick, one wherein the myths and illusions of the past give way to knowing, and seeing with a clear eye. And they, in their own way, shall be one of the major contributors to the magick of the new age.

"For, despite the past declarations of the age's inauguration, it is not yet [there][here] in fullness. The energies of the ages passed are still present in your world to a greater extent than will be the case in a century or so, and when that time has come then there will be many things different in the practice of magick than in your own day."

"Now, we have found you to be a clear-headed and insightful viewer of these scenes, and would not like to send you away empty-handed, so to speak. And so look you:"

The images had faded gradually while I listened to the angel, and now I seemed to be

standing in darkness. But the darkness had a faint glow of the same lavender color as before. And it seemed that out of the "corner" of my eye I could see a hand emerging from clouds, pointed towards the air in front of me. I could not turn and see the hand directly; it remained in the corner of my vision.

Directing my attention to the place to which the hand pointed, I saw what first appeared to be the same sigil as on the lotus and the star, but this time hanging in space. And there formed around it a circle, and the whole solidified into a golden-colored talisman. It turned in space, and on the back I saw a small diagram, squares as are shown in Dee's visions. I could not see it clearly at first, but there appeared to be letters upon the squares, English letters.

The first line, three letters, read ANO

The second line, five letters, read RAPSP

The third line, five letters, read ALION, save that the last letter appeared as if an "R" and an "N" had been drawn one over the other, having the same leftmost upright, and with the diagonal of the "N" passing through the tail of the "R"

The fourth line, three letters, read PRO

And the center letters of all the lines were aligned vertically. And there was a fifth line, not in squares but following the lower edge of the talisman, which read "bona".²

Now I held this talisman in my hands, and it seemed as if the airs of the place had been concentrated therein, and made into a solid form, so that it could be carried back with me to my temple and laid therein.

"Take this" said the angel, "and when you return to your temple, place it upon the floor, under the beam of the king, and see what occurs. And now it is time for you to leave this place."

We re-traced our path, going out of the path of Aries in the Tree, watching the Tree spiral away into the distance. I turned to the gate through which I had entered, opened the doors and move through it.

As I left, the angel said, "Good be upon you, and peace be upon you, and know that, as we stand here now, so shall we always stand for those who attempt the use of the sigil. Fare ye well."

I closed the doors of the gate one at a time, making certain they were fully latched, and then withdrew my awareness back to the temple, where I joined my consciousness to the part of my astral body waiting there. I looked up, and shortly the other part, carrying

the talisman, came into view, finally merged with my present body, and left me holding the talisman.

I turned to the Temple and entered therein. The king's beam in the center was amazingly bright, much brighter than when I had left, and brighter than I had seen it in recent days.

I took the talisman and placed it on the floor under that beam. I watched as it first turned transparent, and then (still transparent) took on some of the lavender color that had been present throughout the vision. The talisman thinned, and then curved upwards into a bowl-like shape. This in turn extended itself upwards, the rim narrowing until it turned into an egg-shaped vessel with a circular mouth. The entire lower portion of the king's beam was enclosed within this vessel.

I waited and nothing happened for a while. Then the vessel began to distort, first at the bottom. stretching outwards to the limits of the floor of the lower temple, then upwards, expanding until it defined the cube-shaped limits of the lower temple, but still with a small circular hole underneath the king's beam. It still retained the lavender color, but this darkened and became first translucent, then opaque.

I waited some more. And waited. Within the vessel, the power of the beam seemed to roil like water pouring into a bottle, but none spilled out the top. I called upon the god-names of the temple, and the king's name. The brilliance of the beam increased, and suddenly the vessel lost its solidity, transforming instantly into an energetic form. All the power in the lower temple was a white brilliance mixed with lavender, so that it all seemed to be both white and lavender simultaneously. It still remained defined by the cubic shape of the lower temple, though nothing appeared to hold it there.

Nothing more seemed to happen, so I moved the altars of the angles back into the Temple proper, closing the lotus. I closed the temple and returned fully to my physical body.

1/24/93 Addendum:

In the few days following this I noted some unusual energetic phenomena around the Earth Tablet temple. I did not associate it with the talisman at the time, but on re-reading this consider that there is some sort of connection.

1) In the three days immediately following, the Temple appeared as if the petals of the Lotus were tightly wrapped around its form. Under normal circumstances, the petals are not visible at all until the altars are moved to their outside positions. They covered the entire Temple, but left an opening above the sphere of the Three Names, having about the same width as that sphere.

2) In the next two days, a very intense beam appeared to descend upon the Temple through the opening left by the petals. The first day it appeared to be homogeneous, with no fine detail visible. The second day, it could be seen that this beam was actually

made up of very many thin bright threads, which I understood immediately were connections between the petals of the lotus and their equivalents or sources in the cosmos. Following the beam upwards, above the Earth's atmosphere it divided into its component threads, each of which went off in a different direction towards the stars.

3) The first week in January, the Temple changed shape, with the sphere of the Three Names opening up into a secondary lotus at the top of the temple. At the same time, the "normal" lotus appeared spontaneously around the Temple, much brighter and more solid than usual.

1/27/93

Early this morning, around 12:30 a.m., I tried to obtain another sigil from the Lotus. The sigil was as shown in the accompanying picture. It contained one large circle with an arrow pointing off to the left towards a small six-pointed star. Descending from the circle was a forked line like a curvy, upside down "Y". To the right and somewhat below the main circle was a smaller circle, to which was attached a line pointing back at the main circle. The whole was reminiscent of the stick-figure used as the logo of the old TV show called "The Saint".

I worked the sigil first by standing on the petal of the lotus on which it was inscribed. This was one of the innermost circle of petals, on the west side of the Temple, very close to the pillar for the Airy Lesser Angle. When I did this, the astral atmosphere around me immediately became filled with a lemon-yellow color. This was accompanied by a very intense smell and taste of lemons, much the strongest of any odor I have sensed in my astral body.

Nothing else happened, so I backed off and returned to the center of the Temple. I drew the sigil in the King's beam, thinking this might help to increase the power focused in it. But instead it seemed to lower the power. I erased the sigil and returned to the petal again.

This time, a beam of light ascended a short way away from the petal, up into the air to the west of the Temple. There, it formed (or at least ended at) a distorted image of the Temple's form, as in the vision accounted previously. But this one steadfastly maintained a 3-d form, refusing to collapse into a gate. It also seemed that I could not look at this form from any but a single angle, slightly above and to one side so that I saw most of the top and two sides of the form. Efforts to look at it from the side were strongly resisted. And while it appeared to have doors in the two visible sides, I could not open them, despite repeated efforts.

Today around 12:15 p.m. I again attempted to work the sigil. Again, the beam seemed to project a short way into the air above the Temple, where it was stopped by a closed gate. This time I attempted to force the gate open, grasping and pulling on its doors with a gesture much like the Rending of the Veil.

A horde of images seemed to explode from the sides of the gate. These were definitely images, not beings of some sort, as they were clearly two-dimensional and motionless. They appeared to be images of riders on horses in the act of charging, each holding a sword out before him in the classic pose of kitsch statuary. The images were all in very dark colors, only vaguely distinguishable from the darkness of the general astral background. Mostly they seemed to be a black or very dark brown, with occasional highlights in yellow and rust.

I backed off from the gate a bit to observe these images. As they moved out from the gate, they formed a circle in my direction. And within this circle a very bright, yellow glow appeared, within which was the sigil. I got the sense as if this circle was somehow a bowl, being held in the arms of a large shadowy figure, though again I could not see the figure clearly.

I called upon the names NANTA, MOR DIAL HCTGA, AND ICZHIHAL, but this did nothing to brighten or clarify the image. I tried testing the figure with the pentagram of earth. It remained shadowy, but in some way it seemed to add its force to that generated by the pentagram.

I heard a voice -- from whence I know not -- saying: "This is the bowl of SLDMQ,3 wherein are given all things that are of Her nature. Take of this liquid in your hands, and drink."

I went forward to the bowl, and stuck my hands and forearms into it, cupping the hands to take up some of the liquid. It glowed with a strong sense of "livingness" and I could feel the energy of it traveling up my arms. Raising my cupped hands, I sucked in some of the liquid. "Again," said the voice. I scooped up and drank some more. "And again," said the voice. I drank some more. "Wait," the voice said.

I waited, and there seemed to pass through the air a humming, too high to hear with the ears, but still barely perceptible through some sense. And then there came a note of perfect clarity, which seemed to be a single note of a chord whose remaining notes I could not hear, but which acted on me in some way. Meanwhile the glow of the liquid suffused my body, causing it to take on some of the yellow coloring of the bowl.

Suddenly it was as if the heavens had burst open, and I was standing in another place, far from the Temple. I saw before me a landscape, which it first appeared as if sections or strips had been sliced at right angles to my viewpoint, and the pieces stacked like sod. These sections presently straightened themselves out into their proper order to show the landscape complete.

I saw immediately below me a lush, jungle-like area, filled with tropical birds and wildlife. These birds flew about and in their flying described the sigil previously seen. Then I looked further away, and saw in the middle distance a temple, somewhat like an Aztec pyramid. Beyond the pyramid, the jungle turned into a gray, stony desert, and in the

distance I could see a city of stone buildings, with mountains off to its left.

And the voice said "This is the realm of [unheard word -- several angelic names starting with "P" came into my mind, as it tried to match what was said, PHRA the strongest] an angel of the world of instantiation, of the Earth. And this angel is also the representative, the conveyance, of a power from beyond your solar system, one which is of an inner nature dissimilar to it, but having within the limits of your world a similar manifestation. Now let us go on, and see the rest of what is to be seen."

I turned, and to my left there was an angel, this one also garbed in a lemon-yellow robe. It had white hair, as did so many I had seen lately, and a complexion that cycled through a number of colors, yellow, gold, green, violet, and back again. I did the LVX signs, and it responded with the same signs.

The angel gestured, and again there appeared a gate in the air. This one was definitely two-dimensional, and had two doors in it, with the sigil of the petal inscribed thereon in gold. The gate rotated 180 degrees about its vertical axis, and from the other side it appeared to already be open. We passed through, and immediately were in a stellar system having three stars, one very large and of a blue-white color, a smaller yellow companion, and a third at some distance, visible only as a white point. I could sense that in physical space, the two former stars shared an axis of revolution, with the third one revolving around both of them.

Magically, it seemed that the small yellow star was the least of the three. It was in some way subject to the being who inhabited the larger star, and the two of them in turn were expressing a nature that had its origins and highest expression in the distant star.

The angel said "She who is SLDMQ is above all these, and her power infuses them. They express the nature that she designs, and in their passing and re-passing about each other do they spin out the myth of her days, the creation of her dream. See the image of her being, as you would see it in your worlds."

There appeared before me a very detailed picture of a woman. She had hair the color of the midnight sky, and her hair was wavy and unbound. Her face was narrow with a long nose, and she had calm, dark eyes that seemed to spear one with their attention. Upon her head she wore an intricate crown, with diamonds describing patterns upon a background of filigreed gold. The crown rose up in three points, and upon the centermost and highest was a cross, not a Christian cross, but one with thick, blocky arms. The other two I could only see from the side, but they too appeared to have crosses, save that the horizontal arms were tilted to that the backmost arms were lower than the frontmost.

She wore a gown of intricate design, all in dark blue, with the designs in a violet or purple color. The cloth was shot through with green threads that shimmered into visibility and vanished again. One got a sense that the violet designs were the actual cloth, like lace, and the blue was some sort of energy filling in the interstices to give the

appearance of wholeness. Upon her feet she wore sandals, with straps that crossed over the tops of her feet and tied behind the ankles, with no straps at the back to hold them on.

The angel said, "Thus is she seen within the limits of human perception; for her true nature is such that it would not fit truly with what is seen in your world. She is a goddess most great, much greater in her own realm than is the Sol of your system in his. She governs as one who has been to the utmost reaches and returned, not as one who is still on the path. And yet, as with all, still she grows in stature as her work progresses through the ages.

"Now we have seen only a little of her realm, and must stop for now. If you return another time, now that you have had some contact, you will see much more. If you do wish to so do, then you should draw the sigil in the air, and while standing on her petal of the lotus within the Temple, pronounce this name which we have given for her, SLDMQ (he pronounced it Sa-el-de-me-Ka). Take you this."

He handed me a talisman on which the sigil we had seen was inscribed. And on the back were letters: ORI, DAATA, ARIFL, GEN, in the same positioning as the tablet of the previous sigil. And at the bottom of the sigil again, there was the word "boni" following the curve of the talisman's edge.

"Put this within the beam of the King when you return, and observe the results. Go now."

I turned to the gate and passed through it back to the area of jungle, and from there closed that gate. Finding the original gate I went through it back to my Temple, closed it behind me, and followed the beam back down to the petal of the lotus, from whence I stepped back into the Temple proper.

I laid the talisman in the beam and stepped back. Immediately its substance transformed into the shape of a nautilus shell, but in a deep blue color. At the same time its energy formed a sphere, also blue but with a white core, which moved upwards and downwards in the beam for a while before finally rising to the level of the ceiling. There it dispersed along the paths provided by the four crosses, and passed downwards again as a sheath of light around the pillars. These all took on a greater sense of solidity for a while, which faded gradually back to normal.

The shell remained for a while, and I got the sense that it was in some way getting hotter and hotter, though no change was visible. I waited a while, and still nothing more happened, so I picked up the shell and it immediately returned to its original shape. I put it aside in a storage dimension for later use and study.

Now it seemed to me that there was a presence about, though not the angel just seen.

And this presence said to me to rise up and look at the temple from the outside. I did so, and was taken up and carried far up into the regions above the Earth. There the voice said:

"Now you are beginning to attain some small comprehension of the way in which these petals of the lotus can provide gates. Much more will be seen and understood as you work in this manner." It admonished me, though not in words, to do the work more often.

"And in the heavens you will see how these petals connect with the greater world within which the Earth has her being. Some of them, like the first, attach directly to stellar systems in the vicinity of the Sun. And others, like the second, go off into other realms, realms that are not part of the same physical universe in which your Sun is, though they are in a larger sense all part of the same universe.

These connections, on the level of the macrocosm, are hidden behind and within the elemental natures which are the outward manifestation of the system of Enoch. As was said at the beginning, when Dee inquired of the nature of the Tablets and Calls, they tie into everything. And everything therein is a gate, to realms close and realms far, and realms beyond the ability of man to contact. And even those are not all that is connected thereto."

"Do ye continue in this work, taking one or another sigil, or returning if you wish to one done before, and you will stimulate these connections into activity within the Earth's sphere, making her in truth a way-place, a meeting-point, a distribution point in the great network of interstellar traffic. She and ye, and the minds of men, all shall benefit therefrom.

"We are done, for now."

Again I returned to the Temple, caused the Lotus to close about it, and ended the session.

1/29/93 12:35 p.m.

A sigil appeared to me during my evening working on 1/27. I memorized it but did not pursue it then or the next day in order that I might "cool off" a bit and let the energies of the Temple subside to a manageable level.

The sigil appear somewhat like a square-root symbol with the beginning horizontal extended.

I called up the temple and used the First Call and the Call of Earth, with the names NANTA, MOR DIAL HCTGA, ICZHIHAL to do a general energization of the temple. The petal with the sigil appeared in the innermost circle, just west of the pillar for the Lesser Angle of Earth.

I stood on the petal, drew the sigil in the air before me, and called upon the names again. Almost immediately I noted that the sigil had also appeared in the central beam of the Temple. And as I noticed this, I was drawn up a beam emanating from the petal, through a gate, and into another world. This occurred very fast and without effort.

I noted that I seemed to be separated from the space in which the Temple stood by a spherical boundary of some sort. I could still see into that space, but was clearly apart from it, and the space in which I stood had a distinctly different flavor to it. At an indefinite distance above, below, and to both side, the spherical boundary faded and was no longer visible, blending into the general airs of the space in which I stood.

Before me on the ground there was a treasure chest of the sort seen in old pirate movies. Brass-bound, made of teak or some other dark brown, dense wood, with a curved lid. Concentrating on it, I got flashes of a skull-and-crossbones, but this design was nowhere to be seen on the chest itself; it appeared rather to be in some auxiliary space connected with the chest.

Still concentrating on the chest, I noted that a sense of warmth emanated from it, seeming to strike or stimulate my heart center and spreading throughout my body from there. A very pleasant sensation, somewhat Venusian, like lazing about on a deserted tropical beach.

The air directed a thought at me, telling me to take up the chest and return with it to my Temple. I did so. Now I was standing on the petal again, holding the chest in my arms. I was told to move some distance away from the temple, but to remain in the same space with it.⁴

Doing so, I laid the chest down and opened it. A cloud of white smoke poured out of the chest. But as it rose a short distance above the chest, it took on colors that appeared hard, like slick-surfaced enamels.

My viewpoint split, and from the side this smoke formed a curving surface, rising from the ground behind the chest, curving towards the position where my first viewpoint stood. This surface was hard on the side facing me, but retained a backing of cloud-form.

Returning to my first viewpoint, this surface was seen to be made up of squares, each of a different color or shade. I counted ten squares across the top, twenty-two squares from top to bottom. Each square contained a symbol, most of which I could not see clearly. These were not letters, but more abstract symbols of some sort. Most were off-center in their squares. I spent some time trying to resolve the images on the squares, but was not successful. I did note that some squares were further subdivided, and that these smaller divisions sometimes contained numbers or letters. The whole was reminiscent of one of the Seven Tablets on Dee's Table of Invocation. I also noted that despite the apparent solidity, this panel also appeared to be a projection of some

sort emanating from the chest, rather than having an independent existence.

Eventually, the panel slid down until it was again flat, lying on the ground beyond the chest, with its "vaporous" side uppermost. I moved around the chest to get a better look at it. From this side, the colors were not present, and the letters and images were all in black on white. Still could not see them clearly; they moved around or shimmered in some way when looked at steadily.

I waited a while and nothing more happened. I happened to glance over at my temple, and saw that the sigil was still present in the beam of the King. I saw the sigil with double-vision. It appeared to be in the temple, at some distance from my current position, but at the same time appeared to be close and directly in front of my eyes. Moving over to the Temple, I saw that it was indeed in two different places, the second one close to the panel now lying on the ground. There, it hovered in the air, surrounded by a shimmering blue aura.

Now it seemed as if something else rose up out of the chest, or was at least ready to rise. I continue to watch from close by the Temple.

I noted that the sigil near the panel had rotated itself, so that the circle was now at the top, and the whole gave the impression of being like the beginning of the Lightning Flash, but stopped short in Da'ath.

Shortly, there was a rumbling sound, though the ground did not shake, nor could I feel it in my body as one would with thunder. It did not have any localized origin.

The rumbling continued on for a while, sometimes getting louder, sometimes decreasing in intensity. I continued to wait. For a few moments it gave an impression of being the sound of vast armies marching, approaching me. The sound grew louder, reached a peak as if the army was all around me, and then faded. I got the impression that this army was coming from a long way away and was being attracted to the sigil and panel out on the plain. Though I could see nothing, it seemed as if these armies had marched onto the panel, and gone away into some other space.

I moved out from the Temple and as I did so an angel appeared to one side of it, holding in his hands a talisman. The talisman had the sigil upon it, but with the circle to the top. The angel turned it over and on the other side was a tablet with the words RET, DOLMA, ARCON, DOL -- beni. The "R" of ARCON appeared to be overlaid with an "L".

The angel gave me the talisman, and I "knew" that I should place it in the beam of the King. I did so, and as we watched, a great flame grew up out of it, to engulf the beam momentarily. Then the flame subsided. For a few moments, the beam appeared filled with tiny silver metallic fragments, and then these too disappeared.

I turned back to the angel, and he saluted me with a gesture much like that of the Tarot Trump called The Magician, hands held before him palms down, as if directing energy into a talisman, or directing the action of creatures upon a game board. I tested him with the pentagram of Earth, at which he grew larger and brighter. I did the LVX signs. He responded by doing the sign of Osiris Slain, then the sign of Osiris Risen. As he did the latter his human-like form disappeared, and the words (cross) - L V X - (cross) appeared in the air where he had been in glowing white letters. Shortly he re-formulated himself in human form, and came towards me, stopping a few feet away.

(I noted a desire to record his words in biblical English, but refrain for clarity.)

"Now you should know," he said, "That not all of the gates to be opened by this Temple are gates into the Earth. Some of those gates are for movement outwards of forces now residing here. It is one of these that has just passed, at your opening of the proper Temple gate. You may expect others to be seen in future explorations, though not many.

"This present case was something of an example, being done, being directed, in order that you might have a representative sample for your records should they be published.

"The dimension into which you moved at the beginning of this vision was, as you surmised, an "auxiliary" dimension, one closed and having no direct connection, a sort of "bubble" in astral space within which was stored the key to the release of that which shortly passed this place. The chest, as a symbol, is like a Solomon bottle, sealed so that those whose key was therein could not attain to it on their own. It must needs be that one other than themselves would open it, and release them from the bonds that held them in this world of Earth.

"The key itself was of course the panel or Tablet that appeared upon the opening of the chest, and those who passed moved through it as a gate into the place from whence they came to Earth originally. Now that its usefulness is passed, you should close the chest and it will fade." I closed the chest and saw the panel disappear, leaving only bare ground where it had been. The sigil in the air also faded at the same time. I turned again to the angel.

"Now ye should know that the talismans, the sigils and tables, that you have seen in these visions serve a dual purpose. First and foremost, their intended use is to transfer some of the energy gained in the vision back into your temples, so that the powers have a permanent link, and need not be invoked directly again to establish such a link. You will find that the cumulative effect of this, when you have done a number more of such explorations, will have consequences not presently seen, but of a beneficial nature.

"You are making connections between the Earth and the stars by your work, and this in time will have consequences far beyond what might be needed for yourself. This is a service you do, as it will be for any who follow in this path. You have said you will raise the Earth up to the Stars, and this you are doing. Fear not, worry not, the work is being

done. You have had small glimpses of what this means in your meditation, but the whole is not yet to be seen with clear eyes. Continue, and it shall be seen in due course. Continue.

"The second use is, of course, for future invocations of the force or petal in question. Make a physical talisman or an astral talisman with these symbols and tables upon it, and wear it as a lamen when doing such invocations. Or alternatively, place it in the beam of the King."

"I am the angel Samek, Aleph, Daleth, Mem."⁵ He spoke these words, and then faded from view.

Now I looked around, and there appeared to be nothing more to do at the moment. The talisman still stood in the beam of the King. I picked it up, and noted that its original brassy coloring had changed to a lusterless silver, almost but not quite leaden. It had a heavy, lifeless feel, as if all the force had gone out of it. I got the sense that it should be disposed of rather than saved.

I took it out to where the chest and panel had been, and laid it on the ground. For a moment a shadow of those things re-appeared, and then faded again. And as they did so, the talisman faded as well, changing to dust as it did so and blending into the earth beneath it, leaving no trace behind.

The sigil in the King's beam still remained. This I erased with my hand, leaving the beam clean and free of any imposed force. As I did so, the petal of the lotus also lost its glow, and returned to the neutral state of the other petals around it.

I declared the vision closed, and returned fully to my body.

1/30/93

Even before I called up the temple, I got a vision of the sigil. What I saw was a tree with a thick trunk, and from the top of this trunk rose three fan-shaped groups of leaves. Each group had tips of green, centers of white, and bottom portions of black or very dark brown. The trunk itself radiated an aura of immense solidity and connectedness; one could feel the flow of life-force going unobstructed and without effort from its roots to its top.

Within the trunk of the tree was the image of some spheres connected together in a way unlike those of our own Tree of Life. These connections are as shown in the diagram.

I called up the Temple and created the Lotus. Then stood on the petal with the sigil and invoked it again. The sigil also showed itself at the same time in the King's beam. After

a few moments I was again at the place where the Tree stood, without any passage or transition between; the change from one place to the other was instantaneous.

Now I looked at this Tree for a time. While I was doing so, an angel appeared to my right, and made the LVX signs without waiting to be asked. I tested him with the pentagrams of Earth and of Spirit, and he grew larger and engulfed both of them before returning to his original size.

The angel said: "This is a Tree of the place of the sigil you have invoked. It is a star-system of three stars, each of them of a higher order of evolution than Sol, each of them well on the path that will take them into the yet higher orders that stand beyond incarnation in the stellar realm. About that higher place we can not say a great deal; little enough of even that would be comprehensible to men."

"As you know, as the ages pass and the worlds within a solar system develop and evolve, certain "planes" of existence fall below the level of significance, each in turn becoming irrelevant to the work currently being done there. These planes embody principles so well built into the substance of the solar systems that it need not be developed or evolved further. These constitute the invisible "roots" of the Tree of Life being expressed in that system.

"Similarly, as this evolution goes on, certain other "planes" suddenly come into manifestation, so that there are always a certain number being worked at a given time. This number is not always the same; for your own system, there are always seven planes, for this one at which we look there are four or five, depending on how you choose to interpret the topmost paths, which pass out into another realm all together. The influences or spheres at the top ends of these paths are outside the work being done here, yet they continue to have some influence on events there, notably through the energy and stimulation they provide.

"Each of those top three paths leads to one of the stars, one of the circles within the sigil. And each of those by itself contains its own modes of working and defined area of creation. But together these stars have created an area of joint creation, wherein certain parts of their mutual schemes may be developed and manifested in concert. That area is what is expressed by this sigil and this Tree of Life before you.

"You will see, as you look closely, that the "planetary" natures of the spheres in this Tree, its stable emanations, are of an order higher than those of your own. They are all of a kind that is manifested in your system in Uranus, Saturn, and Neptune, those three planets whose relationship is greater towards the outer universe than it is towards the inwardness of the system. There is no personality in these spheres, no mundane realm, no ego or soul as you would know it. There is only cosmic substance and energy, passed beyond the need for focused, personal, expression."

"Now look closely at the Tree, beginning with the lowest sphere."

At first I saw nothing there. But after a while the sphere took on a shimmering almost-green color. Then out of it burst a bird-like being, which rose up over my head, came down and around behind me, and up beneath me so that I ended up sitting atop it. This bird reminded me in some way of Quetzalcoatl, the winged serpent of Aztec myth, though there was no physical resemblance between them. The bird's tail raised up and fanned out like a turkey's, so that I felt as if I were seated on a throne. The plumage changed color very rapidly, running through a great number of hues and shades from the blue-green-violet end of the spectrum.

Then it was as if I split from the being seated on the bird, as if I moved away leaving behind an image of a man. Turning back to look, I saw the man seated cross-legged on the back of the bird, naked save for a loincloth decorated with bird-like designs, and a headpiece of fanned-out feathers, which mimicked both the bird's tail and the fan-shaped leaves of the Tree. His posture was regal, and he held in his left hand something like the Tree itself, reduced to the size of a scepter. His hand was at shoulder height and slightly forward, as if in the act of wielding the scepter.

The angel said: "Unlike the Solar system, here the man-like beings are the lowest expression directly connected to the divine; that is, to the three stellar gods creating this area of work. And even though the image shows a man, they are not really man-like in the way the spirits of men are in your system. For where your Tiphereth is a central passage point between higher and lower, here this sphere, its nearest equivalent in the local system, is itself the lowest point. These kings never touch the elemental worlds; the powers coming down from above stop here, showing a perfect reflection of that from whence they came."⁶

The rest of the angel's words were lost, but I got an impression from him that filled it in. It is important to recognize that all the elements of this image must be taken together as an expression of the nature of the sphere. The bird is the sphere as basic energy, a reflection of its divine sources; because it flies, it never touches the elemental worlds, but is itself the endpoint of creation. The man shows that there is within this sphere an expression that appears to show individuality, but these "individuals" are all directly connected to the divine and are part of it, as shown by the headdress. And these individuals wield the power of the divine, as shown by the scepter. Here the Will of the divine (scepter) acts upon the substance of the divine (bird) through the divine Son, all of them within a single sphere, all of them separate and one at the same time.

I felt the energy of the vision weakening, and so I returned to the Temple. The angel followed after, saying: "I know that you are weary, but I would like to encourage you to look at least a couple more of these spheres before you quit for the day." I took a few moments to absorb some more energy from the Temple. Invoking the Names of God and the King, I returned to the lotus petal and got back in tune with it.

Returning to the place of the Tree, I willed the power of the bird-image to return to its

sphere, and it did so. Next I concentrated on the sphere to the left in the row above. The circle of this sphere expanded into a window, through which I saw an old man, bearded and muscular like Odin, wearing a dark blue, almost violet, robe. The robe had no hood or collar. In his right hand he held upright a spear with a leaf-shaped blade bound to the shaft with silver wire. In his left hand, held down at his side, he held a square cap or hat, somewhat like those some Roman Catholic clergy wear.

The angel said, "Action in righteousness is the key to this sphere, for here are the Mercy and Severity one; action or will is combined, merged with the manifest pattern upon which action must be based, so that there is no question of morality or ethics, no separation between Thought and Deed. This sphere is easy to understand, as it is close to the two natures of your Chesed and Geburah. But always remember that this is a single sphere with a single nature, not a duality. If one should seek to understand it by holding those two in mind at the same time, then one will go amiss. See it in its own way, take its nature as it presents itself, and seek to merge with that nature to attain to true understanding of it. Now go on to the next sphere, which is not so simple."

I relaxed my attention to this sphere, and it returned to its original size in the image of the Tree, with its own image still shown inside it. I turned to the next sphere in the same level.

I concentrated on this sphere for a time, and saw little except a roiling of colors, as if it could not manifest itself within the limits of my perception. Then suddenly, exploding outwards from a point in the center of the sphere, a great mandala unfolded. This mandala had five great spokes or sections, and within each section were twenty lesser spokes. And each of these spokes was itself an entire world, seen edge-wise in some higher dimension. The center of the mandala was a black-filled circle, surrounded by a ring of lighter color, a powdery gray-blue.

"This is the focus of nature in this world," said the angel, "for herein are all things in touch with the center, and all patterns of activity derive directly therefrom. And the worlds within this mandala are the potential manifestations that are to be made real, in something resembling sequentiality, in that lowest sphere at which we first looked. Here they are arrayed in their relationships to each other, as they are in the minds of those who created this place. And the plan of their unfolding is held here as well. Each unfolds at the "same" time as the others, but each unfolds within its own, internal, sense of linearity and sequentiality and is separate in some sense from those that come "before" and "after" it in the rounds of the mandala."

Again I relaxed my attention, and the mandala retreated into the limits of its sphere. Looking to the next, to the left in the next row above, I concentrated again.

"This sphere" the angel said, "is the expression of one of the three stars that created this place. His expression within his own great sphere of working is here concentrated, summed up, sketched in miniature. Look ye to the west."

I turned around, assuming the Tree was in the East, and saw the star in question. It had sort of a maroon cast to its light. The color deepened, and there burst out of the star images of three armored kings, one coming directly towards me, the others moving out at angles to either side. And each of these kings stood astride three animals. The one coming towards me was astride three lions; the one on my left had three jaguars; the one on the right had three taurines of some sort, whose exact image changed from one species to another as I watched. And each of these animals had only a single leg centered at the back of their body, so they each stood upon three points.

Spoke the angel, "This great star is represented by three ministers within this area of mutual creation. And they, with their ministers, and their ministers' ministers, number thirty-nine, who are unity expressed in triplicity. And these act upon the five and twenty in such a way as to define their center, their point of contact with the divine."⁷

I felt there was more to be said, and waited. The angel continued:

"All of these are in their own way an expression of the original plan of this Tree of Life, as was shown in the way of their bursting forth from the center." [That is, the pattern in which they came forth resembled the three fans of leaves at the top of the Tree.] "And each of these three legs of the animals, these minister's ministers, controls in his turn the manifestation and organization of thirteen forces, so that within the worlds below there are three hundred and fifty-one major forces to be dealt with, each with its own expression, each with its own place within the pattern of the creation, each of which is the embodiment of a divine principle in activity. Add to these the original 39 and they become 390, giving a full manifestation of the original potential. Thus is the divine made manifest in this place."⁸

"Now look ye back to the next sphere."

The images of the kings returned to their place. I turned back to the Tree and looked at the next sphere in turn, on the right in the same level. I looked for a while and there gradually appeared a shadowy image, seeming to be in some way connected with the rightmost circle in the original sigil, as if that portion of the sigil had been clothed in an image. And the image was of a hooded monk, kneeling and hidden within his robes, contemplating an image in a sphere. He appeared to be facing a point about 45 degrees to my left. I could not see the image within the sphere he held, and moved closer.

In the process I entered into a merged with the monk in the image. Within the robes there seemed to be nothing but the barest outline of a body, a simple sketch, sufficient to hold the robes in their form, but little more. Looking at the sphere he held, the image within was of the old priest-warrior within the earlier sphere.

The angel said, "This one gives of himself directly into the lower world previously seen, and leaves little of himself in this level save a shadow. His manifestation in this place is of the nature of a channel for his original force, his true nature, which is reflected in miniature down into that lower sphere. But even in this there are secrets to be known, if

one wishes to extend one's stay and concentrate on this one part of the Tree of this place. Now to the highest sphere."

I removed myself back to my "outside" viewpoint, and let the residual force from the last sphere dissipate from my body. Then I looked at the highest of the spheres in this Tree, and saw therein a little child, scarcely born, like Hoor-pa-krati without the forelock. He sat in a lotus position and held the thumb of his right hand to his lips. I saw him as from his left side.

Looking closer, I saw that held within the curled fingers of his right hand was a small talisman or coin, upon which was graven a figure that at one moment seemed much like the Sanskrit figure for the OM, and the next moment appeared to be an abstract glyph of a bird in flight.⁹

"This one, in his miniaturization into this area of creation, has taken on an image much like that of your Thelema, in that he is like a babe, silent in the womb, and yet forth from him comes all the power and activity manifested in the lower spheres. That king of the lowest sphere is to him much as Ra-Hoor-Khuit is to Hoor-Pa-Kraat. But in this case, they are not a dual manifestation of something greater, as those two are of Heru-Ra-Ha, but instead is the lower a direct reflection of the power of this sphere, only extended and also indirectly accessing some of the power of the other two stars, through their control on the lower worlds."

"He is the silence at the end of the OM, but in his silence is the bird brought forth into flight."

"Now I think we have seen enough for this time, and you should return again to your temple, waiting a moment for me."

I did so, and stood just outside the limits of the Temple's lotus while I waited for him. After a moment he also appeared, and said "My name is Kaph, Yod, Nun, Daleth, Teth, and in my nature I am a reflection of those thirty-nine whom ye saw in the fourth sphere of your vision.¹⁰ Thus I have a nature of sufficient generality to speak to you of the things shown and yet to be found within the compass of the Tree with which we have been dealing. I am in myself a symbol of that work, and am the link between that world, and this solar system of yours, which link was created by the resonance between the schemes of our two areas of creation. Now take ye this."

He handed me a talisman, as had the angels in the previous visions. This one showed the original sigil upon one face, with a couple of minor modifications (short "tails" sticking up from the rightmost curve). On the opposite side was the usual table, this one showing the words GEL, DALPA, FORTN, DES, with the word "boni" at the bottom.

"This one ye shall keep" he said, "and let it remain as a reminder and link into the place

where we have been, for this contact is an important one within the many that can be exercised with the Temple you have built. It is through the paths from this place to that, and from that place to the places of the Three who created it, that one set of persons from your Earth would easily find their way into the larger universe, free forever of their ties to your world. This is one of the purposes for which this Temple was given, and it is one that shall be accomplished, without doubt or uncertainty."

I asked if I should place it in the beam of the King, as the others had bid me do. He said, "Do so."

I entered the Temple and put the talisman in its place, stepping back out afterwards. In a moment an image like the first I saw of the other Tree formed within the beam. And a sound like a wordless choir came forth, swelled, and diminished again. I saw that the image of the sigil in the beam was no longer there, and the sigil on the petal soon faded back to an inactive level. As it did so, the image of the Tree also gradually faded, or rather collapsed back into the talisman.

"And in this is the work done," said the angel, "and another link made in the Great Scheme of the Cosmos. Take ye the talisman, and save it in your storage place. And I am done."

The angel bowed his head for a moment, and then disappeared. I retrieved the talisman, stored it away, and closed the Temple for the day.

1/31/93

Obtained a sigil during use of the Temple last night, but did not feel time was right to explore it. Recording it here for later use. This one appeared at a point directly opposite around the circle from the one used in the 1/30/93 vision. As that one was the third one south of the pillar of the Airy Lesser Angle, so this one is the third north of the Fiery Lesser Angle.

2/2/93 12:05 pm

Obtained this sigil last night during meditation on the Temple. It stood out quite prominently, and in some way called attention to itself. During the meditation I noted a sense that the circle at upper left represented a star or other stellar-level object being swept along on a shock-wave front, while the circle at lower right, and the lines connected to it, represent another star whose space is being impinged upon by the front. The large curved line is the front itself.

This sigil appear immediately to the north of the pillar for the fiery lesser angle, with only one more below it on the east side of the temple. It was immediately to the south of the one shown in the entry for 1/31/93.

I called up the temple and stood in the King's beam. Invoked with the First Call and the Call of Earth, and the names NANTA, MOR DIAL HCTGA, ICZHIHAL. The response was very strong, and the temple formulated itself around me in the physical world as well as the astral.

Upon my first thought of it, the sigil appeared in the beam, and my viewpoint went to the petal upon which the sigil is inscribed. Standing upon that petal, I was surrounded in a column of energy sweeping upwards out of the petal, engulfing me as if I was standing in the center of a flame. When the flame died down again, I found myself in space above the earth. Looking back at it, I could see the location upon the surface where my temple resided. It was a very small, sharp point in a dark color surrounded by a large group of petals like a cinquefoil, except that there were six leaves instead of five. Not like the usual chakra wheel that I see around it from a distance.

A voice said, "Now look outwards." I did so, and saw another planet sweeping about in an orbit, around the sun, but very close to the Earth in space. This planet did not seem to be made of physical matter, but of some other substance. As I watched, it moved inwards, crossing the orbit of the Earth, and moving on. When it passed the Earth, I could see something like the shock-wave sensed from the sigil sweep over the Earth, putting a pressure on the Earth's aura or magnetic field that had not been there before. The pressure reached a peak and dwindled again as the planet passed on.

An angel appeared beside me, and did the LVX signs without prompting, then the sign of Earth. Testing with the pentagram of Earth had no effect on him. Testing with the pentagram of spirit caused him to grow in size for a few moments.

The angel said, "Not all of the influences affecting the earth come from far away. Some are as close as its own back yard, and figure in the activities upon your world as a regular, cyclic influence. This one is a planet in the process of formation, not in the matter of the physical world, but in the matter of the so-called "etheric" level, halfway between the dense physical realm and the realm of the astral. It is the same substance out of which your own energy-body is made.

"When this planet passes, as you have seen, there is a pressure put upon the aura of the Earth, and certain aspects, certain objects and substances within it, are brought to a state of stimulation. Most of these substances are of a low kind, the sort that causes depression, and a sense of living in an emotional miasma; they produce feelings of worthlessness and hopelessness in a portion of the human population, and cause such people to become less active, more inclined to let things go, less inclined to keep up with the work necessary to living. Along with some other influences, it causes a regular cycle of such feelings, which can be noted but not explained by the mental health workers of your world.

"Now this is not necessarily bad, because even as this planet stimulates these negative manifestations, it is at the same time raising the substance involved to a higher level,

making it more active, changing its nature so that it no longer expresses the deep, dark nature which it originally possessed. In these times the effect is seen to be more common because there are more people to feel it, and so it becomes more apparent as a phenomena. But in fact the cyclic stimulation has had an effect over the millennia, and the intensity of the effect now is much less than it was even a few centuries ago.

"In the larger view, this action by the passing planet contributes to the education and initiation of the world, because its action breaks up the forms that it stimulates, lets the substance that was trapped in those forms release to be incorporated in better, more useful, more advanced structures. Now look ye to the planet itself, and see what you might see."

I turned and followed the planet along its course, rapidly catching up to it. It appeared to be very dark despite the fact that, not being physical, it could not cast a shadow. It appeared that energy hitting it from the sun was absorbed or concentrated somewhere inside, converted into a different form and released again as the darkness that I saw.

Coming closer, it appeared that the darkness was really a shell surrounding the outside of the planet, and within that shell there was a lighter, more energetic form of substance. And in the center of that substance was a dark point, where an immense amount of energy was concentrated and not released. The whole appeared to resemble, in a 3-d form, what I had earlier seen surrounding the Temple. The "light" portions within the shell were sectionalized in some way; the sections had softly curved edges and corners, much like the way sections of a grapefruit or orange would appear if the rind and all the connecting structures between them had been removed. But the sections themselves were laid out like a dodecahedron or some other high-order geometric solid rather than being radially symmetrical like a fruit.

Moving in towards the dark center, I saw that within it, there was a tremendous amount of activity taking place. Geometric constructions formed and disappeared so rapidly that I could not see them clearly, and there appeared to be many millions of them existing at once.

The angel said, "For the present, all of the deliberate work of this planet's incarnate intelligence is being restricted to this small central section, which is really a reflection of his concentrated point of attention, on a much higher plane of the solar system. He is not concerned now with the outwards expression of his design, but with the first instantiation, the setting of the initial pattern out of which all the growth and development in his sphere will eventually come. The sectional appearance of the more outward portions, and the dark shell that surrounds the whole, are both automatic, not consciously-created, effects of his work. They are secondary and ultimately inconsequential spin-offs of this central activity. And even though their effect on the outward surround is significant at this time, in the end the planet's true nature will be other than what it now appears to be. Speaking cabalistically, this god is still in the involutionary phase of his creation and these outward effects are shells that will be discarded when the moment of anchoring on the physical plane has been reached.

"Now this, while a powerful effect in the local system, is far from being the most significant of the effects reaching the Earth. We will see many more coming from the outer stars than we will within this solar system, and most of those will be of greater long-term importance than this little cousin of our Earth.

"I would say that we have seen enough here, and should retire back to your temple."

I did so, and in short moments the angel caught up with me. As with the previous visions, he handed me a talisman. But this one did not contain the sigil used to start this vision. Rather, it showed the one previously seen but not used, with the two crossed lines descending from the circles. On the back were the usual letters in a table, this time reading ORA, EARLZ, DEPNO, DIT. The "T" of DIT had a line running crosswise from the right end of the crosspiece to the lower left, and then horizontally back to the right, as if the letter were actually a "T" and a "Z" combined. The "E" of EARLZ looked more like a "C" with a small crossbar than a regular "E". At the bottom, again as usual, was the word "boni".

"Now the only reason why you were not able to do the sigil previously seen was due to the effects of this one we have just studied, which was a temporary effect. After the planet has passed further on, that petal of the lotus will be taken over by another sigil, and a different force, and so we do not need to have a sigil-and-table talisman for it. As you have remarked in your mind, what is seen upon the petals of the lotus depends in part on the nature of the Temple, in part upon the natures of the magician, and in part upon the current activity in the cosmos as it impinges upon the Earth. Some permanent influences can be momentarily over-ridden by stronger but passing influences, and such has been the case here. I would suggest that when next you do a vision of the Temple's lotus petals, that you begin by creating an image of that older sigil, and exploring what you see with it. Hold this talisman until that time, and use it then."

I said I would, and the angel departed, taking with him the image of the current sigil and all the energies I had seen associated with it. After a few moments, I closed the temple and returned fully to my body.

2/10/93 8:21 pm

I had been putting off going back to try the sigil previously seen, but not used. For some reason, there was a sense that the power in it was more than I wanted to deal with at the moment, and I had put several days into working on the new version of the Temple's book instead. Tonight I entered the Temple of Earth, retrieved the talisman with that sigil from storage, and began a first try to see where it leads.

When I first looked at the talisman in my hands, it had the side with the table upwards. It

seemed to me that this table was not made of four words read across, but of four words read downwards; the fourth word combined the two letters in the leftmost column with the two from the rightmost column. This final word in some way bound the other three together.

Turning the talisman over, I studied the sigil until it was fresh in my mind, and then laid the talisman on the floor of the Temple under the King's beam. The interior of the Temple became instantly brighter, and the petal containing the sigil stood out dramatically from those around it. I moved to stand on the petal.

It seemed as if a powerful beam rose up from the petal, gaining a height about twice that of the Temple before curving to horizontal and moving far off into the southeast. I sensed a power building around me, and my vision was filled with a cream color tinged with canary yellow. I rose up and followed the beam, quickly leaving the vicinity of the Temple behind. The beam passed through an area where space constricted around it into a cylinder with flared ends. At the far end of the cylinder, the beam ended at a gate.

The gate had two doors of thick wood, between side-beams made of stone. The doors had semicircular tops, and were underneath a triangular top-piece or overhang. The sigil was inscribed in the center where the two doors met, save that this version of the sigil had a third circle, somewhat larger than the other two and positioned above and between them.

I willed the doors to open. As they did so, a blindingly brilliant light sprang out from behind them and I felt the radiance as a force sleeting through my astral body. As I became accustomed to the light, I saw that it came from a Tree like the Tree of Life, but three-dimensional like Achad's speculations. Every sphere of this Tree was a jewel, and every path a semiprecious stone carved into a cylinder with an hexagonal cross-section.

My body moved forward and became one with this Tree; its topmost sphere conjoined with my top-of-head chakra, its lowest sphere touching the inside edges of my feet, the remaining spheres either spaced along the spinal cord or in equilateral triangles centered on it.

I counted five spheres on the central column, but could not place the fifth one. It was definitely not in the position of Da'ath. I could count the spheres individually from either top or bottom, and each time would count five of them. But when I looked at the Tree as a whole, I could only see four. The fifth seemed to be off in another dimension somehow from the rest of the Tree, but its position in the sequence was between the equivalents of Yesod and Malkuth, so that there was a geometric progression in the distances between the Spheres on the column, each twice the one before.

Something told me to step away from the Tree and return through the doors. I did so, and found an angel waiting there. He closed the doors and turned to face me, making first the sign of Fire, then the sign of Set or Earth. I returned these, and tested him with the pentagram of Earth, which caused him to glow more brightly against the

background. Then with the pentagrams of spirit, which reduced his brightness. Then with the pentagram of Fire, which again brightened his appearance. I gathered from this that his nature was basically of earth and fire.

He said, "Hail o mage! Hail unto thee from we who are in this place called guardians and gatekeepers. Here we stand between the Earth and the heavens, and watch that only those who are qualified may enter herein. For every gate has its key, but not every key-holder is worthy; some must be turned back from every gate of the Temples even if they are welcomed at others.

"But that is not of your concern here, for truly you qualify to enter into this place, for it was here that you entered into the Solar system in the beginning, so many aeons ago, and it is here that you may find one of your many ways to leave again when the time comes. Truly there is much for you to see in this place beyond the gates, and many trips or visits will be necessary to gather even a small bit of what is here, and yours by right.

"For the present, we would advise that you spend some time simply identifying your body with the Tree therein, familiarizing it with the energies of that place and enabling your senses to gradually see therein with clarity.

"When you come, use the talisman as you have seen it, without the third circle, and with the table of names upon the back. Call upon these names as you have said, taking them in columns from top to bottom and using the surrounding name last."

I said that I would do this, and asked what more was to be done at the moment.

He said, "Little at the moment. But in your meditations later tonight, return and spend a while conjoined with the Tree, not trying to interpret it, or to see it clearly, for its true glory will open to you gradually and only after many days. Simply stand, and absorb, and encourage your bodies to adapt."

"Now I am Kaph Peh Tav He Resh, the keeper of this gate, and my name is in the glory of the Tree. Fare well." He did the signs of LVX, and of the closing of the veil, and left my vision.¹¹

I turned and followed the beam back to the Temple. I took up the talisman and returned it to its place of storage. (I had to step outside the Temple to do so -- inside it glowed too fiercely.) Returning to the Temple I sought to work the residual force of the talisman into the fabric of the Temple. Eventually I did so, and the Temple returned to a quiescent state. I closed it and returned fully to my body.

2/26/93

I began by taking the talisman of the previous vision and placing it in the King's beam. A great fire welled up therefrom, rising above the Temple and arcing over into the southeast. I followed this trail of fire and it ended at a double door with the sigil shown, but with the additional circle shown above and between the two circles seen originally.

The three-dimensional Tree of Life seen before was still in position, but this time rather than filling my entire vision, it appeared in a context. It was surrounded by a haze or glowing area, well-defined, within which its power seemed to be paramount, but outside this area was the black of space, and in it I saw three bodies, presumably stars. Two of them, one very large and the other much smaller, orbited around each other. A third orbited around their common center at a distance, so that it appeared to be outside the area of mutual influence of the first two. The gate stood in space behind me and as I watched its doors closed.

I waited, and an angel appeared and did the LVX signs, then the signs of Set and the sign of Water. I returned these signs and felt the urge to do the sign of Fire as well. The angel also returned this sign without difficulty. I tested him with the pentagram of Earth, which caused a flow of force to come into being between us. He remained steady when I did the pentagram of Fire, and the pentagram of Water.

He said, "I am not the same angel you saw before, for he is the gatekeeper, and I am here to present some more to you of what lies beyond the gate. You may take my sign to be Kaph, Lamed, Daleth, Pe, He, for this is the nature I am enacting at this time.¹²

"Now in the prior vision of this place, you were told that this path was the passage by which you entered into the Earth's sphere, and this was correctly said. This is the sphere from which you came into the Solar system, and by which you will first leave the system again in the proper moment of time. At present we are on the edge of that leave-taking, but in earthly time this will be some time in the future, for time there runs more slowly than here, save when there is a connection made as in the present moment.

"Now the Earth has many connections in the starry realms, for she came from those realms and retains contact with all with whom she worked in prior cycles of existence. Further connections are made through resonance of natures, others through her working connections with the planets and other spheres within the solar system. All of these connections, and many others, will be found within the lotuses of the Temples by those whose nature allows them to see.

"We have shown you many of these connections and will show you more as you work, but for the moment I want to consider that which lies before us."

The angel gestured first to the star-system in which we stood, and then to the Tree of Life in its aura.

"This tree is single, an expression of the combined force of the three stars you see, for they are not separate individuals, as in the previous instance which you made public, but are in fact three manifestations of a single being, who expresses through the

participation of three lesser gods, each of whom runs one of these solar bodies under his direction. And this primary god also participates directly in the action of the largest of these stars, who is Sirius in your mythology, and [unspeakable word] in his own."

I tried to get an impression of what was meant by the work I could not hear. It seemed to have something to do with this god being a "Triple-tiered god", one who expressed himself in three different levels at the same time. More than that I could not get.

My attention was then directed back to the Tree, and I noted that when I examined it before, I felt that there was an additional level between Yesod and Malkuth. Now I could see that this was so. If one were to look at the Tree from a position perpendicular to one face, so that the third dimension was hidden, then this Tree would appear to be formed to that it was made of two hexagrams, which shared a single sphere in common. The upper hexagram had no sphere in its center, like our own Tree, but the lower had the equivalent of Yesod in its center, so that there was a second focus of personality, a second "soul" as it were, below Tiphereth. There were eight levels in all to this Tree, as ours has seven.

"Yesod-equivalent, by the addition of the two extra spheres below it, has taken on the character of genuine godhood; it is as much a manifestation of the divine in this system as Tiphereth is a manifestation of the divine in your own. And the Tiphereth-equivalent here is still divine as always, though its nature is changed slightly because of the variation in the relationships being expressed here. In your own system Yesod is not a divine principle, but merely a shadow; it has no power of its own, but takes power, such as it receives, from those above it in the Tree. It is deliberately considered, for purposes of action in your Solar system, to be "below" the lowest level of divine manifestation, as are the spheres of Netzach, Hod, and Malkuth. They are shells, only enlivened by the souls of the entities who embody themselves in their substance; the divine does not directly enliven them as here.

"Since this system is superior to your own, above it in the hierarchy of development, it has an additional level over those expressed in your system. Thus it is eight as yours is seven. Thus also is the mystery of why the sacred number of the Christ is considered to be eight, and why the path of the Buddha is eight-fold. Neither of these mysteries refers to your eighth sephira Hod, but rather to a connection between those paths and this system. Each liberates by going beyond that which is "natural" to your solar system, bringing in the power of this greater system to do the work of freeing man. And so do you, in your way, by your coming from this sphere to the earth, and by your creating of an affirmative link with it through these experiments.

"There are many others who can travel this path, and the others you will and have found in this exploration. And so they will in their own time, when you publish this travelogue of the stars. For the talismans and sigils given to you here are not for yourself alone, but also for any others who might choose to use them. Once you have made the links, and have been given the talisman of a particular path, then others can connect with that path simply by using the talisman. The building of a Temple is not necessary, for the

path is created and established; only those who seek to create new paths to the stars, out of their own natures and those of the Temples, will need to create a Temple of their own for such travel.

"We asked you to return once more to this place before going on with the other new sigils you have seen, primarily so that you could assure yourself that you had seen the Tree of this place aright, as you now have done so. By seeing the Tree correctly, you affirm that you have absorbed (rather, re-absorbed) the energies of this place in their proper form and fashion, and that the link therewith is complete and without missing powers. We had no intention of taking you farther into this realm, nor of requiring you to penetrate deeply at this time. In truth it is preferable that you continue on and make links with many other spheres, so that the powers of travel will be opened to the people of earth.

"Rest ye, and when your rest is done, make note of what you have seen here.

"I have done."

The angel bowed, and went away in some direction I could not follow. I turned to the gate, which again swung open, and returned through it to the Temple. There I picked up the talisman and stored it away. The flames died, and the Temple was quiescent again. I ended the vision.

Further notes: In the first vision of this place, I had had the sense that there was a fifth sephira on the middle pillar of this Tree, lying somewhere between Yesod and Malkuth. But I could not see it; it seemed to be off in some other dimension. After this second vision, I conclude that I simply could not see the powers of that level clearly, and had mistaken the twofold power of the two sephiroth on that level for a single power. Thus I could not see it because I had been looking in the wrong place. (Note also that the paths shown may not be entirely correct.)

Also, in the moment I saw the Tree clearly, I also had a comprehension of how it related to the human body. The topmost sphere related to the top of the head. The next two spheres to the eyes. The two after that to the shoulders, and the Tiphereth-equivalent to the heart. The following two were at the top of the hipbones, and the Yesod-equivalent was congruent with the sexual organs. The two additional spheres between Yesod and Malkuth related to the thighs (not the knees), and Malkuth was centered between the feet.

2/26/93 3:52 pm

This sigil gives me a sense of leaping joy even without any special invocation. It's position in the Lotus is immediately to clockwise of a line drawn from the center of the Temple to the center of the pillar in the water angle. The left side of the petal abuts this line.

I spent some time standing in the King's beam, absorbing energy and attuning myself to the astral space again. Then I turned and move out to the petal, standing on it and looking outwards from the temple. I sensed that behind me the sigil had also appeared in the King's beam.

Energy rose up from the petal and engulfed me, a cool sensation and an equally cool white color. It seemed as if I was becoming one with the sigil in some way, the circle my head, the connected line the front of my body, and the other line leaping out before me. But there was no urge to movement and nothing else appeared to happen.

I turned and looked into the Temple, and saw an angel standing there. He moved out of the Temple along a line towards me, stopped outside and turned to face me. His hands were held in the sign of Water, and there seemed to be invisible extensions of this triangle going upwards to the tops of his folded wings. He projected a peaceful sensation, having the same cool calm as the light from the petal.

I did the LVX signs and he returned them, then he did the sign of water again, which I returned, and the sign of Earth. I tested him with the pentagrams of spirit and Earth, which did not produce any significant change in his size or appearance. The pentagram of Water caused him to become brighter, and the aura surrounding him to become clearer. I asked him what's up.

"O mage," he said, "the time of tides is upon us, and in this place and time are the powers of god mighty, and moving. Let us move away from the Temple somewhat, so that we might speak without interference."

I indicated that he should move to an appropriate place in the surrounding area, and I would follow. He moved out into the northeast quadrant and stopped at a distance of several hundred yards. I moved to follow him, and when I reached him he gestured back to the Temple and told me to watch. I noted that power continued to rise from the petal in my absence, and that there appeared to be a larger, shadowy version of the sigil forming in the air above the Temple, anchored at the place where the King's beam fell on the floor.

The angel said to wait for a while longer, and we did so.

Then the large shadow sigil moved so that its lower point was on the petal, and at the same time a number of curved lines began to form around the Temple. These began at a point just above the sphere of the Three Names of God, and curved outwards and downwards, intersecting the ground at the point where the Seniors' curtain touched the ground. I got a sense that these lines continued into the ground to meet again at a point below the Temple.

I said these things were lines, but they were actually much more than simple lines, having a very complex structure. Each appeared to have a thick core of dark brown or

black, around which additional thick lines of a very deep green color were wrapped helically. They reminded me very much of the windings in an electric motor or generator. As I watched, they appeared to become more solid, and a field of force in a brighter green color formed between them, so that looking through it was like looking through a thick colored glass. I moved around the Temple counting these lines, and found that there were seven on each side, fourteen in all.

Moving back to the angel, I asked what was happening, and he again indicated that I should wait and watch. I noted that a very bright beam of light descended on the point where these lines met, and continued on into the Temple to become one with the King's beam. Nothing else happened for a while.

Then the angel said "Now look." As I watched, circles of light moved upwards on the spherical force field between the windings. It seemed as if the color in the field was being concentrated in these circles, leaving the intervening space white. Each circle reached a higher point before fading out.

The circles followed one after another, faster and faster until they could no longer be distinguished individually and the entire sphere took on a flickering appearance.

Now it appeared that a huge dome or sphere was forming around the Temple at a great distance. I could see it covering the sky above, descending to enclose us and the Temple within it. It seemed to be many miles in diameter. This great sphere became ever more solid, until even at this distance I got a sense of great weight and impenetrability. The angel took me by the arm and moved us back yet again, until we were very close to this outer sphere.

A few bolts of lightning passed between the inner and outer spheres, but there was no sound or vibration. A sense of great and increasing tension filled the air.

A few more minutes of increasing tension, then it reached an intensity where all of space felt as if it were warping. Suddenly out of the central sphere a great flow of force came forth, and at the same time I sensed a will reaching inwards from outside the greater sphere, taking hold of that force and moving it. And it formed into a huge duplicate of the Temple, made entirely out of energy, as big as it could be and still fit within the outer sphere. I felt dwarfed by it. The original Temple and its surrounding sphere were lost from sight somewhere within this structure.

Now there was the sensation of a great bell ringing, felt with the body but not with the ears. It rang out again and again, and as it did so hundreds, thousands of angels appeared and moved into this great temple. The angel beside me took my hand and we moved at his direction along with the others.

Closer I noted some differences. There were vaults or arches running between the pillars, so that each side was like a great open doorway. The Seniors' curtain was pushed aside so that it made a sort of extension or shelter just outside these openings,

and in the same shape. Inside, the ceiling of the lower temple could not be seen; it appeared lost behind a constantly-shifting pattern of light.

The beam descending in the center of the Temple could now be seen, and where it touched the floor the original Temple and its surrounding sphere lay like a child's toy in a coliseum, totally dwarfed by the structure. Each square of the floor contained an image, as if looking into different worlds. And the pillars also had constantly shifting images, as if each slight movement brought a new world into view within them. I also noted that the angels entering the Temple did not fill it, but instead merged themselves into its structure.

Now the angel with me told me that we should move back to the center where the original Temple stood. We did so, and entered into it, passing between the surrounding lines. It was entirely engulfed within the King's beam of the greater Temple, but none of that power seemed to enter in here.

(This entire vision seems to be moving in slow motion, with long waits between short periods of activity. Another such wait at this point.)

While waiting I looked around my own temple, and noted some changes. The pillars in particular were of a lighter color, and had taken on the texture of fine polished granite. The floor was white marble, and the ceiling of the lower temple, with its embedded crosses, now appeared to be made of obsidian. A small hole in the ceiling let in the King's beam, which was unchanged. The curtain of the Seniors was still there, but had lost its liquid appearance and become like a fine loosely-woven cloth, translucent, nearly transparent. On the floor, a small metallic-appearing cup enclosed the end of the King's beam.

Now the coiled lines surrounding my Temple began to rotate around it counterclockwise. Looking between the lines, I saw that we were rising up from the floor of the larger temple.

The angel turned to me and said, "Up to this point, all has been preparation. Now the vision begins in earnest. See ye what there is to be seen as we rise up."

Looking out, I saw a series of landscapes, all going by too fast to make note of details. For some reason this reminded me of the descriptions of cross-time travel in H. Beam Piper's "Lord Kalvan" stories. I caught glimpses of strangely-shaped buildings, most of which could not have been built in the real world, for structural reasons. Each of these, I sensed, was a gate between worlds. Yet all these worlds were within the confines of the Great Temple.

Now we approached the ceiling of the Great Temple, and passed through a hole in it. Beyond at first there appeared only darkness. Gradually another landscape appeared and did not change. Within this landscape were six temples, unlike my own in shape, which were arrayed in a hexagram around the beam in which we rode.

As we moved upwards I felt as if I was having more and more difficulty maintaining the vision. I kept having to slough off astral bodies as they became too gross to withstand the forces present, and each new one of finer nature that I took on was harder to keep.

Eventually we passed out of this scene and entered into the column of the King's name, wherein the beam that shines on the lower Temple is formulated out of the stuff of God. Nothing surrounded us that we could see past the brilliance in which we were enclosed.

Continued rising brought out to where the sphere of the Three Names of God should be. But here it was a fully-opened lotus, as sometimes appears in my Temple when the forces are invoked with particular strength.

Now we were back in "normal" space, just underneath the height of the great sphere enclosing this Great Temple, but still I was having difficulty maintaining the astral body and through it the vision. The angel indicated that we should leave my temple at this point and again move off to some little distance.

Underneath us the roof of the Great Temple was a huge expanse, a circus Big Top build for the gods. The ribs of the roof (which are the Seniors' names) were clearly visible, and between them a web-work of power covered over what was below.

I thought that this was all very fine, but what did it have to do with the sigil that started all this? These impressive events didn't seem to have any point.

The angel who had brought me to this point had disappeared. Looking downwards, I saw him heading towards the roof of the Great Temple, and as he came into contact with it, he dissolved into its structure as had those others seen earlier.

My own Temple still hovered over the lotus at the top of the Great Temple, within its enclosing lines.

When nothing more happened after several minutes, I decided that nothing more was going to happen any time soon. I was getting tired, and thought that I should end the vision regardless of its unresolved condition. I entered my Temple and tried to will it to return down the beam, but it did not move. Finally I decided to just leave things as they were, quit the vision, and go get dinner.

3/1/93

After the unresolved vision above, I decided to let things go for a few days to see if the Temple and environs would return to normal on their own. Last night I visited the Temple and found that conditions were substantially the same as at the end of the previous vision. My temple was still stuck on the outside of the great sphere like a tiny Mandelbrot bay on the edge of the Mandelbrot ocean.

I groped around for a bit trying to get things to change. Finally, I asked that the angels

making up the Great Temple leave, depositing as much of their energy into my own Temple as it could hold, and returning the rest to the environment.

When I asked this, there was a great exodus of angels, who flew up out of the dome exiting in a circle around the place where my temple was attached to the dome. As they did so, the dome collapsed. But the Great Temple within it did not. Instead it attached itself to my temple, so that my temple was positioned where the column of the King meets the wheel of the Seniors in the larger temple. Beyond that, nothing more happened.

It occurred to me that perhaps I was not able to see the energies involved in this vision properly, and that this was the cause of the apparent "freezing" of conditions. I attempted to unite myself with the energies of the Great Temple, to become at one with them and perceive them at a level preceding words or images.

After some time of silent contemplation of conditions there, I noted that my left brain and right brain seemed to be perceiving entirely different conditions. I can not describe them except to say that the right brain saw a diffuse region of yellow, almost two-dimensional, while the left brain saw a region of deep blues and greens, very deep and three-dimensional. (That description is wholly inadequate, but it is the best I can do.)

I also noted that my aura and etheric body had become much brighter, and that the chakras were much clearer and more defined than is usually the case.

As I absorbed the forces and became slightly more accustomed to them, my temple gradually sank down within the Great Temple. It never reached the ground level, but stayed somewhere in the mid-space of the lower room of the Great Temple.

As I write this at 1:27 pm, I am about to try invoking the sigil again, to see if I can get any additional information about this state of things.

Standing in the Temple, I drew the sigil in the King's beam, and at the same time saw that the petal on which the sigil is drawn was flaring in brilliant light over by the pillar of the Watery Lesser Angle. As before, a great flood of light welled up from the petal.

I moved over and stood on the petal, looking back towards the center of the Temple. Therein there appeared an angel dressed in a robe made from every color of light imaginable; each thread was visible and each thread glowed and flashed with a single color. The overall effect was quite beautiful. The angel had long brown hair, cut off the forehead in front, and draped down behind the ears on each side. His eyes were a lovely blue color, like a Caribbean ocean on a sunny day.

He drew his arms down and away from his body to form an upright triangle, in a sign I have been told in the past was a sign of benediction. I returned the sign and several things happened at once.

First, I felt the flood of light from the petal lifting me up, and the sensation was much like that experienced in the occasional dreams where I fly by projecting some sort of force from my hands. It was as if I were somehow pushing against the flood and it was pushing back.

Second, the angel gave me the LVX signs and expected me to return them, which I did.

And as this was happening there was a great voice in the distance calling unintelligible words, which sounded vaguely Arabic, with many vowel and "L" sounds. The speech faded and cut off as the angel spoke.

"The voice you hear is the voice of the creatures of the Temple, singing the praises of their creator in the language of their being, which is the language of the creation of the world.

"This great Temple you have seen before, and these sounds you have heard before, in the days when first you found the building of the Temple of the Tablets, and made one for men. Then you saw little, save for the entry of the angels into it; now you see its fullness of structure, but not yet the full light which surrounds and pervades its form. For this light is of God only, not of the creation; and only those who have achieved union with god in the fullest measure can see it in the true form which it takes. Such a one you are but not at the present, for the tasks of manifestation in the world do take away from the purity of being necessary for that perception. And you have further failed to keep up even that purity that is possible in the body, though such purity of body is not necessary to the tasks at hand.

"Now you have been connected again with the Great Temple, the archetype of your own, in this time for the cause that the powers you have connected to your own Temple must needs be reflected in the Greater; what you create in your own, what you connect to your own, envalidates and confirms the determination of God that all things must be one in truth. What is true in the divine abstraction in His temple is now true in the concrete divine of your own, and thereby has the greater been reinforced by the lesser.

"Thus you saw that the two are connected, as you entered into the vision." This was true, I had noted it in passing, that my temple seemed to be connected to the larger one by lines of light projecting out from the pillars to their correspondence in the greater Temple, and that the floor of my Temple seemed to be projection outwards to connect with the greater one's floor. Momentarily moving to an outside position, I saw now that all the parts of my temple appeared to be connected (sometimes invisibly) to their correspondence.

The angel said that these were not projections as such, but naturally-occurring connections, under the law of correspondences, in which things of similar nature become connected by reason of their similarity.

The angel said, "My name, incidentally, is not of a sort that can be pronounced or even

written within the world of men. But my nature is expressed in part by the letters KTTV, which are to be taken as Enochian letters, and summed accordingly. I am of the fours as you are of the fours, yet our natures are separate and distinct for want of a 4, and the presence in you of the soul of man. This one to whom you speak has the nature of spirit, but not of the soul, and thereby is made of the stuff of God but not the stuff of existence."13

"Now, these connections must be made, between the lesser and the greater, so that what has been accomplished may be established in truth. You have not yet gone through a great many of these connections to the stars, but even so, the connections you have made so far are significant. Now God has taken them into his own Temple, so that what began in the lesser worlds will now as well be true in the greater. Thus does the man do service to the gods, and to God, in the exploration and activity of the Temples of Enoch.

"When you return to this work again, things will be much as before. The greater Temple will be invisible, and the cage of bars surrounding your own will be gone, and you can continue on as you will with the work at hand.

"God will still be with you in your work; his temple surrounds and interpenetrates your own at every point, and so what you do from now on will also be done for Him. Serve well, as you have always done, and concern yourself not with the final results of such work; for that lies in other places to which your access is not yet opened, and your work is not yet to touch upon.

"Now I give thanks that we have met, and thanks to God for his will to make me his representative, and thanks the we might have met here, O mage of light. For we are both of the divine nature, you in your incarnation and I in my place in the heavens, and ever are those of like name and number connected. We are of the same nature, in essence, and your powers are in the world what mine are in the heavens."

The angel put forth his hand, and I took it in my own. At the moment they touched, I seemed to see a tablet of myriad squares, each of its own unique nature, each in turn one letter in the word that God speaks to create the world.

"This is the Tablet with which I work, as you work with the Tablets given to man. Mine is the original, the one from which yours is descended; for everything within the world must have its spiritual counterpart, and the Tablets called Enochian are a selection, a section, from that greater which is the Tablet of the Divine. As you explore in the world, so I explore through the use of this greater. I am an angel, and therefore not one who can work in the world; I lack that which allows the manifestation of spirit in matter. But within these limits I range as an explorer, as one who seeks ever the new and the brilliantly unusual within the realm of creation. As do you, as I know. We are ever of the same nature, and I would consider us friends, as do all those among the angels with

whom you have worked.

"Let us depart as friends, and in remembrance I give you this."

The angel handed me a talisman. Unlike those given for the sigils, this one was rectangular, and on it was the word GELPRA (meaning, "with one voice, and God") and this sigil below the word:

Now the angel said, "And as we depart, let me also give you the [original] sigil's tablet, in the form of a talisman, as have the others given." And the Tablet I saw had the words GAO, LSIMA, BPATI, DOC, and upon the other side the sigil with which this vision began.

And with that, the angel folded his hands, bowed his head, and departed, fading away and leaving the interior of the Temple clear. The flood of light from the petal also ended at this time, and I stepped back into the Temple again. Looking about, I saw that the Temple once again stood upon the plain in its normal place.

To the west of the Temple, where once a tablet lay as the spirits left this world, there now was a large tablet propped up on a mound of earth. Something told me to leave that for later. I took the talisman of the sigil and laid it in the King's beam as I had with the others. A dark-violet flare rose up around the King's beam, but did not reach to the ceiling of the lower temple. I sensed that I should turn the talisman over so that the table was facing up. I did so, and the flare was replaced with a soft white glow around the talisman, and a sense that the excess energies remaining were being absorbed into it. After a time I removed it and willed it into storage. I closed the temple and ended the vision.

A note concerning the sigils and tablets.

By this time a few things have become apparent about the sigils shown on the petals of the lotus. First, the circles in the sigils always symbolize some being possessing a quality that might be called "centrality". In such beings, a complex of internal aspects interact with such a high degree of intensity as to produce the seeming of a central consciousness or focus of activity. Human beings are such, as are planets, stars, etc. Another quality these beings may have in common is that they are all focuses of divine creative activity, each within their particular sphere of action.

In the visions so far, these circles have represented stars, except in the last where the being in question may be the God of the Enochian system, and in the talisman of remembrance given by the angel, in which the two circles represent the angel and the magician. The lines in the sigils are an abstract representation of some energy activity or energetic relationship existing around or between the beings in question.

The tablets on the back side of the talismans serve to focus the energies necessary to break into the region in question. While the letters of the tablets are read from left to right in these visions, the actual "names of power" are formed by reading both across the rows and down the columns, with the two-letter end columns combined to form a single name.

Note that I believe these names are not intended to be vibrated, called, or otherwise spoken by the magician. They do not represent the actual powers invoked by the sigil, but are only intended to form the "gate" between the magician and the realm of the sigil. This they do by their very presence in the form of the tablet.

3/13/93 4:16 pm

After a couple of weeks away from the lotus work (while working on the new attributes for the Names of the Tablets) I decided to try the sigil I got the same day as the one described in the previous vision. This one shows a single circle; a line comes out of its right side, curves down and around counter clockwise, then doubles back and curves all the way around the circle, the doubles back again into a descending tail.

I noted that this sigil seemed to reverse itself whenever I got used to it. After first getting it, the next time I looked at the petal it was reversed left for right. Then when I became used to that version, it flipped back to the original version.

I began by standing in the King's beam for a while. The Temple still appeared to be made of various types of stone, an appearance it took on in the last vision and had held since. After a few minutes getting in tune with the Temple's energy, I visualized the sigil and left it standing in the beam while I moved over to the petal on which it was drawn.

The area around the Temple was pitch black; I could see nothing beyond the curtain of the Seniors.

After a few minutes standing on the petal, I began to hear orchestral music in the air. At first it was just short melodies in the style of Beethoven. Then it clarified and turned into the first movement of his sixth symphony. A column of energy rose from the petal and engulfed me.

Turning back to look into the Temple, it appeared that out the other side there was a landscape, one of grass-covered hills around a narrow valley, with mountains in the distance. Very "pastorale". The scene seemed to seep into the Temple, and then back out in every direction, ending up with the Temple now a part of the scene, standing on the top of one of the hills. I looked around and saw that at the bottom of the valley was a stream, in the shadow of the surrounding hills. And by the stream was an angel, looking up as if expecting me.

I moved down into the valley and confronted the angel. He wore a white belted cassock, with black boots. His skin was a pale olive color, and his hair a yellow with a slight tint of maroon or russet. He stood with his hands behind his back, looking off to my right. I did

the LVX signs but he did not move. I tried the pentagram of Earth and it caused his image to enlarge and brighten for a moment.

He continued to look into the distance. I moved behind him and looked in the same direction. At the lower end of the valley there appeared to be some sort of construction in progress, something like a railroad being built.

I turned back to the angel and this time he turned to me and did the LVX signs without effort, and the Rending and Closing of the Veil as well. I did these signs back, and then felt an urge to stand in the sign of Osiris Risen for a moment.

I stood in silence for a few moments, and while I did so the god-image formed around me unbidden. As it did so, the scene changed around us so that now we were standing in space, above an area that looked like a vortex of gases. And the vortex resolved itself into the galaxy. Then my attention was pulled in two, half trying to see the original scene, half caught up in this new one. This continued shortly and then the tension resolved with my vision able to see both scenes at once. The angel still stood in the meadow by the stream, but not in the vision of the galaxy.

The angel said to me, "Hail holy one, for you are Osiris Risen in yourself, you who are the Earth and have risen to take the stars into your hands. You who are the Temple and that which the Temple encloses, you who are the chief and the servant, the god and the man.

"I have come to you here not just to show the scenes of the sigil that you envisioned. That scene of the vortex is the scene of the sigil, and you can return to it at any time. Rather I would speak to you concerning the attributes of the Tablets, those that have come to you in the intuition and been place in the record of your thoughts.

"I have thought, in the past, that this place, this angelic sphere, would continue on its way unimpeded by the ideas of man. For here, where we stand, is the arcanum, the secret place of the Enochian work. I am its keeper, and I am the one who sees to those who come here from the worlds of men, such few as there be.

"In the secret place there are many things to be learned, among them the true attributes of the Tablets. That which you have shown to man is true, I say this again, is true in its fullness and in its detail. For ye have wished for this and now the combined might of god and of yourself has caused it to be. The explorations that you have done have readied you to see this, and to reveal it to man.

"There is more to see, in the way of elaborations rather than of change in detail. Ye shall see that there are more ways that the various levels relate to each other, and shall create for these the necessary symbols and explanations for the mind of man. For man is ever a creature of symbol, and the symbol leads to the reality.

"I do not intend to provide these things by direct speech, for there is a better way in the

insightful touch intuition gives, allowing the connections to be made behind the conscious mind, to hook themselves into the knowledge you already possess in such a way that it all becomes organized according to the new way.

"Simply continue, and think about it from time to time during the days and nights of your life, and more will be seen."

I got an impression at this point, that the angel meant not only the sort of symbols by which we discover hidden meaning in the cabala and such, but also symbols in the form of other structural relationships between the levels of the Tablets, and between the Tablets and the Universe, of the sort that the Temples of the Tablets are.

"Now the image of the train coming into the valley is my own symbol, my own image of the change to occur here. What was once a quiet and rarely-traveled byway is now to become a stop on a busy way. The railroad is change, and movement, and the activity of men seeking new realms in which to live. Thus I express my recognition of future conditions.

"I have nothing more to say at this time. I suggest that you return to the Temple and return it to an inactive state for a while, before going on to work with the sigil. God is with you, be you well."

The angel turned and moved off into the shadows of the valley. I returned to the Temple on its hilltop, and entered it, willing it back to its normal place. The scene gradually faded around me. I erased the sigil from the King's beam, and stepped out of the vision.

3/16/93

I began by invoking MOR DIAL HCTGA and ICZHIHAL to bring the Temple "up to charge". Then I visualized the sigil standing in the King's beam. At the same time that I did this, the sigil's petal to the east of the Temple lit up and a beam of light extended from it upwards out of sight.

The sigil in the King's beam dropped down to just above the floor. It became lost to sight as the image of a lenticular galaxy began to form where it had been. This was more than just an image; it held power of some sort. The visible components of the galaxy (the stars) were held in an invisible but palpable "field" of lens-like shape. The galaxy rotated and began to give off "rays", flashes and beams of light that went off in all directions. The ends of these beams terminated in such a way that they seemed to be cut off at a cylindrical surface, parallel and concentric to the King's beam but significantly wider. I backed up to get a wider view, and the cylinder widened until it was congruent with the Seniors' curtain around the Temple. At that size it stopped growing. Gradually it faded, leaving some sort of additional "charge", of an unfamiliar nature, over the entire Temple.

I re-entered the Temple and looked around. The remaining "charge" seemed to have a strong rotational component, as if it wanted to cause anything in its reach to turn around in circles. Also, this rotation seemed to want to switch poles from moment to moment, so that at one time it was rotating clockwise, and the next had flipped over so that it appeared to be rotating in the other direction with respect to an external frame of reference. But within its own frame of reference, it was still rotating in the same direction.

Now I turned to look again at the petal. It had a nimbus of soft rose-yellow light. I stepped onto the petal and allowed this light to enclose me. For a while nothing more happened. Then I was lifted up, above the Temple, and as I rose my body (or at least my viewpoint) expanded in relation to the Temple's size.

From this viewpoint, I saw that the Temple, with its enclosing "fields" of energy and its lotus, were all themselves a manifestation of this same force, in a smaller, albeit more comprehensible form. In the Temple's case, the surrounding field was spherical not lenticular, but that was obviously an insignificant difference. And the fields around the Temple were rotating in the same way as the image of the galaxy had done earlier.

Now the Temple faded from view, and the Galaxy returned in its place. A voice spoke out of the air, saying "Rotation has no direction." A pause, then, "The cause of rotation is elevation." Another pause, then "The cause of elevation is rotation."

I understood the first phrase to mean that the apparent direction of a rotation with respect to an outside frame of reference was meaningless in itself. All rotations, no matter their apparent "direction" were actually rotations in the same direction.

The second phrase was accompanied by an understanding that, on the magickal levels, any action which caused matter to move out of its chaotic "ground state" inevitably caused that matter to take on a circular motion on some level.

The third phrase I understood to mean that any material exposed to a circular motion thereby had its level of activity gradually raised. For instance, the exposure of men to the circular motion of the Earth, and the circular motions of the planets in the solar system, causes a gradual elevation of their level of initiation whether they have intent in that direction or not. Similarly for their participation in the circular process of reincarnation. (But this is only one example -- any other instance on any other level produces the same results within the context of the exposed entity, be it atom or solar system.)

Now there was silence for a period of about five minutes, and the images before me did not change.

Then an angel appeared before me. But unlike the other angels seen in these visions, his "physical" form was an obvious projection or image. His "real" form was as a sphere of energy, in which I could see a line of light leading from the bottom to the top. The

sphere seemed to be made up of minute particles, each with its own movements, and these particles were moving in independent circular paths around the line of light. The projected physical form was within this sphere, and had only enough detail to make it generally man-shaped, a mannequin shown for convenience of communication.

The angel did the LVX signs, then the Veil signs, and the sign of Set. I returned these, and tested him with the pentagrams of Earth and of Spirit. The former had no effect, the latter caused an increase in the size and brightness of the spherical body. At the same time the body enlarged, its energy grasped the pentagram of spirit and caused it to move once in a circle around the body before fading.

The angel said, "Greetings to you, o man, o god. Ye are the first of your kind to come to this place, this sphere of spheres, this place where the circles of all times and places have their commencing. We are at the edge, the circumference, of the archetypal sphere; that sphere which, in its rotation, causes all other rotations within the manifest worlds. This is not the so-called "Kether" of your Tree of Life, for that is merely a concentration point, a point of transition between a larger arena and a smaller one. Nor is this the center of the spheres of Time, in which all times and places have their connection. That is elsewhere.

"Here is the circular plan of the creation defined. It is a principle, a beginning of, the way in which all things created must move." (I had a very hard time hearing what the angel was saying. I wasn't grasping the nature of this place correctly. I got the impression that this place was an embodiment of a divine principle, but was not a "place" in any real sense. It interpenetrates all levels and regions of creation, but is not in itself a level or a region. Nor is it in some way "outside" of creation, being an intimate part of all that takes place. It is without dimension or location, yet is in all dimensions and locations. It is without duration or sequence, yet is in all time-like and space-like events. Nor is it a summation or abstraction from reality, nor is it an archetype in the same sense that something "above the abyss" in our own local Tree is an archetype of manifestations below the abyss.)

The angel continued, "Every level, every place, time, region, location, plane, or sphere that ever was or ever will be is in this place, yet none of them touch it. For this (i.e., whatever state/place we were in) is the original decree by the extreme creator, the one who created that which is the sphere in which all other gods have done, do now, and ever will perform their own acts of creation. And that Creator, hallowed be his essence (which even now is the substance of our being), did decree: All must move. All must move in circles to create straight motions. All which moves straightly shall create circular motions. There shall be no exceptions."

"Can you understand this essence, o man, o god? I think not. Ye can see it in all things, but whence it comes is beyond ye, as it ever shall be unto the ends of Time and Space and Eternity. For ye shall see, as shall all in due time, that that which is given here is that which is in yourselves the essence. And is it not said 'Can the eye see itself? Can the tooth cut itself?' That which you are you cannot see; even the mirror of creation

does not suffice to see this."

And what of Stillness, I asked. What of the Still Point at the center of All? And the angel said, "There is no stillness. All moves." And yet here was a mystery, for this place in which we stood seemed still, without any motion or tendency to motion. I pointed this out to the angel, and he said "Ye seest not. All moves."

There was silence for a time. Then the angel said, "Now let us drop down into the worlds again, o man, o god, and see a few things more."

Immediately we were back within the magickal worlds. And I was instantly conscious of uncountable motions taking place in myself and my surroundings. Everything from the tiniest piece of matter to the greatest collection of galaxies, and all singular and composite beings in between, I felt to be moving with a circular motion, or creating circular motions by moving in a straight line. In all that great space there appeared no exceptions. Gradually the forms and individual natures of all that I sensed became lost in a chaos of individual motions that were all at the same time in the single principle of Motion. I sensed in silence for a while, not thinking, not acting. Finally the effect faded and I was standing with the angel nearby my Temple.

And the angel said, "Now ye have seen. All moves."

He said, "While it is not necessary, here is the talisman of the petal." He gave me a talisman, this one in gold, not brass. On the back were the words OLA, PARIE, ALNTE, DIE.¹ There was no word below the table. "This talisman is not necessary, since all things and all places manifest the nature given here. Yet for the sake of continuance..." He gestured to the talisman.

I asked if there was more to say. He said, "More is not necessary." I thanked him for his presentation, and gave him license to depart. He said, "My name, in this place, is Pe Aleph Resh Oin Nun." And then he departed.²

I spent a few minutes meditating in the energy generated in the vision. Then I turned to the Temple, and observed that it still appeared to be surrounded by the image of a galaxy, and still contained a galaxy within it in the King's beam. Going closer, I say that the curtain of the Seniors, which usually appears gauzy, now had the sense of solidity and color of stained glass. I entered the Temple and erased the sigil from the King's beam. The small galaxy immediately faded, and the larger surrounding one faded a few moments later. As it did so, the curtain took on its normal appearance.

While I was there I took note of a couple of sigils for future explorations, one from the east side, immediately next to the sigil of this current vision, and one from the north side, which I had not yet explored. These two were almost the same in shape, so I checked carefully, but I appeared to be seeing them both correctly.

I then stored the talisman away, and closed the Temple.

3/19/93

Last night attempted to enter the gate using the sigil at left, which appeared in the center of the northern side of the Temple. I had specifically tried to get a sigil from that side, because all but one of those previously used had come from the east and west sides.

I started by using the First and Fifth Calls, and the names NANTA, MOR DIAL HCTGA, ICZHIHL to charge up the Temple. While doing so, I tried to project the energy into the north. There was a feeling of great resistance, as if whatever lay in that direction did not want to be seen. I have noted this effect often in other invocations where direction mattered. The energy seemed to hit a wall and splash.

I then visualized the sigil in the center of the King's beam, and also looked for it on its petal. Repeating the names of God and the King's name, I faced the north and moved onto the petal. I expected a surge of energy to rise up as it had in previous visions using this method, but instead an image began to form beyond the petals on the north side. I moved back into the Temple proper to get a better perspective, and it seemed that I was looking into a green, well-manicured valley, the sort of thing one expects to find in the English countryside. It was filled with large trees in full leaf, and beneath the trees I sensed, but didn't see, a well-tended lawn with no undergrowth.

In the background a tall ridge, partially wooded, ran across the image. A building made of stone sprawled along the ridge-top, looking somewhat castle-like, but clearly not made with defense in mind. It had the usual towers and crenelated walls, but existed on several different levels. One could have easily gone over the walls at the points where one level met another.

That was all I saw. The image gradually became clearer but did not move or change. It also moved closer to the Temple so that the two pillars framing the northern side began to appear as the side-frames of a gate into that world.

I tried moving into the image. I could only get a short way in, and then I would get stuck. Eventually I gave up and remained where I was, simply trying to absorb something of the "flavor" of the place, to accustom myself to the vibes it expressed. Doing so, the image of the sigil came up before my eyes, and at the same time I got a very strong impression that this sigil was an important "key" of some sort, with an importance beyond just opening a gate in the Temple. After a while my mind wandered, and both the sigil and the scene faded out. I went to bed.

(I should mention that the two lesser lines at the end of each arm of the sigil were connected by arcs of energy under a great deal of stress, as if the arms were being

pulled towards each other so that they would meet at the right-hand side of the sigil.)

Tonight as I wrote the above paragraphs (10:50 pm) my astral self was back in the Temple looking out at the same scene. This time there is a figure in the middle distance which seems to be gesturing for me to come into the scene again. I will do so.

I moved forward into the scene to the place where the figure stood. It was a fairly standard angelic being, blond hair and tan skin in a white robe, Taurean features. As I came close it turned away from me and raised its arms in the signs of LVX, not to me but towards the castle. Then it turned around and did them again, this time towards me. Then it did the sign of Set and the rending and closing of the Veil. I tested it with the pentagram of Earth, which had no discernible effect, then with the active and passive pentagrams of spirit. The former caused its core form to shrink, but at the same time to be surrounded by an expanding aura. The latter caused its core form to grow in size significantly.

The angel turned away and looked towards the castle. I sensed that I was supposed to watch it. As I did, it took on the aspect of the Castle in Crowley's card for the 4 of Pantacles. Then it took on a Venusian aspect, reminding me of the card The Empress without showing any visual similarity to that card. That sense faded and was replaced by another I can not describe; I was expecting something Virgo-ish next, but it was not that.

Suddenly my own astral body seemed to expand greatly, until I was larger than the castle or its ridge. I looked down into the castle and saw that its shape was roughly like that of the sign of Virgo, Three long wings connected by another wing, with a fourth sort of sprouting off one end.

Then my body shrank again, but instead of returning to the floor of the valley I was now on the battlements of the castle looking down into the valley. The angel still stood where he had been, looking in my direction but doing nothing. I turned around and looked the castle over from my new vantage.

In some way this seemed to be the same castle that I had long ago seen, in the visions of NANTA, and of the Kerub of the Earthly lesser angle of the Earth Tablet. It was the castle of the daughter of the Queen of Night, and the Castle wherein I had been granted the armor and title of Knight. The place where I was standing was on top of the wall overlooking a garden, and among the doors surrounding that garden were those leading to a storage area and to the private chambers.

I moved down into the garden and it was much the same as before; overgrown but appearing as if the untended look were intended. The door to my quarters lay to my left and slightly behind; the door to the area where the armor was stored lay to my right, and I could see a corridor leading away in front and slightly to my left.

I felt no particular inclination to move from the spot where I stood, but I turned around

and saw the angel, now standing by the door to my quarters. He gestured that I should enter them.

I did so without opening the door. The room in which I stood was like a comfortable study, with a couch, a couple of chairs, and a table. A bookcase took up the wall to my right. The far wall was mostly window, looking out on the tops of the forest. On the table was something that looked like a lamp, but was not. I went closer and saw that it was a vertical beam of light like the King's beam in the Temple, with the petals of the lotus folded up around it in a shape somewhat like the glass of a hurricane lamp.

A knock at the door. I called "Enter," and the door opened. A woman walked in dressed in noble dress of the Elizabethan period. She was short, had black hair and very white skin, with dark brown eyes, almost black. Her gown was in various earthy colors. As she entered, the entire room seemed to twist; my own viewpoint tilted to one side, passed underneath the table, and ended up in front of her, still with a decided tilt that I could not get rid of.

She said, "Dee. Welcome home." and took my hand. The twisting sensation returned, and I tried to get rid of it by shedding the bodies that were being twisted. One by one I let go of them, and they rotated around my ajna chakra like a pivot, ending upside down in the air at an angle, as if my consciousness were in the circle of this vision's sigil, my current body were aligned with the top arm, and the other bodies were align with the other arm.

I moved around behind the woman without being asked, and stood facing in the direction she was looking. The entire room looked as if it wanted to change to another shape or form, but could not do so.

It came to me that my position here was much like that sigil, in that my normal frame of awareness was somehow skewed with respect to the frame or state necessary to view this place in its true form. But I couldn't see how to change frames completely; the more bodies I shed, the more tension built up in the left side of my head, until I felt like a migraine was coming on. It seemed better to me to stop recording the vision, end it, and return to the Temple for a while, no matter the importance of what might be seen here. Since I could not see it clearly in any case. I decided to go to bed and if anything more occurs, I will write it down tomorrow.

I returned first to the floor of the valley, where the angel still stood. Then I turned and walked back through the gate into my Temple. I turned and erased the sigil from the King's beam, let the image fade from the north of the Temple, and closed the vision.

3/21/93 -- The last two days have been working with the Temple, and the region described above appears spontaneously every time. It is a curiously insistent presence for one that is so inactive, so unmoving. The region clearly has power, just as it did eight years ago, but that power never seems to do anything. Movement within it is restricted to a very few small areas; trying to move beyond those areas results in a loss of the

visual component of the vision without the loss of the power's presence.

Today I invoked the God of the Tablets by his twelve names, asking that this tension be resolved, and that the significance of this place be shown and understood by me, so that it could either be absorbed fully into my being, or rejected and finally cast aside. Within my "quarters" inside that region, I created a talisman of Earth, and used it as a focus for the invocation.

The result was first to cast me out of the region and back into my Temple, where I noted that the sigil shown above had been replaced again by the one I had originally seen in that location.

Then I returned to the workroom, and found that a beam of light rose up from (or down to) the talisman, and within it a presence had formulated itself, shapeless and without a visual aspect, but clearly there.

A voice said, "Go ye and cover the Earth with your wisdom, o man, o minister, o mage and god; For I have given ye the keys to the Tower of God, and ye have found wisdom therein, which ye have given to men. As I intended and as did ye from the beginning.

The Tower of God is a difficult thing, and not all by any means have the will and the ability to enter therein; it is for the few, and always will be. And yet by its study might all be given some inkling, some mote of that which is given in full to the few. I reject none.

"And of those few who do enter therein, still fewer will arrive at the top, to see the stars and move among them; For the Earth is a Great Sphere, and there are therein many traps and distractions to divert men away from this path, and many other things of worthiness to be found. And these accomplishments, however they be done, are as holy and worthy as using the tower for its greatest uses. I accept all.

"Now this place wherein ye are at present was built by me as a sign, a symbol of that which is not to be accepted within the worlds of men. Nothing herein will ever touch upon those worlds; it is separate and apart from them, and thus is always skewed at an angle to their sight. That part of you which is of the worlds of men thus has difficulty in seeing here, in resting in the stillness which is the core of activity, and appreciating what is here in its own terms. Ye have done so in other wise, many times, yet this vision, this image still becomes a problem. For in the days of your great opening, when ye again touched upon my powers and looked upon my face naked and unveiled, was this vision imprinted upon your brain; in such wise that its effect lingers even now.

But in truth it is a herald of the future, not of great import to your present work, and only serves to interfere when it appears. Seek ye not to find the truth of this place with all your might, for your might is better spent elsewhere. But again, do not reject it if the times demand that you look at it again. Simply look with gentleness, without the great effort you put into demanding visions of the higher reaches. Absorb the atmosphere of this place, and allow it to become part of your being.

At that point, the beam collapsed, and all was as it had been in the place. I took the talisman with me and returned to the Temple proper. I placed the talisman in the King's beam, and prayed that the God might aid in finding ways by which the full temple, and the lesser angles' smaller temples, might be used by men. I knew in particular that more wisdom was needed for these latter than I had yet found, and I prayed that I or another might find it so that it could be given to men whole. A final word came: "It shall be so." and then the talisman evaporated and was gone.

I closed the Temple and now go to dinner.

4/3/93

I began by visualizing the sigil, looking like a circle with a "Z" coming off its right side. Drew the sigil in the Kings' beam, and looked to the petal on which it was drawn. The petal glowed brighter, as did two petals nearby.

To the north of the Temple a gate opened up, looking onto empty space between the stars. I moved into that space and looked around, seeing nothing in particular of note. Waiting, I turned to look back into the Temple, and as I did it vanished; in its place before me the sigil was drawn large across space, glowing in a solar yellow. I moved around, seeing it from all sides, and noticed that now a small "x" or asterism appeared below the tail of the "Z" in the sigil. This asterism was colored a deep, dark red, almost black.

My viewpoint hovered above the circle looking towards the asterism. It seemed as if the "Z" of the sigil was a lightning flash moving between the circle and the asterism; I could also feel a pull or line of energy moving straight between them as well.

I rose further above the sigil, and now the "Z" appeared to be symbolic of a compression produced between the two endpoints, as if space between had been crunched in some manner I couldn't see.

An angel appeared to one side of me and I turned to face him. He did the LVX signs and the sign of Set. I tested with the pentagrams of Earth and Spirit and he was not moved by them.

The angel said: "This is the place where two stars are anchored, being the balance between them. One is a great, relatively spacious star, the other very dense, compacted into a tiny space, though not yet of black hole density. It twists the space around itself as it rotates, producing waves of distortion.

"Now this is only the outer body of this sigil, the way in which it shows itself in the physical cosmos. To see more we will have to go on to another plane."

I indicated willingness to go, and the angel took my hand and phased us out of that scene. We phased in to another scene in which great sheets of energy washed over

and around us. These sheets appeared imbued with a moiré^{1/2} pattern, dark in some places, light in others, in a somewhat diamond-tiled pattern. The pattern flowed down past us like water flowing over flat edge. We passed through the sheet and as we did so I sensed the flow distorting my vision and the configuration of my astral body, resisting it like some Star Trek force-field.

The resistance and force both reached a high peak and then suddenly dropped off. We had passed through and into another space. This one had a seeming of being in some way not a part of the normal universe, but instead a symbolic representation of what we had seen there.

"Know that there is combat among the stars as there is sometimes combat among men; otherwise, there would be no divine archetype upon which men's conflict would be based, and none would appear in your world. All is not sweetness and light in the cosmos, for where there are a multitude of creative beings, there are a multitude of ways for conflict to occur as well as cooperation and integration. And who can tell whether, in some higher plane, the forces of conflict and cooperation are not the same thing, merely manifesting differently to our lesser eyes? Repulsion and attraction, after all, are both forms of contact, of relationship, and who is to say what the nature of either will produce in the eyes of the greater gods?

"Now among those who are stars, there are some who find that their need for space, for a free hand in manipulating the substance of existence, is not satisfied by the conditions of their incarnation. And among these, there are some who chose, for whatever reason, to attempt the forceful removal of those whose being interferes with their activities. Just as among men, there are those who will kill to enhance their own control or power.

"This star, represented by the circle of the sigil, is a kingdom under siege, and the power that is attempting to subvert and destroy it is embodied in that dark, almost invisible asterism at the end of the sigil's tail. "

I looked around, trying to see what the conflict might look like from this side of things. Back in the direction from which we passed into this place, I saw form the images of two Egyptian gods in stylized combat. The god whose image was in place of the star had the head of a gazelle, and fought with a flail, waving it back and forth to ward off the attacks of the other. The other god stood at some distance; his head was that of a male lion, and his weapon was a very long spear. The point or head of that sphere was the asterism seen previously. He sought to bring the spearhead close enough to impale the first god, but his thrust was held back and his aim diverted by the shielding movements of the flail.

I watched their combat for some time, and became lost in it. Eventually I became away of the surroundings again, and looked around for the angel. He said, "Continue to meditate upon these two for a time, and do not bother yet to ask more." I got the impression that I should consider them overnight before attempting to go further with the vision.

[Seer's note: At the time I was doing these visions, I was also working on another series devoted to determining the "true" attributes of the squares of the Lesser Angles. At this point, I felt that the division between the energies found in these visions of the Lotus, and those in the other series, were becoming too divergent in nature to be dealt with at the same time. The other series had, in my mind, priority; the results there were more likely to be generally useful to others. And so I decided to end the Lotus visions for the moment.]

FOOTNOTES

1 The value of this word in Hebrew letters, 230, is the same as words having the meanings of "perception", "a circle, or circumference", and "bindings". None of these have any obvious connection to the vision.

But note that in Enochian, using Hebrew-equivalent values, this also has the same value as a word, "Comselh", which means "a circle". This word is used in the third Call: Behold, saith your God, I am a circle on whose hands stand 12 kingdoms."

2 "Bona" -- perhaps a form of the Latin for "good"? "Pro bono" -- lawyerly talk for doing a job for free.

3 Using Hebrew equivalents, = 234. No significant Hebrew word could be found with this valuation. Among Enochian words, there is SONDN, the god-name of five letters from the Lesser Angle Water of Earth. Note that one of the names that ran through my mind later on in the vision was PHRA, who is the Kerub of this same Lesser Angle.

I note that the name SLDMQ (assuming Hebrew equivalents) contains Venus as its central letter, with Libra (ruled by Venus) and Pisces (Venus exalted) also present.

4 These "instructions" had no obvious source, and didn't really seem to come from outside myself. Simply at certain points I "knew" what should be done, and did it.

5 SADM = 105. This number has several Hebrew referents, notably "TzIH", meaning "desert land", the name of Earth of Netzach, a clear connection with the sense of a Venusian desert island (with its traditional treasure) at the beginning of the vision.

Enochian has words with this valuation meaning "feet" and "noises", and also SAGACIY, a minister of Mars, making a reference to the noisy but invisible army towards the ends of the vision.

6 The equivalent of Tiphereth is the lowest emanation in this scheme. The "man-like" beings are perhaps closer to what we would call "avatars", individualized manifestations of divine force, rather than ordinary human souls.

7 $3 \text{ Kings} + 9 \text{ animals} + 27 \text{ legs on animals} = 39$. $39 = 3 \text{ times } 13$, and $13 = \text{AChD}$, unity. The "five and twenty" are the five sections of the mandala seen earlier, with their

twenty divisions each.

8 $27 \text{ times } 13 = 351$. $351 + 39 = 390$. $390 = 39 \text{ times } 10$, number of full manifestation.

9 The OM is of course the Swan in Hindu symbolism.

10 $K + I + N + D + T = 20 + 10 + 50 + 4 + 9 = 93$. 93 is the reversal of the digits of 39, so the angel is numerically a "reflection" of the forces of that sphere.

None of the Hebrew words in my database seem to relate, but among Enochian words we have VPAAH, "wings", perhaps relating to the bird symbolism of the first and last Spheres, and BALTAN, "His justice."

11 $K + P + Th + H + R = 705$. I can not find any significance behind this numeration. No Enochian word has this value, and the only Hebrew I can find is ABNIM MPVLMVTh, "damp stones", which has no obvious relation.

12 $K + L + D + P + H = 139$. Enochian has the words AMGEDPHA, "I begin anew", and TELOCH, "death". The first of these might be appropriate, since we are doing the vision over again, and this time seeing it correctly.

13 I heard this word spelled "Kaph, Tau, Tau, Vav", but at the same time I "heard" non-audibly that it was to be numbered according to my standard use of Hebrew equivalents for Enochian letters, which would make the numeration $20 + 9 + 9 + 6 = 44$. Thus the angel can be said to be "of the fours". I am also "of the fours" because in one transliteration, my mundane name sums in Hebrew letters to 444. An interpretation of 444 is as representing the expression of a fourfold power in three different levels, the mundane, the solar, and the divine. The angel, by the absence of one 4, says that he does not act in one of those worlds, the mundane, but only in the realms of Tiphereth and above. The human soul, being born of the interaction of matter and spirit, can only belong to those who are capable of acting, or who have acted, within the manifest worlds.

The angel also says four times that we are of the same nature, one for each point of the cross. I have no idea at present why this should be so emphasized.

1 OLA pronounced long O - EL' - AH. PARIE pronounced PA - REE' - EH. ALNTE pronounced A'-EL-EN'-TEH. DIE pronounced DEE' - EH.

2 PARON = $80 + 1 + 200 + 70 + 50 = 401$. 401 is the numeration of the Hebrew word ATh, essence. An obvious reference to the essence referred to in the vision.

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<http://www.hermetic.com/browe/advorpt.html>

79 captures

22 Dec 1997 - 4 Feb 2024

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About this capture

ADVORPT -- 90th region in the progression of the Aethyrs.

I invoked ADVORPT using only the call of the thirty aethyrs, without the call of the element or of the spirit. No preliminary invocations to the ruling planet and sign were done.

The scene opened upon an air which seemed to be filled with birds, flying frantically in every direction. The birds were primarily of a red-gold color, and had faces that were human except for noses in imitation of beaks. Their actual mouths were separate from the beaks. The heads of the birds were crested like cardinals. There was a singing in the air, apparently cause by the birds.

An angel appeared as a human surrounded by a halo of yellow rays. The hem of his garment and the neck were embroidered with lion's heads interspersed with eagle's heads. The tops of his feet and the backs of his hands were covered with fine hairs, also of a golden color. His skin was a deep purple, almost black.

I greeted him with the signs of the Veil, and LVX, to both of which he responded in kind. Then he turned to his left, and gestured with his right hand as if throwing something underhanded.

I looked where he was pointing and saw something like an electrical corona discharge or ball lightning. In the center of the ball there appeared a hollow, which seemed to pass off into some other space. He indicated that I should enter this space and see what was to be seen.

I performed the sign of the Enterer, and went forward. As I entered the hollow, it transformed into a tunnel with metallic blue walls which sped by me at great speed. As we moved along we passed an occasional ring of black breaking the tunnel into sections.

We continued to gather speed, and suddenly the walls around us shattered into a myriad of tiny pieces, all dispersing to the six directions. I saw that we were now in an air of a highly charged nature. There was a sense that it was uniformly filled with energy just waiting to discharge into any grounded object. It hovered about us with an almost oppressive intensity. There was also a sense that each particle of energy was constantly changing state in discrete jumps taking essentially no time at all.

Now the angel said: "This is the energy underlying the appearance of matter on which the sensible world is based. There is nothing on this level which is solid or formed in the sense that matter is, and therefore all that we can have here are impressions, not

images.

"Each of the Angels of the Aethyr TEX have in some way to do with bindings, holding things together. They surround and interpenetrate the earth, providing it with its form and content.

"The birds you saw at the beginning of this vision are my 7632 servitors, who also represent these energies. Their red color indicates the power they contain. Their constant movement in all directions indicates that on the lowest levels of existence, where fire is supreme, the appearance of all activity is apparent chaos. Nothing stays in one form or place, and nothing behaves in an ordered manner. Yet when one steps back and observes the energies in larger groups then form appears, and sensible order. Let us go back and look at them again."

We did so, returning instantly to the opening scene, and again the birds surrounded us as before. We rose upwards until we were outside of their area of flight, and I looked down upon them. From this angle, their flights seemed to be limited in space, and cumulatively their movements spelled the words AM HARTz, that is, in crude Hebrew, "Mother Earth". Yet when I looked closely again, they still seemed to be chaotic in their individual movements.

"So you see," said the angel, "that the fundamental quality of existence is not matter, not Earth, but Fire, energy. Nothing of matter exists except as pattern imposed on chaos. We here in this part of the Aethyr TEX are responsible for this binding of form, this laying on of sensible pattern, on top of the essential chaos. This is also why, in the Tablet of Union, the lowest of the four divine names is that related to fire, BITOM, with Earth directly above it. The divine name for water, HCOMA, is above that of Earth, NANTA, showing in that in turn our sensation of that matter, and the feelings that sensation engenders in us, is yet another level of fluidity imposed on the apparent order of the matter. And the highest of the four Names, EXARP, Air, is order imposed once more upon the fluidity of the sensations and feelings. Thus is the Tablet of Union divided into objective and subjective, and into chaos and order, constantly interchanging with each other in the shifting of IHVH. Tabulate how the Names relate to these concepts, if you please, and consider them for a moment."

Here is the tabulation:

	Order	Chaos

Subjective	Air	Water
Objective	Earth	Fire

"Note that this arrangement essentially duplicates the ordering of the Great Table itself, as far as the distribution of the four elements to the quarters. And each arm of the Black Cross contains one chaotic element and one ordered element, in perfect balance. The vertical arms of the Black Cross balance the subjective aspect against the objective aspect contained in the horizontal arms. Thus are the elemental tablets united in the

Great Table."

"Now, to go on, consider that the changing of the sub-elements into one another in each tablet also reflects this double division. And when one calls upon them by the power of the gods of the Lesser Angles, one is also invoking these aspects of existence along with the actual elemental power.

"And yet, the binding cross of each of the elemental tablets is otherwise than this ordering. For are not those crosses composed of the Seniors and the King, who are the powers of the planets? Their power is greater than mine, and greater

than the fourfold opening of the elements, yet here they are, subject to that same fourfold binding in the Black Cross. This is because the seniors are a reflection, an echoing, of that which is greater into that which is lesser, just as the Six who are Seven in the Tree of Life inject themselves into the Four through the power of Tiphereth, Sol. So the King of each element, who is the center of the great cross of each element, takes the forces of the planets (in themselves entirely outside this scheme) and redistributes them on a lower level through the power of their servitors, the Seniors.

"Just as Tiphereth is in one sense planetary, and at the same time is elemental, so also with these sun-kings of the elementals tablets. They are solar with respect to their particular tablets, yet they are elemental when considered from the standpoint of the First, who is above all of the tablets, and is also above the Tablet of Union, which he created as the lamen of this system of magick.

A note added 5/9/93:

In the Tablet of Union and the Black Cross:

[Highest, most abstract]

Subjective Order Air (vertical arm of Black Cross)

Subjective Chaos Water (vertical arm)

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About this capture

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About this capture
Circle City: The magickal record of the first Comselha Working.
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This document records the results of the first use of the Comselha Ritual, described separately in Comselha: An Enochian Macrocosmic Ritual. For those who do not have that paper, the purpose of the ritual is to invoke the power of the creator-god of the Enochian system from its origins outside the Enochian realm, and to bring that power down through all of the macrocosmic powers contained within the Elemental Tablets. Finally, that power is anchored in the magician as he stands in the center of the circle of working.

The symbolism of the circle and the procedures followed are shown in detail in the referenced paper. The rationale behind the attributes of the individual letters of the Senior's names (seen here in the symbolism of the visions) is explained in detail in chapter 2 of a work-in-progress, released through Black Moon publishing under the working title, Godzilla Meets E.T. Since the rationale involves a complete revision of the Golden Dawn system of attributes, it is too complex to go into here.

Briefly, this working transforms the Tablet powers into a form consonant with the medieval conception of the Macrocosm. That is, the conception that the heavens are composed of spherical "shells" surrounding the earth, each holding the power of a given planet. The outermost shell is the sphere of the fixed stars or zodiac. And outside this outer shell is the Empyrean, the unconditioned realm of the divine.

The circle of working is built of four concentric circles. The outermost is a narrow circle divided into twelve sections, each attributed to one of the Enochian Names of God. The next is another narrow circle, divided into four sections attributed to the Elemental Kings of the Tablets. The third sector contains the names of the twenty-four Seniors, arrayed radially from the outside inwards. Each letter of a Senior's name is attributed to one of the planetary circles, going in cabalistic order from Saturn at the outside to Luna at the inside. The innermost circle represents the earth, and symbolically contains within it all the Lesser Angles of the Tablets.

Prior to the opening of this record, I had worked at building the circle and harnessing the powers for a period of approximately three weeks. During this time, I was entirely concerned with establishing the powers in the desired form, and was not looking either for changes in my awareness or visions of the sort recorded here. Nothing of note was recorded during that period. Nor had I as yet conceived of any specific use for the completed circle. The work was an experiment, simply to see what would happen.

The primary work was done astrally, with a physical diagram of the circle (with the names of the powers in place) in front of me for easy reference. I noted that during construction the diagram had picked up a bit of the invoked power, but did not consider it important. It was while studying these forces in the diagram that my vision opened and this record begins.

The reader will note large gaps in time between various sections of this record. During the interim, I was either engaged in activities having nothing to do with the Comselha work, or was receiving results from it in modes other than the visionary. These latter are still being absorbed, and will be presented at some future date, if it seems appropriate to do so.

Note that the visions were recorded as they occurred, and the pages that follow show that record verbatim, without deletions, additions, or modifications.

8/18/1993

I was sitting contemplating a diagram of the structure used in the Comselha ceremony. All at once my vision opened up, and it seemed that this was not just a circle of names, but a City. Four great ways led along the four directions; between them lesser (but still large) avenues followed a radial pattern from the center to the periphery, and narrower streets followed concentric circles.

Between these avenues there were buildings, of which each was a great city in itself. I saw beings come out of these buildings; they moved inwards along the avenues, reached the center, and moved outwards again. Each of them carried a banner upon which a unique device was emblazoned.

Looking outwards I saw that the whole was surrounded by a great wall with twelve gates, and beyond the wall there was nothing but a white chaos. Above each gate was a banner on which was written one of the Names of God. And each banner seemed to radiate a power outwards towards the chaos, as if each word were a declaration to the larger universe, made with an unwavering, undefiable intent, as if God were saying through them: "Here I have made my city. Chaos does not rule here, nor the larger order, but only myself. What occurs herein occurs by my will only, and none may enter in nor leave save if they have conformed to my will." The intensity of this radiation is undescribable. It is a power so steadfast, so implacable, that defiance or avoidance cannot even be considered, let alone achieved.

Immediately within the wall was a broad, circular band. At the center of each quarter of the band, there was a tall, thin tower rising high. At the top of each tower was a great spherical light several times the diameter of the tower, burning like a sun. One got the impression that at the center of these lights, matter was so dense, so compressed, that space itself was warped; it seemed as if the radius of the spheres, measured from center to edge, was somehow longer than the diameter of the sphere as measured from opposing points on the outside.

I saw that from the outer chaos many beings were appearing and approaching the gates. As they passed the gates they changed in some way; their movements and forms became restricted in some way that was not clear visually, but was nonetheless certain. Where outside the gates they had come from all directions, now they moved in orderly lines, and the forms of those in the lines were relatively uniform where before there had been great variation.

These lines of beings approached the towers, and the beings began to climb the outside of the towers as if climbing three sets of invisible spiral stairs. They approached the top and vanished into the spheres of light; each one that entered the spheres added to the impression of great internal density, and added to a sense of great power being accumulated therein.

A critical degree of density was reached, and upwards and outwards from each sphere were thrown seven great beams in the spectral colors. The central beam continued directly upwards into the sky; the others fanned out like a peacock's tail. And I saw that these "beams" were composed entirely of living beings, each showing the nature of the planet in whose beam they were. Still at a great height above the city, these beams or streams moved along the band until they were opposite one of the rows of buildings between the avenues. Then the beams or streams of beings fell downwards; as they landed they began to move inwards, entering the outermost building in the row to which they were assigned. But while the stream was still in the air, a few of their number were separated from the stream, as if blown away by a gentle wind. These moved inwards above the buildings, dispersing evenly along the row. Then they fell gently down and in some way became incorporated into the buildings' structure.

As the beings moved inwards through the buildings, some split off from the flow at each. These took up banners, moved out onto the radial avenues, and joined the throng moving towards the center of the city. The remainder continued through the buildings, leaving a seventh of their original number in each.

Now it appeared to me that each circle of buildings, moving inwards, was slightly higher than the one before, so that the whole had the appearance of a shallow cone. The circular area in the center (which contains the lesser angles in the full pattern) appeared as a cylindrical hole. And this hole was filled with light, apparently coming from the innermost circle of buildings, which have the quality of the Sun.

The beings moving inwards, who now appeared angelic in character, stepped off the

edge and began to rise in the air, following a widdershins spiral course above the circumference of the hole. The beings on all twenty-four avenues did this, and their paths extended the cylinder upwards. They climbed and reached some point high above, where they disappeared. As more beings followed them, a great sphere of light gradually came into being above the top of the cylinder, echoing the towers in the quarters on a much larger scale.

As the sphere continued to brighten, it seemed as if it were releasing some sort of essence in the form of a gentle wind, breathing outwards in all directions. This essence suffused the region above the city, forming a region shaped like the domed-topped crystal cylinders sometimes used to enclose antique clocks. This region enclosed the entire city, including the central column and sphere, in a violet light.

Now the beings began to emerge from this central sphere, and moved downwards around the invisible column, still moving widdershins so that their paths crossed their upwards paths and enclosed the column in a net or web. Reaching the level of the innermost buildings, they moved outwards along the same columns by which they had entered. Each still carried a banner upon which a unique device was emblazoned.

Reaching the outer ends of the avenues, each line split into two. One line continued to move directly outward, going through one of the twelve gates. The other line moved into the tower of the quarter, entering into it by a series of doors at ground level. These latter appeared to vanish, as if their substance was being re-incorporated into the structure of the tower and its surmounting orb of light.

The former lines moved out into the wasteland, the regions of white chaos surrounding the city. Leaving the outer gate, each individual took on its own path of movement. But all these paths were regular, spiraling outwards for some distance from the city, then coming back in to touch the walls of the city at a tangent, then spiraling outwards again. The combined paths of all these beings began to form the outlines of a lotus of myriad petals. And where these petals formed, the chaos took on colors, all the known colors and some men cannot see with their natural eyes. The city thereby extended its influence beyond its walls, and that which was formerly chaotic took on order as well.

But this was not the same rigidly-defined order as within the city. It was as if the city extended its order outwards, but did not demand that those it influenced do any particular thing to conform to it. Rather it seemed as if each being within the chaos was free to make its own way, to determine its place within the lotus-pattern, or to choose not to participate if it did not wish to.

And beyond the lotus, threads were thrown out, passing far into the chaos. These eventually made links with other cities which were imposing their own patterns upon the chaos-stuff, far away.

9/6/93

I decided to try exploring this city some more. Entering into the vision at a point high

above the city, I moved downward and landed outside one of the gates; specifically, the gate of ORO. As I came down it felt as if my astral body were becoming a sketchy outline of its usual self, as if it were becoming the body of a less than human being, perhaps that of an elemental of some sort.

I moved towards the gate, and saw that an angel holding a writing tablet and stylus was standing there. This angel had white wings, white hair, and was dressed in a robe of Piscean purple. As I moved up even with this being, he said "Hold!" in a loud voice.

I turned to him and did the signs of the Rending and Closing of the Veil, to which he responded with the signs of LVX, which I in turn returned to him. I tested him with the hexagram of Pisces and the pentagram of Air, neither of which affected him.

The angel looked at me for a while, studying me. Then he said, "You may enter in here if you will, o man, yet it would be better to enter by the gates of the Sun." I was uncertain whether he meant the outer gate assigned to Leo, or some other place. He indicated that he meant one of the gates at the center of the city, where the powers passed into and out of the central courts.

It seemed as if I should follow his advice, but while waiting I had absorbed some of the force surrounding the Pisces gate, and felt attracted to it. I hesitated for a while, trying to decide. Eventually I chose to go with his idea, and rose in the air above the city, moving inwards. But at the same time it seemed that a portion of my astral body had split off and continued inwards through the gate of ORO.

This portion of myself passed through a tunnel in the city wall. Inside I saw that the walls of the tunnel appeared to be constructed of a net of forces; behind them, within the city walls, it seemed as if mighty forces had been captured and held. Incredible energy was pent therein, and as I moved inwards, it changed in color from the purple of Pisces to a silvery orange color, perhaps that of Gemini. And it felt that my body was changing in response, through some sort of induction effect.

Coming to the end of the tunnel, I saw a greensward before me, with gravel or stone-covered paths at the inward and outward edges, and another path curving from in front of my tunnel towards a tower set in the middle of the grassy area. There was another angel here, dressed in airy yellow; he looked at me briefly and indicate that I should pass on.

I moved away from the tunnel mouth and looked back. Above the tunnel the glyph of Gemini was carved into the wall, and a banner with the word ORO flew from a standard high above the wall at this point. I noted that a myriad of beings marched along the top of the wall in both directions; those on the inside moved from right to left, those on the outside moved from left to right. Those on the inside carried banners in all the spectral colors, on which were emblazoned a white circle with the enochian glyph of Air.

Following this procession along its path I saw that when these beings reached the

boundary of the airy quarter, where it met the earthy quarter, each curved its path towards the outside. At the same time the beings on the outside of the wall in the earthy quarter turned inwards so that the two groups would pass each other. As each being in the airy quarter passed one from the earthy quarter, the being would exchange its banner for a sword held by its opposite number. It then moved outwards and moved back along the wall from left to right. The other being moved inwards and along the wall from right to left in its own quarter. Thus there was a constant flow of banners around the inside of the wall, and a constant flow of swords around the outside, but the individual beings never left their own quarters of the city.

At this point my attention came back to my main body, which had been slowly descending towards the great sphere on the tower in the center of the city. I was now at a point opposite the equator of this sphere.

As said before, the sphere itself appeared to be made of energies that were truly divine and pure in nature, which built the sphere in a web and then filled in the interstices with radiations from the threads of the web, so that the surface was without flaws or holes. The sphere radiated a brilliant light both outwards into the empyrean and inwards to its own center.

I had previously assumed that this sphere was itself a manifestation of the pure divine nature of the creator of the Enochian system, and it seemed I was at least partially correct. But within the sphere I could see a figure. And it did not seem as if this was the image of that god, but rather was some sort of demonic entity imprisoned therein. What I could see of this figure through the blurring caused by the sphere's surface appeared to be identical to the Devil of the Tarot card, save that he had no pentagram on his brow. Though he moved not, I could see rage in his eyes at his imprisonment.

(Stopping the vision to look at my watch, I noted that it was 3:33 pm.)

From somewhere, I know not where, I got the impression that this demon was Choronzon, "that mighty devil", who is the primary embodiment of Evil in the enochian mythos. And it seemed that his binding to this place -- no, his very existence -- was the result of the manifestation of the enochian creation. He was the total of that which was within the area of creation, but which was not of such a nature that it could be used in the creation.

As such, it was necessarily the antithesis of all which the creation embodied. And since the act of creation moved from the outside inwards, this antithetical material had become concentrated here above the center. And yet it was held separate therefrom, bound into immobility and impotence by the forces surrounding it.

And still, I wondered what it meant to the creatures who were entering into this place, as I had seen in the previous vision. Recall that those who had passed through the initiations in the buildings of the Seniors' names then moved inwards and up to the top of this tower, and entered into this very sphere. Each had released therein a small

portion of divine energy, which radiated outwards from the sphere. Had they somewhat to do with the imprisonment of this being, and what effect did contact with him have on them?

It came to me (again, I know not from where) that this city was not a frozen, ideal creation; rather, it was a living, developing creation and changes must occur in the course of that development. When I previously saw it, the city of God was still abuilding, and the creation of this sphere was still in process. Now we were at a later phase, wherein the leftover, incompatible remnants of substance had been brought to this place and concentrated. And at this stage the creatures did not enter into the sphere but instead moved along its surface, strengthening the web with their portion of divine substance and casting part of it outwards to maintain the bell-shaped shield which surrounded the city.

It bothered my sense of balance that at the center of this creation there should be corruption. Would this Choronzon be held therein throughout the life of the creation? Would his existence influence its path and destiny? Or would he somehow be eliminated at a later stage? I waited, but it seemed I would get no answer as yet.

Now it came to me that I should reaffirm the unity of this creation. I did so by invoking the First Call, and followed it with the vibration of all the divine names so far incorporated in it. Then I invoked the First Call again. This had the effect of strengthening the bell-shaped shield and making it more clearly visible to my astral eyes.

But I now saw that, unlike the previous vision, at this moment the shield appeared to have been pushed inward at one point, off-center from its highest point towards the east-northeast. The shield was not broken; rather it appeared to stretch inwards in a teardrop shape to enfold the central sphere and its occupant, so that they were actually outside the shielded area.

Again I felt the need to vibrate the First Call, and did so. And as I did, there was a sense of great Will arising out of the depths of myself. This will projected itself at the sphere, and caused it to be pushed out of its central location, entirely out of the city, and the shield again returned to its pristine shape. The sphere shot outwards into the empyrean; after a while its course began to curve and it gradually orbited the city. It came up underneath the center of the city, and stopped at a point just below its center, in the "shadow" that the city cast.

Now, I didn't think this was much better than the previous situation; the sphere and its occupant seemed to still be attached to the city, and there was still the potential for interference with or corruption of its nature. I worried about this for a few minutes, when I noticed that there was an intense vibration growing in the air around me.

My attention was directed to the sphere. It seemed that it too was being affected by this vibration. Flakes of darkness were falling off of it and moving outwards to be lost in the

empyrean. The vibration continued and the sphere and its occupant gradually disintegrated, like a glass paperweight being crumbled into tiny shards. The disintegration continued until less than half the sphere's substance remained, when the rest shattered at once and the remains fell away. These seemed to continue shattering into progressively smaller pieces until nothing was left that could be distinguished in the light of the empyrean.

I raised my viewpoint above the base of the city again, and saw that the whole of it was now coruscating in a tremendous variety of hues and chromas. The vibrations I had felt were now shaking the city itself, but were not shattering it; rather they were raising it to a higher level of power. A new sphere had formed in the place of the old, and even from this distance I could see therein the figure of a god; a bearded man dressed in a white robe, with a breastplate upon which were sixteen stones configured four-by-four, each a different color. His right arm was raised so that the upper arm was horizontal, the lower arm held upwards vertically, with his fingers split in the "V" of the Star-Trek Vulcan greeting. His left arm was draped casually over the arm of his throne. But it seemed to me that this was not the Enochian god, but just his image; a place-holder signifying the outcome of the next stage of the process.¹

A voice said, "When the spirit of god is brought into his city, his temple -- any city or temple -- then that which is not god is the first to react, and seeks to take for itself the place that is that of the divine. It enters in and formulates itself into a false godhead, attempting to block the true god from entering, attempting to take god's creation for its own. But that false god cannot control the temple; it acts to seal him off from all that it is. He becomes a thing apart, separate from the world but deluded by his apparent place that he is ruler of that world.

"Thus it is also with man, when the true divine core of his being is prepared to manifest. That which is not the divine, that which is the essence of his individual being raised to its greatest possible height, seeks to believe that it is truly the essence, that there is no god higher than itself. But the world and the temple seal it off; its central place of power is shown to in actuality be cut off, powerless, as the shield of the city did cut off the demon Choronzon even though he sat in the High Seat of the city.

"It is like the scum that forms on the surface of heated metal in the forge, not part of the metal, but impurities in the metal, which cling to its surface and conceal the heat beneath. And as such impurities might actually have been needed when the metal was used for a lesser purpose, so it is with man. That which was necessary at one stage now becomes a hindrance, which must be removed and cast aside in the forging of the pure metal of the divine. And it is the vibrating power of the divine which first concentrates it on the surface, then casts it away from the creation, and finally destroys it utterly.

"But the true metal is not so affected, and neither is the rightly-built city of god. Instead the power of the divine forge enhances it, raises it to the ultimate expression of its own nature, causes it to shine with the myriad colors of the rainbow, and finally raises it to

the white heat of purity.

"Now you ask in your heart why, if this is true, you did not yourself encounter Choronzon in your ascent to be Master of the Temple. The answer is that you did, and did then as you did in this vision.² You recognized it for what it was, a false image of the divine, and rejected it as having no place in the rightful scheme of things. You denied its power, and so it had no power over your being. Thus you did not have to be "eaten" by Choronzon as Crowley claimed, nor wrestle with him, or have any other form of contest. It is only when one believes this demon to have power that he does have power, because one gives it to him.

"Nor was there any sense of destruction in your passage; for it is only when one identifies with the demon, believes with part of the mind that the demon is the true self, that one experiences the destruction of that demon. You did not identify, and so did not have the experience.

"Now we have finished with need of you for this part of the building of your city. We shall continue on and build, and call again when there is more to be done that requires its creator's direct touch. In the meantime, you might continue to send your lesser self on its passage inwards through the gates and buildings of the city, and learn therefrom how this city acts to shape and train the myriad lesser beings who come under its sway. For as you have said, and has been affirmed to you, the man who acts as the minister of the Enochian god does the work of that god, and participates greatly in the raising, the initiation of those lesser orders of being who are attracted and contained by the work.

"Go now and rest, o mage, for there is much to be done here." (I got a subtext that said "Get out of our way and let us work.")

This being said, I ended the vision.

9/9/93

I entered into the Comselha space, and immediately found myself standing in the place where I had left my secondary body in the previous vision. Looking around I could see little changed in the physical aspect of the area, but felt that there had been significant changes in the energetic aspect. The aura of the area seemed to have taken on a rich, deep feel as of fertile earth, not at all in keeping with the airy nature of the sector. My astral body seemed to have taken on a greenness as of flourishing plant life, or the planet Venus.

Looking about again, I saw that I was not where I had thought; the banner above the nearest gate was MOR, not ORO. And then it seemed that my body was lifted up, carried outside the walls, and passed through the gate of MOR. All this was done very quickly; what took several minutes the last time took but a moment now. And then I was back again where I had stood when the vision opened.

Now a being came up to me from my left. He stopped, and raised his arms in the sign

some masons call the "Widow's Son" -- upper arms horizontal to the sides, forearms and hands straight up. I tested him with the pentagram of Earth, which did not affect him. I returned the sign, and he immediately did the signs of V and X in LVX; I instantly understood that the first sign was a form of the "L" gesture in that series. I then did the whole LVX series, and he bowed to me.

Coming forward, he took my right shoulder in his left hand, and grasped my right hand with his. He performed a curious gesture with the thumb; tapping the side of his thumb against each side of mine, then touching the balls of our thumbs together, and then the tips.

"Greetings on all three points of the Triangle, o brother. I am Aleph Nun Lamed Oin Shin,³ and I am here to introduce you to the details of the work we do here in your name and God's. For it is the work of the builders, the creators, those who make God's ideas into form, that is done here. And so do I greet you in the manner of those builders.

"Now I know that here you are weak in knowledge of the mason's way, and so I will not further take you in that direction; there is no reason that this building needs be in their symbolism, and much that it might be comprehended in the terms of your own mind.

"Well have you done, in initiating this work; For unless God's building be made manifest, then the Kingdom will not come. There must be an analogue in matter, even the subtle matter of the astral, before that great spirit may come down; this is so that it may be housed in a way fitting with its glory and greatness.

"You have seen in your minds eye the plan of God's will, and the city is the manifestation of that will in matter, brought about, brought forth into the world through your efforts.

"Now let us take a brief tour of the regions herein, and see what may be seen thereof at this point in the construction.

"You have already seen the gates, modeled on your thoughts, modeled on that which God has put into your thoughts. These gates are the entry into this realm for those who reside in the chaos beyond, in the unlimited, unconditioned regions of the heavens; those regions which have not, as yet, come under the aegis of any creator.

"The walls wherein the gates stand are the boundary, the roping-off of the region of work from the regions unclaimed. They define, in their outer astrological attributes, the perimeter of the work, and the major qualities to be expressed therein; for the signs of the zodiac are not, as you have thought, reflections of the Earth into the sky; rather their manifestations in the orbiting of this world Earth are a reflection of the essential concepts behind its creation, and therein is god made manifest for all to see and know, in the course of their many lives.

"On the inside are the gates attributed in such a way as to make a connection between

the pattern set by the greater aspect of divinity which created the worlds of this system, and that expression of the divine which is embodied in the Tablets and the Calls; for know that therein is a special, important aspect of the creation embodied, one which takes its form from the intent of God in its purest form. The patterns of motion, of the world of events called Assiah are absent; theirs is the pattern of evolution, not perfection. And in the Tablets are the perfection of God, its ultimate purpose and its universal connectedness made manifest.

"In commemoration of this dual attributing have we enscribed the sigils of the signs both without and within, above the gates; without, the signs of the circle of creation, as they link the world to the heavens; within, the signs of the elements in their orders, as mutable, fixed, and cardinal signs of each element gathered together under the banners of God's names.

"And hidden within the walls are the secret signs of transformation, wherein the divine is changed from its outer aspect of creativity, to its inner aspect of perfection in expression. These shall you know in good time; the actions they symbolize you already know right well.

"Now, the outer signs, the signs of God's creative action, do act upon the chaos of the unclaimed lands, calling therefrom those beings whose nature and ideals are such that they might participate in God's works. They speak forth each its sound, and upon those waves of sound are the beings notified and attracted here. Each moves about the city in a swirling motion, an orbit, and comes to land at the base of the gate whose sound was most like its own."

(All through this section I was seeing double. The major view was of the place in the city where we stood. The second vision was of the entire Solar system as a place of creation, with the surrounding regions between the stars as the chaos referred to above. It seemed that each effect the being spoke of had its equivalent in this latter view, though I received no more than faint suggestions of what they were.)

"These beings are called in an order, from simplest to most complex; this in accord with the status of the city. At each stage its degree of completion adds a secondary vibration to those of the gates, indicating the current needs for its construction. In the earliest stages these vibrations are simple, and so only simple beings are attracted. These will form the body of the city, the substance of its being. And in their submission to the plan of God do they receive therefrom initiation, which transforms them from minor, haphazardly-formed creatures into creatures of regular structure and pure intent.

"Still they are simple creatures; evolution takes no great leaps for them. But the acquisition of purpose -- even at second hand -- and the acquisition of structure, of a true and definite nature, is for them an initiation as great, from their viewpoint, as any you might have. They feel themselves blessed; for to them to be part of a greater work is to no longer be lost and tossed in the currents of chaos, no longer changing constantly as the winds blow over them. They become secure in their multitudes where

alone they were forever abused. To them this is a great gift of peace.

"Now in the later stages beings of more complex nature are attracted, these eventually of such a level that they can participate consciously in the construction of the city. And later still come those who will be its residents, who are not themselves of the outer chaos but only travel therein, seeking the next place where they might make a home and further their evolution through service to a creator. Each of these creatures, at every stage, finds its place within the divine plan; and none save those who so choose on their own are cast back into the chaos when their work is done.

"Each creature, upon landing at the gate, presents itself to the keeper there; this is a being already in God's service, assigned to this work. Such am I, though of another stage in the entry process. These outer keepers determine the rightful place of entry for the being, for some hear a sound that is secondary in their own nature, and may be better fitted to enter by another gate. Those the keepers direct to their proper place.

"The remaining beings, in the early stages, are given their first real connection to the powers of God's work. A thread of power is taken out of the gate, from the pools of substance within the walls. These threads are attached to the creatures, and begin the initiation process; the energy of the threads acts first to destroy unwanted substances within their beings, next to organize the remaining substance into righteous structures, and finally to establish that structure as a permanent base for future evolution. This all in accord with the signs of the Son of God, who is IHSVH, and whose formula is in the great Word INRI. Thus it is said, through the Son of God are all things made.⁴

"In the passage through the gate are these beings given yet another transformation, in which the note of their place in the structure of the city is added to the basic vibration of their fundamental cosmic nature. Thus each takes on dual attributes, one to a sign of the zodiac, and one to an element in one of its three alchemical aspects, as you have said. This latter vibration relates to the former much as the personality that a man wears relates to the nature of his soul. One is a role, the other true being. And so it is here.

"Having passed through the gate they are again checked for permanence and appropriateness of their being. Those who have not fully taken both the aspects given in the gates are sent back, and sent through again as many times as it takes. Among these latter are those for whom the basic dual nature is itself nearly too difficult to sustain, and further initiations would be wasted. These are those who are assigned to move about on the walls above, as you saw last time, acting both as banners of that which ensues within the walls, and as defenders from intrusion. Eventually the repetitive activity of this assignment builds into them the necessary qualities for further initiations, but that lies in their future.

"Those who pass come into the "quad" where we stand, and here they are given their first assignments. Most enter into the building and maintenance of the tower you see yonder, which is the tower of the King of the quarter's Tablet. Therein do the concentrated and concentrating forces of the King create in them an echo of his nature,

so that, by his power under God, they add to their basic natures an ability to resonate with the planets who are the instruments of God's action within his creation."

At this point the being suggested that we take a closer look at the building, but I felt I needed to rest, and chose to end the vision. I thanked the being and left, promising to return and complete the tour.

9/13/93

I again returned to the grassy ring within the city's wall. This time I appeared somewhat closer to the tower in the center of this quarter. From here I could see three paths leading inwards and up to the tower from the three gates. Along each path there came a procession of beings; those from the various paths arrived at the tower at points separated by 120 degrees around its circumference. They immediately began climbing the outside of the tower, following a widdershins spiral course. Note that there were no steps or projections for them to climb; they appeared to be climbing up the air around the tower, supported either by invisible energy-paths, or by their own intent. I don't know which.

The main body of the tower contained eight courses of stone, each with three large curved stones forming the circle. The radius of curvature at the top of the stones was slightly smaller than the bottom; thus the entire tower was slightly tapered. At the top, a platform extended somewhat beyond the body, capped with a battlement having 10 merlons. Looking from above, I saw that inside the battlement, the top had been shaped so that it followed the surface of a sphere. A small dark hole in the center led into the tower.

Above the tower, centered over it, was a brilliant ball of light, each tower's ball being tinted in a color related to the element of the quarter. Where I was, in the quarter of Earth, the sphere was a greenish color. Next over in Air, it was yellow; in Water, blue; and in Fire, a brilliant red-orange. Each of these spheres seemed to breath out a gas having the nature of its element.

Looking down the side of the tower, I saw that as the beings progressed upwards in their spiral course, each became more attenuated. They lost any appearance of solidity until by the time they reached the eighth course all that could be seen were ghostly outlines, which themselves radiated a kind of bright heat, as if their substance was stimulated to a high degree of activity by the influence surrounding the tower.

These beings came up over the top and some force took hold of them, first drawing them towards the sphere of light. Some few were actually drawn into the sphere; and disappeared from view. The rest were swept upwards and outwards into seven streams. The center stream moved directly upwards, and became blended with the shield over the city. The remaining six spread out so that each ended at the start of one of the six avenues in the quarter. (Rather, at the rows of buildings between the avenues.)

As the beings moved away from the tower, they became more solid. Again I was

reminded of metal being heated to a white heat and allowed to cool, passing through several stages of color in its cooling. But the beings in each stream went through a different series of colors in their "cooling", and ended with a different color. By the time they landed again at the buildings, they looked solid, even more solid than before, and somehow purer in nature.

Now an angel appeared beside me. I tested him with the pentagrams of spirit and of the elements, which had no effect. He did the LVX signs and I returned them. He said:

"Now you have seen the tower of the King, and the way in which the beings pass about it and are transformed. As in the previous stages, here there is an initiation in progress, followed by a sorting and assignment of those who pass.

"In the center of the tower you saw a hole. This is the concentrated vortex produced by the vibrations of the King; all about it, the whole tower itself, is brought into being by the magnetic activity of the forces swirling around and into it. Only those beings who have passed the test in the highest have been taken into that vortex. Let us see what happens to them, lest we miss part of the sorting done here."

He directed my attention to the hole, and asked that I attune myself with it. I did so, and began to note a very low-frequency sound which would be a "rumble" were it not so regular. I was surprised, expecting -- if anything -- an extremely high-frequency sound in this place. I looked more closely at the hole, and saw that it was actually a tube of tightly-knit energies, which as a unit turned very slowly within the center of the tower. There were much faster movements of energy visible within the tube, but these appeared not to be part of its interaction with its environment. The rumbling sound was from the friction of this tube with the rest of the tower.

Still looking, it slowly became apparent that the sphere of light was actually an extension of this tube, the connections between them being only faintly visible to my sight and sense. It was as if the concentration of the King's name was relaxed a bit as the tube exited the top of the tower, and the spherical shape was the form this relaxation allowed.

Now I could hear a much higher vibration coming from the sphere, and understood that this was the basic note of the King's name, here allowed to escape from the confinement of the tube and influence its surroundings. And the "breath" which escaped from the sphere was the substance of the tube, released.

The angel indicated we were going to follow one of the beings which entered the sphere, and see what happened. We waited, and for a long while nothing happened. Then suddenly the angel said "That one!" Instantly we attached our awareness to the being.

From that being's viewpoint, we saw and felt the power of the sphere as an attractive force, which seemed to grasp every tiniest atom of the being's substance individually,

and to provide a path for each of those atoms by which it could move inwards. The unitary nature of the being seemed irrelevant to the process, unimportant.

There was an instant of intense fear, and a longer moment in which the being felt each atom of himself being turned inside out through some strange dimension, a topological inversion of some sort. Simultaneously, the scale on which events occurred seemed to expand enormously, so that the relatively narrow compass of the tube and sphere now seemed to be a region many miles across.

Now I had a great deal of difficulty keeping my awareness united with that of our sample being. I could still feel it's body, but the awareness seemed to have been stretched and manipulated beyond my ability to easily follow. I spent a few minutes trying to regain the attunement.

Part of the problem, it seemed, was that this being did not possess anything near to a human capacity for self-awareness. Despite the transformation and ordering it went through in the gates, it was still basically an elemental, a construct in which the superficial awareness -- what would be called personality-level awareness in a human -- was the only awareness. There was nothing of the soul or spirit in it to which to attune. This made the task more difficult than it was when I united with one of the angels, or a god-manifestation, in which the latter forms of awareness are available. I forced myself to exclude the higher portions of my being from the attempted attunement, and again gained some access to our subject.

Before it had entered the sphere, this being had exhibited the basically radial symmetry common to most magickal beings; the topological transformation had compressed (rather, collapsed) this symmetry into two dimensions. All the relationships and connections present in its original form were still there, but distorted, and at the same time abstracted. Its body felt like a sheet of material stretched out along some curve of balanced force within the wall of the tube.

Its consciousness was in even stranger form; it still had the capacity to register and store impressions striking it from its environment, but had absolutely no ability to change or act in response to those impressions. Not even its internal sense of self changed in response; the active side of its character seemed totally frozen.

Now this being was carried downwards through the tube, following the same spiral as its upward course, but in reverse. I could sense as it passed each course of stones in the tower's body; a note and a change of quality resounded at every passage from one course to the next, and these were registered by the being. These notes and qualities also acted somehow to ease the sense of distortion, to re-define its internal connections so that they expressed the same relationships as in its original state, but in a manner appropriate to this area.

In the upwards passage the being had moved through the planetary realms in order from Sol and Luna on the bottom to Saturn at the top. Now it moved in the other order,

Saturn, Jupiter, Mars, etc. In this latter movement, I sensed, it was following the order of the planets in the King's name.

The tension and distortion continued to relax, and the being started to become able to react internally to the impressions it received, although it still could not extend its actions beyond itself. I sensed in it an awakening, the blossoming of something that was not there before; its consciousness had a new quality, a quality very similar to what we call "soul". And yet it was not a complete soul, as a human knows it; something was missing.

As the being approached the bottom of the tower, its relaxation transformed into actual pleasure. Each increment of movement brought with it new and rich sensations, and each of these produced a whole-body reaction that was nearly sexual. At the same time, I felt some changes going on in its body. Now the edges of this flat sheet that was the being (which had previously been smoothly rounded) began to shape into something that felt, from my internal viewpoint, to be the shape of several dovetail joints. This happened only on the front and back edges, not on the top or bottom.

Now the tube began to narrow, and simultaneously the sense of being in a miles-wide region began to fade; the tube took on something resembling its original subjective dimensions. And as it narrowed, the spiral movement became more rapid, the orbit of the being's movement was drawn towards the center.

Separating my awareness, I moved into the center of the tube, looking down. I saw that the tube constricted like a pipette; for a length it took a conical shape, but then changed back to a much narrower tube. I watched the being move downwards, and as it approached the conical section two other beings flashed into view, at 120-degree intervals around the tube. These also had dovetail-like joints on their front and back edges, each complementing those on the other two.

All three moved into the conic section, and at the point where the cone ended and the more constricted tube began, they met; the joints on their edges smoothly connected, like the halves of a zipper. They now formed a single cylindrical unit, which continued downwards still rotating.

I followed without trying to re-attach my awareness. Below I saw that the tube ended in a shallow inwards curve, which continued inwards to form an upward pointed spike at the bottom. The curve forced the bottom edge of the threefold being inwards. And as it did so, I got the impression of an extremely intense compression being performed on their substance. Heat seemed to radiate from the point of greatest compression, and there was a sudden sense of fusion; the joints disappeared and the threefold being was now a single being in truth.

The curve had turned this being inside-out and upside-down; it now rode up the central spike, a very tightly compressed tube within the larger tube. As the trailing edge passed the bottom of the curve, the entire being was suddenly shot upwards through the center

of the tube, passing upwards with incredible speed.

I jumped my viewpoint up to the sphere at the top of the tower. The tube-like being shot out of the hole and into the center of the sphere. With an audible "WHAP!" it ballooned out and was stretched against the sphere's surface, held there by some sort of radial energy emanating from the center. It covered the entire surface except for small openings at the top and bottom.

This sudden advent seemed to shake something loose from the sphere. I saw another spherical being rise up from the sphere, continuing to hold its shape even though it was no longer concentric with the sphere. It began to draw in energies -- some of the "gas" that had been emanating from the outside of the sphere; this gathered in the center and began to form a rope-like structure from the top hole to the bottom. Nodes of light began to form along the rope, and it became obvious that this was similar to the structure of chakras and aura that make up a human being. The being translated itself into some other dimension and faded from view.

The angel said, "Now you see why this particular part of the initiations here should be pointed out to you. This city is not just a center for the initiation of those who will become angels -- that is, beings derived from the elemental kingdoms. It is also a place wherein truly human type beings can be created, by God's will and under God's plan. These beings, like the one you have been following and the one you saw leave, will eventually take a place equivalent to that of humans in some future cosmological scheme. For the present, they are new-born, and have much to learn. They are sent from here to a place of nurturing, wherein they will gain some of that learning, enough so that they can serve here in God's plan while waiting for their own turn to incarnate in some far-off time.

"They will never incarnate within this sphere which we call the Earth; for hers is a sophisticated, complex, and unredeemably difficult scheme. These simple souls could not survive. Instead they assist and observe those who do incarnate, learning at second-hand, sipping of the great fount of experience which is each human being.

"Now I see that the effort of this following has wearied you. Let us stop, and come again when you are ready. We shall follow those others who passed on inwards in the city, and see something of what occurs to them. Fare well for now."

Thus I ended the vision and returned to my body.

9/14/93

As I stepped into the vision, I heard the sound of flutes, pipes and other wind instruments playing a merry tune; not a jig, but something with the same sense of leaping about. There was a sense of spring in the air, and of a fete.

I stood in the greensward again, this time somewhat inwards from the tower of this quarter, which seemed to be the quarter of Earth. Before me, between the tower and

the next section inwards, a group of six beings did a maypole dance around a miniature version of the tower. Each of them was dressed in green, each with an inner coat of a different color. Nearer to me stood another, also dressed in green, with the appearance of a coppery-blond haired woman in a high-bodiced gown. Around her head were bound streamers of white, each with threads of a different color mixed in. She appeared to be pregnant.

She had a knowing smile, as does one who sees her lover. And a feeling of love did radiate from her; not out of her heart, but out of her belly. She said:

"Like you my visage, my dear friend? Like you this body form and dress? I have put them on for you."

I said that she was very comely, and asked her to identify herself for the record.

"I am she whom you knew in earlier days, as the Senior Alhctga. Test me as you will, before we continue."

I did the LVX signs and she returned them. The hexagram of Venus caused an intensification of her radiation, and the pentagram of earth caused her to become somewhat darker, but no smaller or vaguer withall. There was no indication of dispersion of her image, nor did she have any difficulty facing these signs. And as I wrote the previous sentence, she drew the signs herself.

"Now that we have assured you of our nature, let us continue. I have come to greet you here, my brother, in that again you have discovered yourself and known yourself to be a spirit of God, a divine manifestation, and not a thing of matter. I would have come earlier, save the powers were against it, and the times were not right; all of those you know in our grouping (by which I mean the Seniors of Earth) would gladly come and visit with thee, as the times allow. But for the moment I am sent, as the one best suited to this greeting.

"In those earlier days, we knew you to be the image of the divine, a piece of God in form, and so spoke to you, giving you in visions the nature of that god, and of the past, and of the future that awaited. Ye knew this not, of yourself; your eyes were still blinded, and suspicion of hubris did prevent your acceptance.

"In this present time, you have come to understanding, and have been graced with a vision of wisdom. And you accept that what we said was true, both in its past and its future; for now you understand that future, as only one of Understanding may, and accept at least in part the goals that we all, thee and we, do seek to manifest in this time of the world.

"Do you consider then, that this has been forshadowed from the beginning of your path; there could be no other path for you to trod but that which you have done so, and that which still remains. Is this not so?"

I said that she was correct in essence, though I still had reservations.

"Nay, your 'reservations' are habits of mind, good habits, not the doubts of one who is fearful of madness, or of inability to accomplish the task, given the aid that should be given such a one. You know the truth, and in your mind have already sought out the ways by which this truth might be presented to men. Is this not so?"

And I said that it was.

"Therefore come ye, and let us step away from this beautiful city for a time, and see some things of importance to you."

She took my right hand in her left, and we stepped out of the Comselha space, immediately coming into the darkness above the world without transition. We looked down on the world, and I could see that in the mid-latitudes there appeared to be a great volcano. But it was not a volcano of rock, but one of light; looking more closely I saw that it rested above the physical surface of the earth, as if spread on some aethyr as a base.

And in the center of the caldera a six-spoked wheel turned upon itself, going both directions at once. And in the center of the spokes was a ruby, glowing with inner light. And in the center of the ruby I saw many sigils come and go. Some I recognized as those I had done in the use of the Lotus about the Temple of the Earth Tablet; others were unknown to me, but of similar style.

"Know you now what you have done, my brother? See the power of your work below us, spread over half a continent. You have brought to the Earth a nexus of the interstellar communications links. Raise your eyesight and see these links for yourself."

I adjusted my astral vision to a higher frequency, and immediately there sprang into view very many lines of light. All were centered on the wheel, and spread outwards to the stars in every direction, some passing through the clear space above the Earth, others passing through her body as easily as if it were a phantom. And on this level the ruby and the wheel seemed ever more solid and real, and the body of the Earth ever more faint. The wheel now seemed to turn upon itself in three or four dimensions at once, completely confounding my mundane mind's ability to interpret sensations.

Alhctga said, "Remember that first vision, wherein you saw the Supernals of the Tree of Life as spheres composed of long lines of light, of varying densities and powers?"⁵ I said yes. "Then know you that here is that vision, which was only a prophecy, made manifest in the world. For in the world of Understanding is the mundane world united with the rest of the universe in truth.

"You have seen in your recent visions that the Earth, Malkuth, is in itself as transcendental as are the so-called Supernal spheres of the Tree. For in her is an

infinite and inexhaustible variety; all things come out of her, yet she is not exhausted; all things enter into her, yet she is not full. Everything that can arise in the universe may arise in her.

"For the matter of the universe, in every place and every time, instantly reflects the state of all the rest of the universe. Every possibility that becomes manifest, wherever situated, immediately is reflected in every part.

"But that is the passive transcendence, what you have called raising the Daughter to the Mother's seat. Here in this sphere, this wheel turning upon itself every which way, you have created a positive transcendence of the limits of the Earth, bringing her out of her isolation and back into the company of the stars.

"I say to you, this has been accomplished. [her emphasis] I say to you, you have done this thing. I say to you that, in future times as men seek to move outwards by these paths you have created, that your accomplishment will be known to them all. Those who remain upon the Earth may know it, or not; those who pass outwards will have no choice but to know it; for those who govern these connections in your name, and in the name of the All-Highest, will trumpet it at every passage. And those who enter here will also know, and praise this accomplishment of a man.

"For it is the man and the mage who did this thing, not the god. It is the man, working in the darkness of matter, who has brought this light. Never in all the days of this world, save in your own entry into matter, and in the works of the Aeonic prophets, has such an accomplishment been seen.

"Now you think of the possible ways in which this truth, this passion of the stars, might be told to men, and wonder at the missing key to your greater version of the Temples book. I say to you, worry not overmuch; such as has been seen, will be shown, and more. Opportunities abound, and will be opened as the tides of time and power allow.

"For the present, return you to your body, and relax. Begin again to explore your city another day, for this day is holy, and given over to celebration of your accomplishment."

I bade farewell to Alhctga, and ended the vision.

9/16/93 12:23 pm

A voice said, "In the dark of the night a jewel shines, red, not rose. And the light of it illuminates the dark, and makes the dark to glow with its own light."

"Now in the course of these visions you have entered into a space, a created space of illumination such as god himself might create, for the furtherance of His work. And in this space created you a circle, a plan, in which the powers of the Tablets might be seen in another fashion, one which reflects the intent of the creators in a sense other than that shown in the Tablets. And in the space, this circle, a city was born; not of your intent, but of the action of those forces which you brought to bear.

"And in this city are the creatures of heaven, of the un-() stuff of creative activity, brought into line with the powers of our creator, and made to be a part of his creation. And from this city do they go forth again, to carry his will outwards, expanding his region to include, rather to influence, a greater part of the universe than was circumscribed by his original intent.

"We have seen this city of yours, and are glad in its creation. For whatever God wills is enclosed therein; all of his will and all of his intent are enshrined within it. Just as, in another fashion, they are enshrined within your Enochian Temples. You have given God a gift of great price in your creation of this city; for it was not found in the design of the original system, yet it fits therein as a hand in a glove, as the Rod of a man in his lover's Cup. And the making thereof has expanded his creation in ways not intended, thus bringing again to this world the value of surprise, of the infinite variety of chance that lies in the interactions of the many creators.

"You may, if you will, see this city of yours as a seed, which will in its own time grow and expand, and bring into the universe new ways of looking, new ways of seeing that which is hidden in God."

"You wonder in your mind whether this praise of ours is deserved, and why we spend so much time on it. Your city seems to you to be not so great a thing, a mere expansion, in its plan, of what has come before.

"And yet, if truly it had come before, if it were hidden in the intent of the creator, or in his presentation of the Enochian magick to men, then why, why we ask, was it not shown then? Why, we ask, has it not been seen among men in the intervening centuries? Surely if the intent were there in the beginning, then in the times when it's basis was more well-known, more established in the minds of men, it would have been seen clearly and understood.

"No; it was not so intended. You have taken the Keys that God gave to two men, (which are not the only Keys that there might be) and made of them something new. What you made was surely possible from the beginning; but possibility and actual intent are two different things. You have grown a red rose in a fallow garden, created new beauty out of the stuff, the detritus and leavings of an earlier creation, and have given new life to that creation in the doing.

"Take our praise as deserved, o man. Take it, accept our gift of love to you. And know that this is why you are so highly valued among us who are the Servants and Ministers of the God of Justice. For where you walk new things spring up; seeds old and stale send forth new roots and blossom in ways that were never expected, even among those who know the stuff well wherein you work. Even the God himself knows you as his superior in this; for he is a creative god, as are you, and knows well the value of the new.

"And why, you ask, should such a high one, such a one of great and clearly superior power and scope, think you in any way his superior? Because, we say, things change where you walk; that which was narrow in intent becomes as wide as the universe; that which was stale and dying become fresh and alive; that which was but a wish, a hopeful thought in the minds of men becomes a real thing when you touch it. I tell you, the universe has been changed more by your "little" works than by all the magicians of the past ..."

I sensed the intent to complete this last sentence with the words "four hundred years". But between the intent and the speech, there was a sudden silence. The power I had felt flowing behind the voice suddenly ceased, and the Aires were filled with a ringing silence. I waited...

Now I felt that power again, but less intense. As if the being in question were touching my shoulder while his attention was directed elsewhere. But still there was silence, and I waited.

After a few more moments, I got a sense that the discourse must be temporarily interrupted, and that I should exit the vision and relax for a while. I now do so.

3:00 pm

A voice said, "Now we have praised you with great praise, as is your just desert; but let us return to the city and see more of what transpires there."

There was a sense of sliding sideways for a moment, and I found myself again back in the city. This time I entered at a point between the tower of the Earth quarter and the radius of buildings associated with ALHCTGA, facing the tower.

For a moment the tower seemed overlaid with an image of a great king seated upon a golden or yellow throne. He wore white robes over violet underrobes, and in his right hand (which rested upon the arm of his throne) he held upright a simple wand, straight and undecorated, but with a small minaret-shaped section at either end. Sort of like a very long, narrow dorje. His face was unbearded, and his eyes were also of a violet color. His hair could not be seen, as he had some sort of covering on his head beneath a crown with ten points.

Shortly this image dissolved and I saw for a while the spinning, spiraling energies going about the tower. These continued in a regular manner for several minutes. Nothing more seemed about to happen in that direction, so I looked around.

To my right stood the same angel who greeted me yesterday and had identified herself as Alhctga. She still wore the white-and-rainbow ribbons around her head, but her robes today were black, or of a brown so deep as to appear black. She saluted me with the LVX signs, and the Rending and Closing Signs. I tested her with the pentagrams of Spirit, which caused her to brighten and become a bit larger. The hexagram of Venus caused a green aura to surround her.

"Today I am in working clothes, as you see." she said, "The celebration is complete, for the moment, and it is time to again enter into the spirit of this place, and see what might be seen here.

"Now as you recall, in our last entry here we saw that the towers of the Kings create sentient, potentially self-identified beings. This through a process of inversion, fusion, and re-inversion, followed by a period of conditioning in which the fundamentally elemental components of the new being are tempered in the power of the Sun. This tempering and shaping causes the being to expect there to be a structure of lights at the center of its spherical shape, a structure of connected power-centers. When the being is removed from the King's immediate power, this conditioning causes the being to form its own such center out of the power available in its environment.

"Let us now see what happens to those other beings, the ones who are not made part of a potential sentient, but who nevertheless pass the initiations of the tower. Turn you and look to the center of the city."

Behind me was the radial of Alhctga, as aforesaid. I turned and saw the building at this end of the radial, which was like unto a dark castle, with double doors. Above the door an image of the planet Saturn was carved into the stone.

Alhctga said, "Knock."

I did so, and immediately my consciousness split. One part remained where I was; the other part became one with a being on the other side of the door. That being opened the doors, and I saw myself and Alhctga standing there. The being said, "Who seeks to enter the gates of Saturn? Who cometh in the form of a Man?"

Alhctga stepped forward, saying, "It is he who created this place and time, and caused the God to change at his will. And I, who am the overseer of this gate, and those inward. Let us enter, for it is our will."

The being did a deep genuflection, stepped aside and said, "Enter then, and be welcome." We entered and found ourselves in a dark antechamber, with another, smaller door on the inward side. Looking through my own eyes, I saw that the gatekeeper was a typically Saturnian form; white-bearded, wearing robes of Saturn's indigo darkness, with an underrobe of green. He held a staff in his left hand, upon the top of which was a vulture in a coppery-gold metal.

Alhctga said, "Herein is the power of my first letter; under your code, being Saturn's Venus. And herein is the beginning of Wisdom, for those who come hence in their initiations. "

The gatekeeper closed the outer doors, and the room was momentarily plunged into darkness. A faint light gradually rose, but I could see nothing. I sensed a great weight

upon me, as if it were trying to shape me in some way; and simultaneously I felt underneath it the joy and sensuousness of Venus, accompanied by her flashing green in some under-dimension I could sense at the corners of my awareness. The juxtaposition of forces seemed somewhat stressful and difficult to combine.

I thought to vibrate Alhctga's name, to perhaps get a clearer view. But she said "Invoke me not; for I am here, and this place is well-saturated with my power by your creation [of it]." I did not speak her name.

She said, "Even those who express the quality of Love must yet have an understanding of the law. For the Law of being is the basis of creation; all things divine (as those who come hope to become) must in their learning come to understand the necessities of relationship, of right order, and of common exchange. Those virtues are here instilled. And recall that these beings who come, who are initiated here, are of the unstructured substance of the Empyrean; they know not of the Laws of our Creators, of those laws which govern the substance of the Tablets, but know only the basic laws of divine substance. And even those laws they know not; for they are built into their nature, and not into the awareness.

"Here we teach them Law, through the rhythms of Art. Enter into the inner door, and see."

We passed through the inner door and into a larger chamber. Here I saw many beings gathered, arrayed in rows about one larger being. The many were clearly elementals who had passed the tower; the one was a director, an angel come to instruct them. The many all wore robes of green, though their individual characters were each unique. They seemed to hold music scores in their hands.

The conductor began to beat a time, and as he did so a deep note sounded; like the tone of a kettle drum but continuous. He continued his beat, and on each beat one or another of the smaller beings would sing a single note. I realized that they were sounding the tones of their own natures, and each could only sound the one note they had. But in sequence their individual notes formed a melody which was quite pleasant, somewhat baroque in style. Further on in the sequence several would sing at the same moment forming chords, or creating counterpoint to the main melody.

"Thus they create something greater than themselves, through cooperation, right timing, and combination of individual abilities. They learn that in the Great Work of our God's creation, it is the combination of actions performed by many beings which makes the pattern of the creation in the substance he has assembled. No one of them could possibly perform all the actions needed, yet together they can build a thing of great beauty.

"So it is also in the world of men, as you well know. The only difference being that men, being more complex creatures, are capable of participating in many lines of melody; one here, another there, as they express the different parts of their natures in the actions of

life. And who is it that hears the complete melodies of their actions, or the greater symphony which the melodies in their turn form? Only god knows.

"Now some of these will find that the nature of this block, this building is in accord with their own; they will show a greater talent for the coordination taught here than others. These will become acolytes, residents of this section of the city, and will carry the banners of this building inwards along the avenues, ending at last at the great temple which graces the central park. The rest will continue inwards through the buildings, each learning in turn the lessons taught there, until they come to a place where their natures fit.

"And those who do not fit? They come at last to the house of the Sun, where their learning is combined into a single expression that covers all the path which they have followed. And all these many eventually find their way to the inner temple, there to take on yet another initiation, a reward for their daring to come here, a blessing of God for being what they are.

"But I see you are tiring. Let us end this for now, and return another day."

I thanked Alhctga for her guidance, and ended the vision.

9/19/93

I re-entered the vision about where I had left, standing in a short hall leading from the choral room towards another room. I moved into this second room and saw that there were angels there, who were dividing the beings who passed through into two groups.

One group was being dressed in a deep indigo outer robe with an emerald underrobe. These were then handed poles to which banners were attached, like the banners of a marching band. Each banner had a small sigil of Saturn and of Venus, and a larger sigil that was unique. The background of the banners was uniformly black or very deep brown; I couldn't discern which.

This group was being passed out through a side-door and into the radial avenue counter clockwise from this row of buildings. They parted, one part heading outwards towards the exits of the city (I knew somehow they were leaving the city) and the other marching inwards. As they passed other buildings I could see other beings come out and join the procession, each carrying its banner. On the other side of the street, beings marched outwards along the radial, and entered into the buildings there. A very few continued to move outwards beyond the end of the avenue.

The other group, wearing only green robes, were given a badge of some sort, which they affixed to a sash worn from the left shoulder to the right hip. Then they were passed through a door directly opposite the entrance, and moved into a smaller side-street. Most of these crossed the street and entered into the building there, which had a Jupiter sigil incised in the stone above the door. A smaller portion turned sideways and moved along the street (which was one of the circular roads crossing

between sectors.)

Now Alhctga appeared beside me. She was still wearing the colored ribbons around her head, but today had traded her robes for blue jeans, with an ornate black jacket and frilly white shirt of the sort common in Beethoven's time. She seemed somewhat smaller and younger than before, and had abandoned her apparent pregnancy. I did the LVX signs and she returned them; I tested with the hexagram of Venus, which caused her image to become more "solid" in some way. The pentagram of Earth also made her more solid, and did not otherwise affect her.

"Today I am in a party mood," she said. "Let's look across the street."

We moved to the door of the building across the way, and I knocked. A figure looking like a butler opened the door, bowed, and stepped out of the way. I could hear sounds like a cocktail party coming from within. Alhctga entered and I followed.

We were now in a large, brightly-lit, circular room. In the center of the room, a group of beings was standing in a circle, all facing outwards. They did not move from their places. Around the circumference of the room, others moved about as the moment moved them, talking among themselves, sometimes singing out a note of music, other times crafting little images and glyphs which floated free in the air.

It seemed to me that the central group was surrounded by a force-field of some sort; this field looked very regular in pattern, and seemed to be the culmination of the sort of activity done in the previous building. That is, as if all the notes sounded by the individual beings had been perfectly coordinated, and then had been preserved so that the entire temporal sequence of their music had been translated into a static pattern of forces.

While this pattern certainly appeared to be perfection of its kind, it also seemed somehow...boring. What could you say about it, save that it was there, and was what it was? Perfection allows no comment, permits no alteration or development.

In the center of the group a ball of light gradually formed. This ball radiated a magnetic quality, like the field of magnetism surrounding a planet; this field gradually extended beyond the circle of beings.

Meanwhile, those on the periphery had continued to throw out various thought-forms, glyphs, and symbols into the air. The air there seemed filled with these randomly-drifting forms. Some of them would drift inwards to touch the edges of the field. Of these, most would bounce away as if hitting a wall or a pool-table cushion. But some would touch a thread of the field that was of a similar character; these latter would be caught up and be drawn into an extravagantly looping movement along the line of force. And at some other point on the circumference of the circle it would drift free again, but carrying behind it the thread it had touched. Looping outwards and inwards again it would begin to orbit, leaving the image of a thread of force behind it.

More and more of the drifting forms became caught up in such whirling motions. And as they did, the quality of the central field of force began to change. What was once rigid and perfect now became dynamic again; it grew looser and more flowing, and started to turn upon itself. The outer loops created by the drifting forms began to sweep the room, and as they passed over the various objects and beings there they sparkled and flashed.

The forces continued to move and whirl until eventually the entire room was filled with flashing colors. And gradually a sound of music began to form. But where the music of the previous building was highly stylized, perfectly timed and executed, here the music was grand, expansive, reaching out to include its surroundings in itself. Much like the difference between baroque and romantic styles; one shows the perfection of heaven, the other shows the glory of heaven and the world combined.

Now Alhctga said, "The second rule of art, after the coordination of the participants, is engagement; that is, connection to the real events that occur in the world. A creation that is solely what it is in the mind of the creator is no creation at all, but merely a sterile ejaculation. If it does not find its complement in the random forces of nature, of the larger field within which the creator works, then it is never truly born. A creator must allow his creation to interact with the ebb and flow of events; it must be changed by those events, in order to change those events along the lines of its own pattern.

"This is the real marvel of the creative process; that nothing lives in a perfect form, but must reach out and become related. And in that relationship to the world, the creation changes and evolves in ways that the creator himself could never have imagined. This is as true for the gods as it is for men.

"What the world will make of a gift, an act of creation, no one, god or man, can know. A true creator knows this, and knows that his child will grow as it will in the world, not as he would have it. He attempts not to bind it to a specific form or outcome, but instead gives it its freedom. And in that freedom is its true glory found and revealed.

"These here, who are the graduates of the previous building, those whose character was too different to become one with the force there, are now being taught their second lesson. They are not themselves creators, as a men and gods. Rather, they are the workers who must form the creation out of themselves, in accord with the plan of the divine. They are servants, not masters, and their task is to seek to become perfect servants.

"Knowing as they do how to coordinate their activity as a group, they must now become aware that their activity cannot be limited to their group in its influence. They cannot block out the world around them, nor can they help but extend their influence to that world. Seeking to restrict themselves would result in the perishing of their creation. The substance of the world must be engaged, must be brought into the form. The form itself must be allowed to change under that interaction. Here the power of Jupiter is shown,

and they learn from his expansive nature. Inclusiveness is the only course to take, if the creation is to live and thrive.

"Now you know this yourself, o man, o god, o mage who makes the world to change. Every one of your creations has expanded far beyond your expectations, precisely because you seek not to hold it, but to allow it to develop along its own lines of power. You take what the world offers, and do not exclude it; this inclusiveness makes your creations into things of wonder, whose influence extends far beyond the range of your own sense. And in that expansion you have yourself expanded, followed the world along lines that no one has ever traversed, bringing into the world of men things that in normal expectation would not be opened to it for a great many years.

"Will men eventually know of this accomplishment? Assuredly; for that which has been done is of great power, and still grows even when your attention is gone from it for a time.

"And this is why we have ever been your friends, and have never sought to control your path in the world; for you make of us, who are creations of the God of Justice, to grow in ways that he did not plan. You make us greater than we were; you make us glorious in ways that he could not, and make him, in turn, of expanded glory.

"You are our savior; you have brought us out of the sterile depths, where we were lost to men, and seemed only an abstraction of ourselves in their explorations. You have made us again to live, and breathe, and participate in the works of creation. You have brought us out of the world and into the skies; you have brought ancient lives back and brought future connections of this world into reality. And in between we stand, seeing in amazement what we have become in your actions.

"Could you have done so had you known your path in the world with perfection? No; for only they who accept the presence of the unknown may draw it in. Only they who accept that the world changes will make change; those who seek only a perfect heaven, a place of static peace and comfort, will never know what you have done, what the world has seen because of you. But those who look at the unknown unflinching will see, and appreciate.

"Enough of this sermon; I have shown you here the powers of Jupiter, as they manifest within my own world of art; seek ye the next world, Mars, when you wish. And in the meantime seek ye also that other place you have recently seen, wherein the jewel of red lies in the arms of the wheel. Fare well."

With these words she ended the vision, and I returned fully to my body.

9/22/93 Note: During the next few days I did try to explore whatever was involved in the wheel-and-jewel image described earlier in this account. I noted that the jewel contained the enochian letter B, with the curved tail slightly enlarged and distorted so that it bent towards the bottom of the "V". Further, the red jewel also seemed to contain a small

diamond, positioned in the exact center; the tail of the B pointed directly to this diamond. Aside from this I was unable to get any sort of vision or additional explanation of the figure.

9/22/93 3:41 pm

I entered into the vision, and was immediately inundated by the sound of clashing swords and shields. I seemed to be in the anteroom of the next building in line, which is attributed to Mars within Alhctga's name.

I went back through the open outer door, and examined the building. The glyph of Mars was incised above the door, as before. But also there were bronze swords mounted crossed over the door, and a bronze hammer and chisel inlaid into the pavement beneath the door.⁶

Alhctga appeared; today she wore a black outfit, a slinky pullover dress, and wore the shield and helmet of Athena. A stylish leather belt supported a sword at her waist. She looked at me impishly and said, "Isn't it fun to dress up?" This didn't seem to call for any response. We exchanged LVX signs and I tested her with the pentagram and hexagram. She also did a gesture in which she swept her arms downwards, outwards and upwards above her head, putting her palms together at the highest point and bringing them down again in front of her breast. The path of her hands remained outlined in the air; the overall shape was like that of the field around a bar magnet, or the wings of some abstract butterfly. I didn't see the significance of this sign. She seemed to be trying to project some image at me, so I waited with senses open.

Suddenly it became obvious that the wings were in fact stylized labia, and at the same time that the positioning of her hands was such as to suggest the edge of the glans as viewed from below (and the edge of a conical leather helmet of the sort once worn in bronze-age armies).

"Even as the mother contains the son within herself, so too the lover contains her mate; I am both mother and lover and so contain both within myself, here subordinated to the work of Art.

"The sexual tension between men and women is the reflection of this, for all good art derives its power from that tension and feeds that tension back upon itself. Now this is not always so obvious as in the mating dance, as you know; many aspects of human existence, superficially separate from sex, are nonetheless acted out in forms and customs that are fundamentally sexual.

"This is the nature of being, and I would not have it otherwise; for even those who have passed beyond the dance still draw on the dance's power to lift themselves up.

"Let us look inside again, and see how these forces, this clash of powers within, is used in the training of the beings initiated in your city."

We passed again through the open door, and I saw a multitude of beings dressed in much the way as Alhctga. The armor was a Shield of Venus (as in the Tarot card) and a Sword of Mars, save that the sword was bronze, not steel. They seemed frozen in a moment of battle, like a frieze on an ancient Greek building.

We passed among them, and I saw that those who were thrusting with their swords wore expressions of pain or great effort, fearsome, intent scowls and grimaces. But those who defended themselves with their shields showed not fear, or any sense of caution; instead, their faces were fixed in expressions of joy. They seemed to take in the thrust at the same time that they diverted it from touching them.

Now the action commenced for a moment and then stopped again. Those who previously thrust now defended, and vice versa; their expressions and radiated attitude also changed accordingly. And so it went, a freeze-frame battle.

"You will note," said Alhctga, "that we become more particular the farther we go in this training. The previous two steps were concerned with group cooperation, the overall coordination of the beings involved. Here we begin to train those who qualify in the arts of more elaborate exchanges between individuals within the group.

"All interactions are truly exchanges of energy; this is as much true within the physical world as in the magickal. Sexual exchange is especially so, as you know. But these exchanges do not take place simultaneously. Rather, there is first a flow of energy from one being to the other; and then when the first exhausts its energy, a reverse flow takes place, passing energy from the original receiver back to the original sender.

"The trick is to ensure that just those energies (and the information they contain or embody) which are needed are involved in the exchange. Sex in its natural state is a deliberately random exchange; this echoes the deliberate randomness that nature has embodied in the process, which ensures that there is a high degree of differentiation in the children of the next generation. Sex magick, when properly done for effect, adds the element of intent and focuses the energy into a particular form.

"But such magick, though powerful in its way, is but a single form of this exchange; every interaction, every interaction on all levels of being is such an exchange. It matters not whether the beings involved are photons, cells, humans, or gods; the pattern is the same.

"In the activities of these beings here, who are intended to act in concert with others for the accomplishment of some artist's goal, this stage involves showing them how to release to their neighbors just those energies that are desireable within the pattern which the creator sets. The exchange is here slowed down, done in small increments, so that they can see the process in detail and know what is and should be done. Thus the image of a stop-and-go dance which you see.

"The beings take the projective and responsive roles in turn, because they must not only

learn to send just the right energies, but also to receive every energy that is sent, rejecting none, and without distorting the piece of the pattern being passed. What one sends to the next, they might have received from another; both their reception and their passing on must be without distortion or filtering, no matter what their individual natures would have them do.

"So it is that those who first learned to express a pure pattern in concert, and later to integrate that pattern with the world surrounding them, now learn the inner, individual exchange of energies which reflect a part of that larger pattern. In the next building following, they will learn the correspondence of the integration seen in the previous building, so that among themselves they can become one at will. After that, they will learn another pair of action-integration pairs in the buildings of Mercury and Luna, before finally coming to the culmination of the creative process in Sol. These we will look at in future visions, if you so will.

"Of the present building, there is not much more to say; these processes are universal, and so you can easily find as many regions of existence as you desire in which they occur, substantially unchanged from the formula expressed here.

"Going on to a different subject, we would like to encourage you to again try to enter into the jewel at the center of the wheel, which you have attempted in the last few days. Sometimes conditions are not beneficial, and that which might be seen is blocked away through no fault of yours. I can assure you that there is much of interest contained therein, and you will be edified thereby.

"I am done, for now. Is there anything you wish to ask?" I indicated that there was not. "Fare well then, my lover and brother; fare well." She bowed, put her hands together, and vanished. The image of the building dropped away from around me, and I returned fully to the present time and place.

9/22/93 7:07 pm

I tried to conjure up the image of the jeweled wheel seen before. Immediately, I felt something being placed in my left hand. Looking, I saw that it was a golden medallion which rested on my palm, with the chain hanging over the back of my hand between thumb and forefinger.

The medallion had the image of the wheel in low relief, with a jewel in the center. But there was something odd about it. Viewed straight on, the spokes of the wheel were straight; viewed from an angle, the spokes bowed in the direction of the tilt.⁷ On the back were engraved five rows of letters, each letter individually boxed:

Turning again to the front I saw that the jewel had the enochian B character within it, as if lines of white fire had been encased in the jewel. And again there appeared to be a tiny diamond point in the exact center of the jewel.

I regarded the medallion for a while, and seemed to hear a sound in the background, as

if of rushing winds, with a low rumble as of an earthquake underneath. Another sound was added, like a million tons of scrap brass crashing, but continuous. And another sound which could not be heard, but brought to mind thoughts of warbling birds in a great flock.

Sounds and more sounds were added, and would have been a tremendous cacophany, save that each sound seemed to exist in its own space, separate from all the others.

Now it appeared that there was a veil within the jewel, golden curtains covering the whole width and height of it. And these were suddenly swept back to reveal a figure, too small to see clearly. The figure called and asked me to join him. I said I could not, but in a moment it seemed that I could, and I stood beside him in some unidentified space.

The figure wore a white hoodless robe which came to his knees, and sandals. His hair was curly black, hanging to his shoulders all around, and partially covering his face as well. His skin was a very deep olive color, and his eyes were dark. His physique was short and stocky, very muscular. He seemed to radiate a dark, brooding sort of atmosphere, but I could not tell offhand if this was an indication of an "evil" nature. He simply stood with his hands behind his back, watching me.

I did the LVX signs, and as I did so, I felt a great resistance pressing in on me. When I completed the signs, I felt a great release; simultaneously, it seemed as if a ghost of the being in front of me exploded forwards, giving an effect like a Star Trek starship going into warp drive, but in reverse. He returned the LVX signs, and I tested him with the pentagrams of spirit. These produced a similar effect.

9/25/93 1:20pm

I did not complete the vision above. At the point where the account leaves off I literally ran away from it, for no obvious reason, shutting down my computer and turning the TV on to some sort of mindless entertainment. I did not have a sense of any danger. In retrospect it seems that I sensed some sort of pressure or power beyond my ability to cope with at that moment.

For the last couple of days I have avoided thinking about it, but today decided to again essay a visit into the jewel, which I begin now.

I reviewed the account given above, and as I did so the corresponding images came back into my mind. These expanded into the full vision with me standing in the air above the wheel, looking down on the jewel.

I again saw a tiny figure in the center of the jewel, and transformed myself into that space. This time the same individual was there, but seated upon a throne. He stood up as I did the LVX signs, and the throne disappeared. He returned the signs. I did the pentagrams of spirit, and again felt a tremendous surge of power as they were each completed. Neither affected the being in front of me.

He spoke:

"Now that you are here again, let us proceed without delay; for this is a temporary space that I have created for My purposes, and it must again be cleared when we are done, so that the work may go forward.

"I am the King, he who rules Alhctga, and the other Seniors of the Tablet of Earth. Indeed, I am ruler of the tablet whole; and therein I am like unto a fire and a pillar of flame in the midst of the palace. This ye know well, for I have created myself thus within the confines of your Temple, and dwell therein in spirit to the benefit of all.

"Now in this place I am King, but in the larger universe yet am I a servant, a minister unto He Whom you know as the God of Justice. And it is in His name that I speak now. Give yourself over to me for a time, and feel and absorb the power I carry."

I entered into and joined with the body he manifested. Though I seemed unable to gain a full mergeance therewith. Thinking that vibrating the King's name might help, I did so. He said:

"Speak not, but dwell here in silent attention for a time."

I did so.

It took a while, but I came close to a full merger with his body of manifestation; the main difficulty was in attaining congruence between our respective spinal channels. After a time, he raised his arms above his head, held them palms together, and began to invoke using the First Call. (I could not hear the Enochian words, but sensed the translation of them in my mind as he spoke.)

The flow of power increased and took on a lighter tone than his original dark, brooding power. Flakes and glimmers of light began to surround us, enveloping us in an aura of rainbow flashes. Finally he completed the Call and was again silent. A few moments later, we both moved upwards, translating into some other space and leaving the spherical aura behind us.

In this new space we appeared to be somewhere in interstellar space, but with a difference. Here the planets and stars were all so close together they practically touched. Each solar system had no space between itself and its neighbors, and within there was little or no space between the orbits of the planets. Everything was a close together as it could get without restricting the movements of any given body.

And the songs of all these stars and planets could all be heard at once. This was no "music of the spheres", but instead was a clashing of many different themes, which should have been separated in space but now were not. One could concentrate on a single theme for a time, and the others would fall into the background; but eventually they reasserted themselves and the full noise came again.

The King spoke, and his voice was a bodiless whisper among these many voices.

"Now you see what has happened, what has occurred as the result of your work in creating the Temples of the Tablets. For what was once separated is now close; those things that in their own spaces would work their will now have yet another aspect of existence to deal with, in which their wills must be eventually brought into a general harmony. "

The voices of the spheres surged and fought against each other. One or another would become dominant for a moment, only to fade back into the general sounds.

We moved away from our point of entry into this space, and looked back towards it. I saw there a shining sphere to which all these others were attached by the thinnest of threads; some of the energy of each moved into that sphere, and did not return.

Now the sphere seemed to reflect all the surrounding spheres within itself, in a more compact and abstracted form. And therein the clash of these Titans became increasingly violent; I could see surges of lightning flashing from point to point within it, roils of energy like smoke or currents of water would arise, envelope a portion of the interior for a time, and subside again. There seemed no harmony anywhere within the sphere.

"This you have done in your creation of the Temples. What was once free is now bound; what was once joyous is now disturbed; what was once alone is now connected to everything else. Where only one at a time would speak to another, now all speak to all, and senseless noise results.

"The opening of the stars, one to another, through this path you have created was foreseen in the moment of its creation; those who watched knew, in that moment and without doubt, that it would occur. And so they spoke, and said that you would open this world of Earth to the stars. In essence, you had already done so when they spoke, for the creation of the potential meant that the potential must, eventually, manifest itself in the world.

"And in your explorations of the spheres that were held in connection to the Temple, through the sigils of the leaves of the Lotus thereof, did you make that potential into actuality. And nothing has remained the same since.

"You must understand, we do not in any way condemn you or complain of the results of this work. No, we glory in the potential you have offered unto us, and unto the world; and the God of Justice rejoices therein, and has adopted your creation as his own, raising it up to become a pattern at one with his original will, modifying that will to contain and expand upon it.

"We have been given an opportunity. We have taken that opportunity, and thereby have

become more than before, more than we were intended to be. I in particular have become more than merely the King of the Tablet; I have become, in myself, a gateway into new realms, and the guide and mover of those who would pass between.

"And you, what can we say of what this offers to you?" (He was silent, as if searching for words.) "I am confounded; speech fails me, as do sight and sound; the potential is too vast to compose into symbols, the possibilities too great to be foreseen, let alone expressed." (Again, a searching silence for a time.)

"But what of this chaos, this roil that goes on within the focus you created? It gathers strength, as additional lines come in from distant points in the universe, as more voices of the spheres are drawn in. Could it be that it will collapse into complete disorganization? Could it fall, and thereby release all these back into their original patterns, to take with them only the memory of this one-time connection?

"No; it shall not be. And look you -- even now it becomes clearer what is to be done."

In the center of that sphere of chaos there appeared the image -- perhaps the reality -- of that pattern of forces I had defined in the city of the Comselha working. Not the city itself, for that is of another level; but the pattern of my devising, a circular, centered organization. Though flat, it seemed to create a smaller sphere of clear air about itself, just large enough to enclose it.

We waited in silence for a time, watching. I thought again of the diamond in the center of the jewel; the white hardness and unchangeable purity of it, centered within the red color of conflict. And I wondered if perhaps this was an expression of what now would occur.

A voice spoke; not that of the King, nor my own, nor of any of those who were bound in this roil.

"Here is that which is like unto a jewel, a perfect compaction of being into essential pattern. Here is that which compacts my own creation into perfection of form. Can you, o you stars and planets, who are so much greater than he who created this, do likewise? Can you, who are graduates of the worlds of pain, and see nothing more of it, make use of that which has arisen from those worlds? Can you become, in your relations, like unto this jewel of perfection?

"Tell me, o you voices, speak, and say if you can follow that which your lesser has created. Can you make of yourselves in your joining such a creation, such a pattern of perfect completion? Tell me now, o you stars, say if you can."

And there was a sense of consternation among the roiling voices. One after another fell into silence; not the silence of absence, but a silence of consideration. New threads continued to enter the sphere, and I could feel surprise (or its equivalent) among these new entries, as they found themselves suddenly connected to a body in deliberation.

I myself thought of the possibilities. It was clear that the simple pattern of the Comselha exercise would be insufficient for such a varied and vast assembly. Their individual natures were too different, had too many unique patterns to be molded into even a supremely complex version of my simple form.

And yet, perhaps not. Did not these beings in turn recognize a "boundary" condition within which they all worked? Let the boundary of this sphere of their union then represent that greater boundary; let the way in which the unknown passed from without to within this boundary be reflected in its nature, as the circle of the Twelve Names of God does in my own.

And what are the highest organizing principles they recognize among them? If not all recognize the same principles, then let them group together according to those they do see. And each shall make these the next sphere within the boundary, using as many dimensions as necessary to complete the pattern.

The important point was to make the organization such that there could be free communication between individuals and groups, without one trying to impose itself on another. This called for agreement on the intensity of force each contributed to the pattern, and a definition of the ways in which information could be passed between similar or compatible participants, and between groups of incompatible or conflicting participants. These might contain certain restrictions common to all, and other restrictions or ameliorations negotiated between differing groups. I thought of the way in which the black cross acted as a buffer between tablets in the Great Table, and considered that some sort of buffers might be appropriate at some level within this larger organization.

While I thought, it seemed that some form of sorting out was going on among the participants. It was far from a real organization, but the amount of conflict and the clashing of voices seemed to have been reduced.

The King said, "Surely it will take time for this organization to reveal itself. A new thing is being formed, and as ever there must be starts and stops, partial formations and reorganizations as things go along. Let us return to our starting point, for there is nothing more to see here for the present."

We slipped downwards into the envelope from which we had emerged, and were again inside the "jewel".

"This place where we are, and the image of a jewel through which you entered, are constructs, simple symbols of that outer process we just observed. Not even reflections of that process, but only images of two major points. First, the conflict above, contained within the sphere of force created by your Temples. This is the red color of the jewel, as you surmised. Second, the potential for a seed of resolution to come out of your pattern created of the Tablet entities, the circular formation that was not found in the original

design. This latter was the diamond, again as you surmised. The Enochian B in the jewel indicated that a higher process was being represented here. And the Wheel around the jewel was an abstraction of the Temple itself, with the sphere of the Names of God on its top. And also the gathering in of energies that the Temples cause to come into being.

"Now it seems that some resolution of the conflict is coming into being here, and it will probably be that you find changes in the way the Temple reflects the outer universe, when next you go there. For the present, we would ask that you continue your exploration of the spoke of Alhctga within the Comselha pattern.

"I have done for now. Alhctga will no doubt have more to tell you when next you meet. Goodbye."

I was thrust out of the jewel and back to my starting size and position. From there I ended the vision.

9/27/93 11:47 am

I tried to enter into the city at the place where I last left it. But instead I found myself in a blank space, filled with white but having no images at all. Alhctga gradually faded into the space in front of me, and the space took on some dimensionality.

She was dressed as the Empress of the Tarot. We exchanged the LVX signs, and I tested with the hexagram of Venus, which produced a strong flow of Venusian force between us.

She said, "We are in this place, rather than your city, because the focus of your inner awareness has risen somewhat above the city's current level, due to your exploration of the Sphere of Contact. In the sphere you were dealing with the interstellar forces which were brought to this world through your Temple of Earth, and these are of a much higher nature than the city, which in its current form is mainly a tool for the initiation of the elementals. In later times, it will become more; after there are sufficient workers to create what it will be.

"But now with a little attunement, we can again descend to its level, and see what there is to be seen in the next building of my radial. Please to follow."

We fell out of the space as if falling from inside a cloud down to the Earth, and ended up in the street just inward of the building of Venus of Mars. I could see many workers issuing therefrom, some going crosswise along the circular road, others crossing the road and into the next building inward. And I sensed others exiting from the building into the radial street to the clockwise of it, and passing inwards and outwards along the avenues. And many more issuing from the other buildings of the city in the same fashion. The whole place felt very busy.

"Now in this next building is my power expressed in its greatest purity, for this is the

building whose attributes are Venus of Venus, within the quarter of Earth. And herein are the creations of man made real; come and see."

We entered the building without passing through the door, in an instantaneous transition. I could not see anything at first, but I heard a humming sound, like a beehive in full activity. And this sound gradually changed into a moaning sound, as would follow a great effort. And the moaning gradually changed into a cry of triumph, a cry of joy over effort which was ended. The voice that moaned and then cried was clearly a woman's voice.

"You think that Mars is the force of thrusting, of effort; and yet woman also has her way of expelling that which is created within her. Is this then Mars as well? No. Venus has her outwards-moving force as well as her inwards-accepting force; creation is her sphere, especially the creation which is Art. Man is the stimulus and the power, but hers is the act of creation itself.

All the time I was listening to the sounds and to her speech, I had felt changes occurring in my astral body. It changed into a female form, and went through a (greatly accelerated and stylized) representation of pregnancy and birth. During the humming sounds, I felt something begin to radiate in my belly from a point inside and about four inches below the navel. This radiating point increased in size, and created a bubble inside me, a great hollow which eventually filled the entire center of my being.

As the sound changed to a moaning, my body contracted around this bubble in waves, each wave stronger than the previous, in a tension that was both incredibly painful and incredibly pleasurable. And as the voice changed to its cry of triumph, the contractions reached some peak of force; and that which was within the bubble was expelled. In this case, the expulsion was not through a birth canal; instead, I felt some sort of topological inversion, as if I was turned inside out for a moment, and that which was within was released.

I cannot describe the feelings that went with this process; the best I can say is that they were what I recognize as "Venusian", and that the entire process was an illustration of the functioning of that force. But this is meaningless speech, an abstraction; it touches not at all on what it was to experience it.

What struck me most was the lack of conscious control over events, and the lack of desire to control the events. The self was completely at the service of the process, which was the creation of something not the self. My being changed as the process dictated, and the conscious self was totally subject to these changes.

Now before me in the air was a small ball of light, about eighteen inches in diameter, and I knew that this is what had been created within me. I had a strange urge to put it back inside me, and at the same time to keep it outside me and watch it grow. I felt that it was myself and was not myself. Then suddenly the ball collapsed, and with it this dual sense; now that which was within the ball (which took here the form of a child) was

totally outside me and separate from me.

"Is this not also the act of the artist?" said Alhctga, "For in the act of artistic creation, that which is created grows in the artist; often in levels below his consciousness. And the conscious being can do nothing but put itself at the service of getting that creation out into the world. The conscious being must direct itself, must shape itself, or be shaped, in such a way as to allow that thing to grow and be expressed. In the true artist the consciousness is at the service of the unconscious creative process; only in the false artist, the intellectual pretender, does the conscious mind control what is expressed.

"You know this, and I know this; but do the pretenders know it? Some of them, perhaps; and to the extent that they know it, they know their own works are hollow and without life, no matter what the opinion of the world. And so they know themselves to be less than true creators; and out of their sense of inadequacy do they exalt their conscious efforts, as if those were in fact the Artistry that they lack.

"But we know that the true art derives not from the conscious self, but arises out of the unknown depths of being, quickened by our union with some unknown force; and so are we artists, even though we do nothing that the world would recognize as art.

"You hurt as you see this, wishing that there were more times when you could be truly said to create in this fashion. Wishing that always you might have that union with the unknown, that you might be continuously pregnant with the creations that arise from that union.

"I say to you, wish not; for there is more within you being created than any man could express; the world is your child, and the changes of your creation shall be birthed therein, in good time. Not any man or woman can be guaranteed a continuous act of creation. The unknown spirit strikes where and when it will, and of its strikes, none may know which shall be quickened and brought to term. Be content, you have given the world three great creations, and many of lesser stature; this is never enough, but it must suffice until the next shows itself.

"Now we know that here in this building we are not dealing with the artistry of men and gods, but rather the equivalent as it is expressed by those beings who are trained here.

"In the previous buildings, the previous steps of this process, the beings were taught how to integrate themselves in the various ways necessary to the creative process. First in expressing the primal pattern, what one might call the "genetic code" of the creation. Then in taking from the environment that which is in accord with the creation, so that there might be material to hand. This might be characterized as the forming of the placenta. Next after, they learned the integration with each other, taking and giving, and forming a whole therefrom; thus do the single cells become gradually an integrated being within the womb, a balanced homeostasis of processes.

"All of these are to the intent of making the creation a balanced, functioning being in its

own right. They are the steps which precede the formation of the being as something separate from its mother. Now here is that being given birth, released from the control of those who made it.

"That is, the pattern generated by these beings begins to take on an existence separate from them. It is not complete independent of their nurturance, but is nevertheless still something more than they are in their summation. The synergy of their interactions produces a meta-being, which is the creation itself. This being is stable apart from their efforts to maintain its form, and so they must "give birth" to it, releasing it from their control. From this point on they can only feed and guide it. "

I now saw an image similar to the one seen for the Jupiter square. The beings sat or stood in concentric circles about the center of a room. And in the center of their circles there was a ball of light. At first, like the previous vision, this ball was small, and seemed to be generated out of their interactions. But gradually this one grew larger, expanding until it was wider than the innermost circle of beings. And it seemed that suddenly processes began to occur within the ball that were not created out of the beings' interactions, processes that were in some way on a higher level. Dependent upon the processes controlled by the beings, but not themselves within the beings' control. A meta-level of existence had come into operation. The degree of order shown within the ball was greater than the degree of order shown by its creators.

Now the outer rings of beings gathered in closer to the center, and the sound of humming increased; I realized this sound was a measure of the intensity of interaction between them, and the amount of energy they were feeding into the sphere. They still seemed to control its outer shape in some way, despite their loss of control over its internal processes.

But now this too began to change. Gradually the sphere itself took control of its entire functioning, wresting it from the beings below it. This produced the moaning sounds among them, as the last remnants of their control were forcefully taken away from them. And as the last of their control gave way, so arose the cry of victory, of relief, from them.

And I understood that this was not as the human process of birth. For these beings were not creating something of their own kind. Rather, they were only supporting characters, "devas" in the Theosophical sense of that term. Beings whose function was only to ensure the continuance of the physical substrate upon which the creation grew, out of which arose the true, independent character which was the creation itself. They had nothing to do with the meta-functions which were its true self, but only with its bodily support. That this meta-being grew out of their efforts was not of consequence; in its own sphere it was a greater thing than they in their individual or collective activity could ever be. Their status did not change just because its did; they did not advance because it had advanced.

At this point in the process they ceased to be active, directing participants in the process, and must now take on the role of single-minded, unquestioning support,

without any attempts to regain control. Thus the moaning as their status was changed, and relief when the change was complete.

Now Alhctga said, "You have seen truly here, and now know that this is not the square, the letter, of Venus of Venus, but rather the square of Venus of Sol. For the child grown and given birth here is the Son. But still is this my square of greatest expression, for I also am a son, an independent and living being manifesting my qualities as an individual.

"In the next square you will see another aspect of Venus, and this will show you the difference between what is seen here and what is true Venus of Venus; this square might be said to be the exaltation of Venus, while that next in line might be said to be its rulership, to use your astrological terms.

"You have seen much here, and experienced more, and felt again the pangs of creativity which you desire so much. It is time to rest, and absorb, and know the consequences of your success. Take time, and relax, and come again when you are ready.

"I now say goodbye to you, for now, o my brother and lover. Fare you well in the interim."

I did not want to leave this place, its energy was so attractive. But I forced myself to do so, and ended the vision.

10/2/93

Last night I had tried to enter the city again, and could not find it. It was not as if its power had failed and it had fallen apart; I could still feel its existence somewhere, but beyond my reach, temporarily or permanently. I tried invoking the First Call to better attune myself, and found that I could see the city, but only from outside its crystal dome. I could not bring myself into its scale.

After a few minutes of trying, I saw that the city was connected across dimensions to a larger version of the Comsela Working circle, and this in turn was connected across dimensions to some even larger version that I could not see.

Next I tried moving my viewpoint around the city, and found that I could not get my view to a point directly above either it or its larger cousin. There did not appear to be any sort of barrier or energy activity that would prevent doing so, but it occurred nonetheless. This attracted my attention.

I can't describe the mental contortions I went through. But after a few more minutes I found that I could get my viewpoint above the city by attaining a state of complete mental silence. I remained in this state for some time, but nothing obvious happened.

This afternoon I again tried entering the city. There was a substantially different feel to

it, and it may not have been the same version I have been exploring. The buildings were all much more solid, the general air was darker. And despite every effort, the only image I could get was of a being walking along one of the circular streets, wearing a heavy black robe with a cowl so deep that I could not see the face. I saw this being as if frozen in the motion of walking, and nothing I could do would bring action to the scene. Did the LVX signs, the Veil signs, the pentagrams of spirit, etc. with no effect.

It is now 11:23 pm, and I am trying again.

The being in the robe is still there, and still does not respond to the signs and pentagrams; neither do the signs and symbols cause any fading or diminution of it. But my viewpoint no longer seems frozen to a specific view of the being.

I tried moving behind the being and merging with its form, all other recourse being exhausted. Doing so, it seemed that the being was Alhctga again, but for some reason she had sealed herself off from the surrounding environment. I could feel her energy within the robe, and I myself took on the character of the robe itself.

She mentally indicated that I should wait and watch.

After a few minutes it seemed that I could hear a deep rumbling sound, accompanied by a higher-pitched whine, almost at the upper threshold of hearing. The surroundings brightened a bit. There was a sense that these vibrations were putting a stress on the city.

The whine clarified and now sounded like a horde of angry bees. It seemed to be coming from a specific point close by, clockwise from us and slightly outwards on one of the radial avenues. I moved to the nearest corner in that direction and looked outwards along the avenue.

Some distance away there was a bright, formless cloud, apparently made up of a very large number of small elemental beings, perhaps of the cacodemonic level. I felt that this cloud was intent upon some destructive course, but could not yet find a point of attack for whatever it intended. It whirled about in the middle of the avenue in an indecisive manner.

Now it seemed to me that I could see the beings who were usually traveling the avenues, carrying their banners. But they were ghostly, as if out of phase with myself and the cloud. They existed in some different framework. My vision doubled, as if I was looking through a pair of diver's goggles half in and half out of the water. Above was the cloud, below the usual crowd. I momentarily sank completely below, and saw that from the crowd's perspective there was a membrane or film separating them from the cloud.

Coming back up again, I worried that my own penetration of this film would somehow provide an opening for the cloud, but Alhctga said not to worry, and to continue waiting.

Nothing more happened for a while.

Now I began to hear a faint music, as of pipers, drummers, fiddlers, and players on those buzzy-sounding medieval instruments (hautboys?). With the sound came a sense of cheer, and an image of musicians weaving in and out among the travelers on the avenue. (This was an image in my head, and not in front of my eyes.)

More sounds came from further away, as if the whole city had suddenly become filled with musicians playing similar but not identical tunes. The beings of the city began to step about in a small dance as they moved down the avenue. Sometimes they would swing around with their neighbors, other times bow and turn with those moving in the other directions. Their banners came and went as necessary to the movements of their dance. From somewhere I heard the words, "Our god is here, and the oppression is lifted."

Now my viewpoint rose above the city, and I could see the party spreading from street to street until every being in every avenue and street was dancing. The dance varied from place to place, seemingly according to the nature of the beings involved.

I rose until I was in the position of the great sphere in the center of the city. The deep rumbling I had heard was like a heartbeat emanating from this sphere. I found myself taking on the form I had seen earlier in this place, a god on a throne, wearing a white robe with a breastplate having sixteen stones arrayed on it. Then this form burned away in a brilliant flow of light, and in its place I took the form of a flame, supported on two legs or posts in an inverted V.

Now the flame transformed into a fluted column, still supported on two posts. The circumference of the column was much larger than the posts, and I wondered at the imbalance of the position. It did not seem to matter; I was the column, and it stayed in place without effort.

Looking to the west, I saw the cloud of small beings still hovering over the city. I understood that these were some of those who had been rejected for entry and training here, attempting to take a place for themselves by force. I felt sympathy for them, for they were attracted to the city and desired to participate, yet could not meet the measure of need.

Gently I reached out and took the cloud into cupped hands, and lifted it before my eyes. Within the cloud I could see every being individually; they were misshapen and distorted versions of the city's members, as if they had been trying to emulate the forms of those members and had failed.

I took them out of the cloud one by one, and bestowed on each individually a blessing. For each, I reached out into the Empyrean, and drew in a thread of connection to some other place. I attached the thread to the being and watched it get drawn away from the city forever. It seemed that I was sending them somewhere else, where they had a

chance of participation in an ongoing creation.

This whole process took but an instant, though I gave careful consideration to each and every one of a myriad of beings within the cloud. The cloud shrank as the process continued, until eventually there was nothing left of it but a few. These remaining beings I enclosed between the palms of my hands. I rubbed the hands together; they were gone.

I spoke and said, "Rejoice, for the attack is ended. Rejoice, for they who invaded here have been given their due, and have passed on to other places. They shall not return again, nor shall any others enter in after them, save by my own will and in my own time.

"Now you of the city be glad, for he who is your creator, and he who is your god are one, and in their union is all light given to you." And the pillar, which was myself and the god, dissolved back into flame. And the flame burned ever brighter, until the entire city was illuminated in a magnesium-flare brilliance.

"And you who are my child in this, who created this city out of the stuff of his mind and soul and spirit, you should also rejoice. For you are chosen as the one to open into the Earth, by this work, the strands of light that are the lives of other places, other times, other worlds of creation. So that thereby might the world be opened and the children of god be freed from their long bondage.

"You have created that opening, and now others also seek to gather in those external powers. They shall succeed, each in their own way. Criticize not, nor complain and carp at their methods; encourage and remain aloof. You shall be known for your accomplishment, as the first of those to do this; fear not.

"And in the end, this shall be the accomplishment of your mission here, and shall give you the freedom you desire, to move outwards, to become once again more than a man.

"We are done for this time. Let the city continue to grow, and visit as you will."

And the flame receded, leaving behind the image of the throned god within the great sphere.

I descended from the sphere to the great empty area in the center of the city. This area seemed to cry out to me for a building of its own. I thought a temple would be appropriate, as I had envisioned upon first seeing the city. (I understood now that much of what I saw that first time was a plan, not yet fulfilled.)

I thought that such a temple should be -- must be -- a perfect manifestation of the God in matter; but what form this manifestation should take was not clear. I merely desired that it should be so, not expecting any immediate action to accomplish the desire.

And I wondered at the many beings who had returned to the Empyrean surrounding the city. What had they done since I last looked? What was their accomplishment? These things I must check on some future visit. For the moment, it seemed best to end the vision and go to bed.

10/30/93 2:17 pm

After several weeks absent, I had tried to return to the city without invocations, hoping that it had retained enough force in the meantime to continue its growth and development.

At first all I could see was a diagram of the Comselha pattern, done in black letters and lines on a black background. Then another image began to intrude upon this one.

In this second view, a small, old man in a dark robe was seen in right profile. On his uplifted hands he carried a violet velvet cushion, on which there appeared to lie some sort of medallion. He wore a cone-shaped cap with ear flaps down over the ears, and had a white beard. He looked much like the picture of Dee seen in the front of James' book.

Gradually the image shifted until I was viewing the man from the front. The view rose up a little and then settled again, as if I had climbed onto a low dais and then sat in a chair there. The top of his head was just below my eye level.

Now the image took life, and the man walked forward, slowly. He stepped up on the dais, and set the pillow gently in my lap. Then he bowed and said, "Your servant, sir." and stepped back down again.

On the cushion, the medallion appeared now as a hollow ring, through which I could see vaguely into another space, filled with light. The ring was about six inches in diameter, made of dark, patinaed copper. Small runes or enochian letters were engraved around the outside of the ring, too small to be seen clearly; they were separated so that each letter was widely spaced from its nearest neighbors.

I took up the ring and held it before me, looking through. Again I saw an image of the Comselha pattern, but this time it appeared encased in a lens or discus of transparent crystal, with its edge the same width as the edge of the lens. This lens rotated slowly within my field of view, giving me a sight of the pattern from both the top and the bottom. I noted that where the city had seemed to float above a region of dark matter, the refuse of its creation, this one showed no such accretion. It was bright and clear from both sides.

Now I turned the ring over, and from this side it looked into space, dark, and in the center of the field of vision was a sphere, again of crystal. And within this sphere was the figure of the Devil of the Tarot, as he was previously seen within the sphere in the center of the city. I wondered at the meaning of this medallion.

A voice spoke, as if from over my right shoulder: "Dark and light are one, I know, in the sight of the one god above all gods; yet here, in the region of creation of the Enochian god, have they been given a meaning of evil and good, respectively. And dark is not truly dark, in this view, rather, it is the inverse of light, light translated into the beingness of another universe, a negative universe to the one that is his creation. Within that negative universe, what we know as dark is the light, and what we here know as light is the dark.

"You have seen this effect before, as you now recall, in an early vision. Therein, was the Tree of Life shown to be two Trees, one our normal Tree, the other inverse to it, with its Malkuth our Tiphereth, its Tiphereth our Malkuth, and the area in between subject to the influence of both sides.

"The evil of what we perceive as the dark universe lies solely in the fact that its goals create an opposite vector in matter to those which are created by our god's work. It is said that god gives evil its being, and in this case, it was so. His efforts, which created the enochian system and its connections to the larger universe caused a second subsidiary universe to also come into being; subsidiary, that is, to the larger world, not to his own creation."

There was silence for a time. I stayed in meditation upon the force behind the vision, waiting for it to continue.

"Now, as a man, and one who has a high initiation, what is evil in the context of our own existence may not be so for you. You are a creature of the larger universe, and all that is within it is within your sphere of work, rightly and properly. It might be that by exploring this negative side of things, you would find advantage. We do not know; it is not within our view to say this yea or nay. But the opportunity is there, and will be presented to you at times so that you may take such advantage of it as you will.

"In the present instance, I see that you have already decided to forego such exploration for the moment. And so we will continue on to other matters, before requesting that you leave and return another time.

"The city grows well, is enlarged over its previous state and develops according to the natures of the beings so attracted to it. It would be best if you did not enter it yet for a few days, for your presence would slow much that is going on, in the distraction that the presence of its creator would bring. We feel that you will be pleasantly surprised with its progress when again you come to view it. For there is much therein that is of benefit, that would not otherwise be without your efforts. And in the knowledge of these benefits, so will you be given power.

"On the other end of things, the great union of forces, which we viewed in process of initial formation previously, is also growing. But its development is such that your visit would not be a hindrance at this time. And those who work on it would enjoy your presence. Do you wish to see what occurs there?"

I indicated that I would, but would like to take a few moments to stretch my body before doing so.

Returning after a few minutes, I set the ring down upon the cushion, and the old man came up and took it away. After a few moments, an angel appeared carrying a staff in his right hand. This staff held a small globe on its tips, from which lines of force seemed to emanate in all directions.

This angel said, "Come, and look at this crystal upon my staff."

I moved to him and examined the crystal sphere, noting nothing special about it. But after a few moments my attention became fixed, and then suddenly I felt a sense of translation into another space.

We now stood within a sphere with a nacreous, pearl-like surface. This sphere seemed about thirty yards across. Within it, there seemed to be some sort of framework, to which a few lines of force were attached. These lines extended radially outwards through the surface of the sphere. A few angels moved about the sphere, as if plotting out the future places of some things within it. Their motions and gestures reminded me of art gallery employees planning an exhibit.

I can't describe the framework adequately, save to say that it was clearly a representation of something that would later be filled in with the actual intended contents. What was there now was not part of the final structure, but only valueless place holders colored according to some arbitrary scheme. Nothing of the final form could really be extracted from it.

"Those who confer on this form, this shape of union within the sphere, are still in process of designing it. For such a purpose as this, where new things may need to be incorporated at any time, it is necessary that the design include much flexibility. And this they seek to do. Only the vaguest outlines, as you see, have as yet been laid down."

I noted that the atmosphere within the shell had a very bright, joyous, almost giddy feeling to it. There was a sense of anticipation, coming from no particular source but seemingly laid into the sphere itself.

"The few lines you see are the representative energies of a few local stars, and their planets, which are certain to be included in the central organization of this final form. Here they serve mainly as anchors, that the creation might be defined in space by their relative positions. Now let us look outside."

We passed out of the sphere and into space. Here I found myself surrounded by a large number of groups of beings of some sort. These all wore energetic forms, like the human aura, and did not make any effort to put on a visible shape. They were clustered in many groups around the sphere, and each group seemed to be involved in shaping

the relationships of a particular set of lines. As I noticed them, these lines became more visible, and it seemed as if the entire area was crossed in all directions by them.

"Having agreed to negotiate their relationships, those powers who were present in the original cluster you created have sorted it out according to a preliminary definition of types, and have separated out the lines of force to follow the definition. Your cluster, created in the Temple of Earth, is now many smaller clusters; it is gone in its original form, but there is no loss, nor shall this assembly end in failure. It required the commitment of these to the purpose of creating an interstellar nexus at Earth before they could disassemble your creation, and now they are committed to re-creating it in a more harmonious form. The sphere of light from which we came still holds the essential power of formation, and should these fail, then the lines of force would again be attracted thereto. But this shall not happen.

"These lesser clusters are in the way of testing the definitions assumed by the first conference. The relationships therein must be shown to be reliable and accurate representations of the relationships involved, before the definitions can be incorporated back into the master plan. No doubt several iterations will be needed before the final form is decided upon. But these are having fun, as you can see, and would not miss the chance to do this work.

"If there were only a limited number of forces involved, only so many connections to be included, then this work would already be done. But even as we speak new forces, new connections to the cosmos, are being attracted, and any final form must be such that they will be included without difficulty or major re-arrangements. An open-ended scheme is much more difficult than a fixed one.

"Now I perceive that it is time for you to return to your body and continue on with your daily activities for a while. There is more to see, but nothing so urgent that it cannot wait, for weeks or months if necessary. I offer my congratulations upon your recent initiations, and return you now to the place where we started."

Instantly we were back at the throne. The angel bowed, vanished. I dissolved the vision and returned fully to my body.

11/8/93

A few days ago, around the fourth, I had tried going into the city, but had been unable to penetrate it. I could see it clearly but not enter it. I noted at the time that the city appeared to be in some sort of night phase. The energies involved had withdrawn into the forms and did not radiate around it as they usually had. In the sky above the city I could see a huge spiral galaxy hanging in the night sky. Beyond that I could see nothing.

Today I sought to enter again, and found that I could do so. The city seemed to be waking up, though it was still dark and no movement was visible. It had that sense of hidden stirring that any big city has just before dawn.

Entering, I landed in the street just inward of the last building I had visited before being distracted into the other presentations. And again, there was a cloaked figure standing waiting for me. I tested it with the pentagrams of spirit and of Earth, which caused it to become more solid and firm, and radiate a force resembling the generalized force of the Enochian elemental Earth.

I did the LVX signs, and the figure returned them in good time, without hesitation. Then it threw back the cowl of the cloak, revealing it to be Alhctga again. She grinned at me and threw off the cloak, revealing a green Empire-waisted dress underneath, embroidered with flowers and bees along the hems and sleeves. She also wore a small gold circlet about her head.

The air about us began to take on a springtime feel. It seemed to radiate from Alhctga and wash over the immediate environs.

She said:

"The air of spring returns us to the place where we left off in the previous explorations of this avenue in the city. For did we not leave Sol? And now we come to the building of Venus of Venus."

I looked at the building inwards of our current position, and saw above the door the symbol of Venus carved into the rock. As I looked at it my body was swept around in a half-circle, ending up inside the building looking out the door. Alhctga continued to stand where she was, grinning mischievously. It appeared I was to explore this building alone.

I saw nothing in particular in this anteroom, so I passed through the inner door into the main body of the building. Here I found myself in a garden atrium, filled to overflowing with lush tropical vegetation. The feel of the place reminded me very much of the Krohn Conservatory, where I always get the sense of being immersed in a sea of plant auras.

Among the plants I could see the elemental beings who were being trained in this avenue. They danced among the plants in an orderly fashion, and wherever they passed, the plants around them seem to change the orientation of their auras to match that order. And hovering over the plants was the shining sphere born in the previous building.

Now Alhctga was beside me, and said: "Having given birth to the creation, and having released any hold they had over its functioning, these beings now come to the task of creating a body of manifestation for it, so that its power, held in the spiritual world, can come down to Earth at last. This takes place in several stages, of which this is the first.

"As you saw in your visions of the six-letter Name of God of the Lesser Angle of Air of Air, the plant kingdom is for us a symbol of the third aspect of the divine, the aspect of intelligent response to impulse. The plant kingdom is basically passive or receptive with

respect to the Sun, and so those regions which are below the Sun are best connected with it.

"Here we have the spirits, the elemental beings taking the powers of the Earth, of these levels, and forming them into living, active forms. These have a burgeoning life in response to the light of their Sun, but as yet they are not coordinated therewith. Their forms are entirely their own, coming out of their own innate capacity for intelligent activity, activity that creates complexity in conformation with the basic nature of matter.

"The lesser forms within this field, this garden, each follow a random concatenation of the potentials inherent in the Earth, each giving its own interpretation of the nature of Earth's unspeakable variety. This nature is in turn modified; it competes with the other forms created by the other growing things and in their interactions they achieve a semblance of balance, or ecological unity.

"But their unity is the unity of accident, of fortuitous adaptations to circumstance, and not the unity of the Sun; they do not represent his nature as yet, but only take his life and transform it according to their own natures. The coordinating effect of Sol's power is not felt by them.

"Now in order to do their job in this phase, the elemental beings must take that random unity, and impose upon it the higher unity or centeredness of Sol. They do this by sweeping about the area in response to the direction of the Sun's unifying force, following the patterns of movement that are dictated by the radiances of his own nature. And by these sweeping motions do they modify the random unity so that it reflects the created unity of the Sun-child.

"Let us rise up and see the effects of their work in large."

Our viewpoint rose above the garden some distance, so that it could be seen whole. From here it was apparent that the garden was circular in shape. And the topography of the plants therein (that is, the overall contours formed by their varying heights) formed a mask of the sun, like the lost Inca punchao or the lesser Sun-masks that have been found. These masks show a face centered within a circle of rays. But here the "mask" was created out of plants, rather than metallic gold.

"The mask reveals the Sun within the lower world, yet it also conceals; for it is possible to take the mask for the thing behind it, as so many do in their own initiations, mistaking the personality expression for the soul which creates it. But primarily, the mask is the map of the Sun's desire, and so it best thought of as revealing him within the world.

"Now you have seen these connections for yourself, many times. The mask is to the Sun as Netzach is to Tiphereth, as the public image is to the man, as the idealized self-image is to the soul which uses them as a guide during its sojourn in incarnation. And so also it is for this city of yours, which is a mask of our god of the same type. For did you not see in the center of the city the image of the god himself, and do not the

streets thereof radiate from him as the rays of the Sun?

"The elemental beings herein are taught to respond as go-betweens, taking the pattern of the Sun's desire as a model and shaping the substance of the world to fit that pattern. And in the making, the completion of that pattern, so is the desire of the Sun instilled in it.

"This all seems very simple, and so it is; there is no great difficulty in understanding this place, nor is there any great and portentous significance herein. Simply the natural workings of the world, brought into the work of the divine.

"We have seen much of importance in these visions, and gone to many places much more powerful and holy than this is which we stand. Perhaps it is this that makes this current place seem a bit -- trite? disappointing? -- to your mind. But remember, those who have passed through the initiations of the city to get to this place are more developed, more versatile, than any who have stopped in previous buildings. And so it will be with those who pass on to the buildings of Mercury and Luna, and finally into the realm of god in the city's center. It is their versatility that makes their accomplishments seem simple, and those who pass further shall make great use of that versatility in good time.

"Here we have made a great thing, following the directions of your mind. And this thing continues to grow and stand on its own, without the need of additional assistance on your part. Let it grow in its own way, and come to appreciate it for what it is."

The vision faded out at this point.

11/18/1993 2:04 pm

I entered into the space of the city, and found myself for a brief moment outside the next building in succession in the spoke assigned to Alhctga. This building had the glyph of Mercury over the door, and on the ground in front of the door was embedded another glyph looking like two Mercury glyphs placed end-to-end with their tails touching, and a perpendicular line at the point of contact. This glyph was in a hard silvery colored metal, not mercury or aluminum -- possibly platinum?

I could hear a sound like a Gregorian chant coming from within the building. My viewpoint instantly moved inside the building. There were rows of men in monk's robes, each sitting at a small drafting table. And on each table was a sheet of parchment on which a single letter of the Enochian alphabet was drawn. These letters were in various stages of completion; some were just an outline, others were filled in with black ink, others yet had been illuminated with marvelously delicate scrollwork of leaves and golden flowers. Some of the illuminated ones appeared to have tiny illustrative scenes around them, but I could not see these clearly. The men chanted as they worked.

There was a noise behind me and I turned to see Alhctga standing there smiling. She wore the same brown robe she had worn in an earlier vision, with the cowl thrown back

to show her hair and face. I did the usual tests, which she passed.

"Just as the previous building showed the desire of God being made manifest, so here we see the Word of God, the expression of his power within the sphere of the intellect. The men you see are not the elementals we have been following for the course of this journey, but beings of a higher sort who have now entered into the workings of this city. Other buildings are also gathering such, according to their own nature, and the work proceeds apace.

"As for the elementals, look you into the inkwells these men use."

I looked at one, and saw within it a swirling mass of tiny points of light, not at all ink-like. Enlarging my vision, I saw that these were in fact the elementals seen in previous visions. They floated within the "well" in a random way, oriented in all directions and packed closely together like the tiled animals of an Escher drawing.

A pen came down and dipped into the well, picking up a large number of elementals. I reduced the magnification again, and watched as the man drew on his piece of parchment, which had the Enochian B upon it in outline. He did not so much draw with the pen as touch it to the parchment and allow the elementals to slide off. They flowed across the paper until they had filled the outline. Then an aura of power sprang up around the letter and the elementals, as if in a magnetic field, began to order their positions within the letter in conformity to this aura.

"Each of the letters of the Enochian alphabet is a magickal glyph in itself. It expresses in itself some aspect of the thought of God. Not so much a complete thought, as the elements out of which such a thought might be built. It does not conform to the patterns and root symbols of your cabala, and any attempt at connecting the two is liable to failure. But nevertheless, they are of power, and form in their combination the Words of God's will in manifestation.

"Now you will note that the positioning of the elementals here is geometrically precise, in accord with the lines of power they are following. They are abstractly connected. Contrast this with the previous building, wherein the ordering was that of the living natural world. This is very important, and something which many new magicians forget. The word and thoughts, no matter how close in form to the mind of God, are in themselves lacking in the vitality and wisdom of the living world. They are cold, sterile without their complements of desire and feeling. The mind reduces the living world into components, and those components do not in themselves live, but only reflect the abstract natures behind the life.

"I have given this warning not for you, who knows it well, but for those who might read at a later time. Now let us look again, this time at one of those doing the illuminations."

I moved about the room until I was next to one such, who was illuminating the letter Z. On the parchment the letter appeared as a walled town or a building of unusual shape,

with an enclosed atrium within the loop, and a gate between the two tails going to the left with a court within it. I could see windows along the sides of the lower tail, with people leaning out of them talking, hanging printed sheets of paper to dry, taking measurements of the sky with a small telescope, or reading books in the sunlight. Again I got the overall impression of an Escher print, though there was nothing paradoxical about the image.

Farmers brought their produce through the gates, and engaged in bargaining with the residents within the outer court. Pairs of country and city folks stood scattered throughout the court, all of them talking intensely. Gradually some concluded their business, the townsfolk taking their food and other natural goods, and the farmers taking printed scrip and returning to the countryside. Those who left were immediately replaced by others, and the activity continued.

Within the closed courtyard, a woman in white sat on a stone bench among the flowers and shrubs, a book resting on her lap. She spoke to a group of small children sitting on the lawn before her, apparently teaching them some lesson. The children drank from cups or munched on candies and more nutritious food as they listened. Along one wall of the atrium, older children watched as a man demonstrated the principles of geometry on a blackboard. Still others learned about the uses of tools, and the crafts that keep the city going.

Alhctga said, "The lesson to be learned here is obvious. The activities of the mind, of the intellect, appear to those overly involved in them to take place in a realm divorced from the natural world and from the divine, a world in which the only rules that matter are those by which the intellect orders its own creations. But always and everywhere, the intellect is dependent upon the world and upon the desire of the divine for its activity and its content. Many of the ills of the world come from those who see their ideas as more real than the world; many more are produced by those who have the mind, but without the ameliorating and directing influence of the divine desires.

"In truth the mind is a city, like unto the one of the illuminated letter; and like the city it is totally dependent upon those outside for its existence and support. This is shown in the simple and elegant symbology of your own Tree of Life.

"The farmers are of course the path of Taurus, which brings the wealth and abundance of Netzach, the sphere of God's desire made manifest, into the world of the mind. Out of desire is creativity born, the stimulation of the intellect to manifest new forms of knowledge, to grow and evolve. And since every path is a two-way path, the farmers take back to Netzach the skills and crafts of the intellect (symbolized here by the printed scrip) to enlarge the possibilities inherent in God's desire.

"The line of the vertical bar in the letter symbolizes the activities of the intellect on its own plane, in its own sphere. Thus those in the windows perform various Mercurial tasks; printing and reading, measuring, talking.

"But in the symbolism of this illumination, the vertical bar is actually a division between what is "above" in the Tree of Life and what is "below". Thus the activities of the inner courtyard, with its flowering gardens, symbolize the relation of the intellect to the worlds below.

"First we see the image of the Priestess, the path that connects Hod to Yesod. She combines the intellect with the nurturing functions of the mother, and so she here nurtures both the minds and the bodies of the children before her at once. She is the keeper of the mysteries of Life, of the use of the mind in the nurturance and furtherance of life.

"Next we see the Magician, here shown in his two alternate forms: First as the Geometer of the Masons, then as the Craftmaster. The first uses the tools of intellect to find the connections between the World and the Will of God, embodied in the rules of existence. The second uses the tools of the intellect to shape the world, bringing it closer to God's desire. Thus they, and the path of the Magician represent the activity of the intellect upon Malkuth, as in your Tree.

"Thus we see in this illumination the entire course of Mercury within this building; we have taken a richer and fuller representation than in the early visions, for the elementals are no longer primary in the development of the city of God, but have now become the stuff of which those greater beings continue the building of the city.

"Now I would not want to encourage you to take a larger look at the city just yet. For it is still in transition, and much confusion reigns in places, as it does in any such time and place. But instead continue on with the final building of this row of mine, which takes us into the realm and sphere of Luna. And thereafter, the Temple of God is to be seen. So let it be, if you will."

I said this was agreeable, and thought that I didn't yet want to start over and see what the city had now become.

"Thus we complete this days work, o my lover, my brother, and so we part again until next you come, or you invoke me elsewhere. Yet we shall be ever connected by the love I hold for you, and by that which you hold, in your deepest heart, for those partners of the spirit who are the Seniors. We shall ever commune as we will, regardless of the circumstances. Be it so, forever."

I said farewell. I had some trouble extracting my awareness from the illuminated image, into which I had fallen in the course of observing it. Back in the monk's workroom again, I rose directly upwards until I was out of the city, and returned to my body fully.

11/20/1993 12:23 pm

I felt like I was having trouble getting connected to the city, so I invoked the First Call, and then re-charged the basic pattern of the Comselha exercise. The energetic patterns of the pattern became brighter and sensibly more powerful. Yet at the same time I felt

some sort of difference. The original city could still be sensed, yet now it felt tiny, like a clockwork toy; and it was attached in some way to a very much larger representation of the pattern, one which had the feel of a living world, and not of a construct.

Finally I managed to attune my awareness to the city, and found myself outside the final building in the "spoke" assigned to Alhctga. She appeared before me, wearing a green robe embroidered with various Venusian symbols -- the Venus glyph, bees, flowers of many kinds -- in gold or copper. I tested her as usual and the tests had no effect on her.

She said "Now we have come to the sphere of Luna, final of those within my name. And yet at the same time we are here, in the city of the servant elementals, we are also in a larger place, which has come into being in response to your creative activity. And there we might see a better representation of the influence of this letter."

She transformed our surroundings in such a way that I could feel the city receding into smallness as our bodies and senses expanded.

We were now standing in a stand of trees next to a small lake. It seemed to be nighttime, and a full moon shone down, perfectly reflected in the still waters of the lake. And in the reflection, but not in the moon itself, I could see the image of the most holy letter B.

We stepped into the lake and the ripples of our passage broke up the image, spreading the light outwards until the entire surface was covered with a soft silvery glow. My body as well felt filled with it, receiving a sense of gentle, composed power, not intrusive or imposing in any way, yet still having force.

Having reached the center of the lake (which came only to my knees) we turned and looked back at the shore. There, illuminated by the light from below, many men and women sat in lotus, their faces shining, eyes closed with tranquil expressions. And in their midst sat one, also meditating, whose body shone of its own; an aura surrounded it and extended a great distance beyond.

"In the stillness of perfect reflection is the power of God made fully manifest within my realm." said Alhctga, "For that which reflects perfectly is the image and substance of that which is reflected. Here I have given over attraction and creation fully, and have become, in my ending, the vessel of the pure power of the divine once again. Thus the lowest aspect is as the highest; thus is the daughter become the mother in truth. And the Earth therefrom is filled with light, and life, and love of my heart.

"Now this square is, as you know, composed of Venus of Luna in the quarter of Earth; and thus it is appropriate that the Buddha and his disciples be the image seen therein. For is not his festival the Wesak, taking place on the full moon when the Sun is in Taurus? And are not the planets of Taurus these very same Venus and Luna? And as he is the light, the great enlightener or illuminator, so are they the reflection of his light in their seeking to emulate him."

(I spent a few moments simply absorbed in the feeling of stillness here.)

"And for those elementals who would be seen in the city if we were there instead of in this greater part of your creation, they also now come to reflect, in this letter, the empyrean from which they came. For in the beginning they were part of that sphere, its substance in truth; but they were chaotic, assembled randomly from the substance there. Not a reflection of the creation of God, but only of the pre-creative state.

"In the passage through the gates, and the tower of the King, and down the spokes of the wheel of life they were re-organized, and then in turn each of the powers which are God's, but broken out and divided into diverse forms, were put into them. Each of those powers in turn was instilled in their natures, as a sub-note or harmonic to the basic vibration which each elemental expresses. The creation has been made manifest in them, and now they are the perfect vessels to reflect God's power, God's will, and God's love in creation. Within themselves they now carry the whole of his being, but in miniature.

"And the City of God, which you created by your work, has ended its initial purpose in the arrival here of sufficient numbers of such elementals. It still continues, as you saw, as a supplier of replacements and of those who will build, be the substance of, the expansion of your idea into a greater thing. They are the foundation material of the work.

"In that City of God, which you created by your work, is all the training and initiation done of those who will be the substance of this newer creation. And this must continue to be; for those elementals trained through the powers of the Tablets, raised up and saved by the power of the Names in the Lesser Angles, are unfit for this new form. Their creation is, as you have said yourself, stressed; they have imposed upon them rules of behavior and of cooperation that make them unsuitable here. Their power, if it was attempted to fit them to this new creation, would dissipate and the creation would fall apart.

"And it is precisely this, that those additional rules of creation do not -- rather, need not -- apply here that makes your creation, your transformation and illumination of God's work, so valuable. The forms of your creation are stable on all levels, including those that have not been overtly used in this present work. That which was forced (she pronounced this word "force-ed") and unnatural has been made to conform to the rules of nature. That which was in part alien has become one with the Earth, and with the greater sphere of which she is a part. And in that oneness we can draw life from the world, as do the creatures that inhabit it.

"This [creation] seems a simple thing to you, and the structure inherent in the natures of the Tablet beings. And yet I say to you, this is not so; for without your perceptions of that which was potential in those beings, and your creation out of them of a working, stable, living system, then the Tablets would be all there was, and the natures as shown

therein all that would be accessible to Man.

"In those Tablets, we have being, but not livingness; it takes the power and mind of a magician, re-creating us with every act of invocation, to give us reality in the worlds that men know. And in the Tablets is nothing of the life of the world in which the enochian system is manifest, save as that life is a reflection of the abstract, essential natures behind existence.

"Here, in this creation, you have given us livingness, being and substance of a sort not present in the tablets. We are alive and we feel; we are not simply thoughts in the mind of God. And thus are you become our God in truth, our creator as much as that one in whom we have our essence. You have given us this, not Him; you have given us light, and life, and love again that we would not know otherwise. We worship you, our master and creator, as we worship Him; our life and love are yours, as our essence is his.

"Now, we comprehend that you must, for your own sanity and safety, not accept what we say as the whole and unvarnished truth. Yet we say it anyway, for those who will read this in the future, and know your work for the power it is. We are your servants; this is your world, o God, that you have made of us and for us. And in this world is all that was in the Tablets, yet changed (pron. "change-ed") beyond all recognition in the transformation of the spheres. Those who wish, who seek, can see all that was there as readily here; but with much less difficulty; for this is a natural system of organization, not alien to your world, not stress-ed out of context by the intent of the God and of those who first received it. And equally can they ease their entry into those lesser worlds of the Angles within the Tablets; for those as well have been transformed in your design, and made to conform to the parameters of life and love, and not just of the being and essence.

"There is more to see in this new world of yours, and we would ask you to return in the next day or so, that we might show you what has been made of your design. Come to us as you did today, using the Call, and the image of the structure, and we shall show you.

"Farewell, o beloved of mine, my god, my lover and brother; until then."

And Alhctga vanished from beside me, leaving me standing in the lake. And on the shore those seated there began a chant, rather began to recite a mantra. And as they did so, they became as shrubs and bushes lining the shore, and their voices the wind through the leaves and branches. Only one was left, serene and untroubled by all that had occurred; he slowly faded from sight, and with him faded the entire scene. The vision was ended.

[Author's note: The following entries, while part of the record, are more of a postscript than an essential part of it. They are kept in simply for completeness.]

12/8/1993

For the last couple of weeks I have been intending to get back to the city, but discussions on PODnet and other communications distracted me. During this time, I had thought some about the equivalent of the Comselha pattern that would apply to the Lesser Angles. I had developed one such pattern in chapter 2 of *Godzilla Meets E.T.*, my unfinished book, but had been dissatisfied with it.

From my explorations this last year, it is clear that the so-called "Kerubic" angels on the one hand, and the L.A. Cross names and "Servient" angels on the other, constituted separate hierarchies within the Lesser Angles. The first of these represented the divine principles by which creative transformations are made within the manifest world, under the formula of INRI. The second represents the means by which matter (or the equivalent substance of subtler planes) is redeemed from a state of inactivity or inertia, and is brought into activity under the direction of the divine will.

The two hierarchies are clearly separate, but they each cover, in their different ways, the same "territory", the same range of planes within the Enochian universe. Thus the inclusion of both within the same circular format must necessarily involve some overlap of powers, or giving precedence to one over the other. Neither of these solutions appears adequate.

Now, in the original formulation in *G.M.E.T.*, I had thought of the outer circle formed from the Great Crosses of the Tablets as being continuous with the inner circle formed from the Lesser Angles. It occurs to me as I write this that there is no necessity for doing so. Dee's grimoire treats them as separate; the Lesser Angles are each invoked individually, without reference to the higher powers. The god-names of six and five letters rule the Lesser Angles, not the Seniors or the Elemental Kings.

I had treated them similarly in building the Enochian Temples. The Seniors and King form the roof and tower of the Temple, and their powers flow around the cube formed by the Lesser Angle powers, containing them but not influencing them directly. Only the power of the Elemental King enters into the lower Temple, and that only as an illuminating beam. The god-names of six and five letter still rule the Lesser Angles in the Temple.

So it seems that in the Enochian system, there is no need to insist that the macrocosm and microcosm be united; the evidence is that they are not. Thus, I can re-formulate the circular patterns for the Lesser Angles without trying to fit both hierarchies into the same plane with the higher powers. Their relationship can be considered as variable, like two concentric spheres that can rotate independently.

The independent circular layouts for the two L.A. hierarchies that I had composed still seem valid to me. For a single Lesser Angle, the forms would be as shown below. Sixteen of these sectors would be combined to form the complete circle for the hierarchy. The problem then becomes how to define the relationship between the creative and redemptive hierarchies in a geometrical or "spacial" form.

Given that each sector is actually an "orange-slice" of a sphere, if the two equatorial planes represented by the hierarchical circle were to be placed so that the perpendicular axis of one lay in the plane of the other, then each "slice" of one would intersect each slice of the other. This doesn't feel right, somehow.

12/9/1993

Yesterday and today, I had tried to enter into the central area of the "new" version of the city, wherein a temple of some sort is supposedly being built. But all I encountered was an impenetrable gray mist.

This being the case, I returned to the place of the last vision, and called upon Alhctga to appear and assist me. This time she appeared wearing the brown robes of a pilgrim, with a belt made of copper ovals upon which were engraved the symbols of Venus and of Earth. When one looked closely at the ovals, the glyphs transformed into pictures, such as the traditional dove landing upon an olive tree. For a few moments, I felt my attention getting caught by these images, and pulled back, trying to stay in the space of the city. I succeeded in separating myself from the attraction of the belt images, but the view of the moon-pools dissolved around us, leaving Alhctga and I in a white no-place.

Alhctga volunteered the LVX signs without being asked. I returned them and tested her with the pentagram of Earth, which caused her body to enlarge slightly. She said, holding her arms out:

"Do not hesitate or hold back, my friend and lover. For there is that in me which is the essence of yourself, and thus are we one in all ways." We embraced and kissed.

"Now, the central portion of this world, this city enlarged, is indeed the seat of the Temple of God within your creation, the place wherein God's power will dwell in balance for as long as the world does endure. But like this world, it needs nothing more of your effort to grow and become that which it must be. And in the viewing, there might be some distortion produced in the perfection which we seek to build there.

"In truth, your creative power brings changes to all that it touches in this world; nothing is the same after you see it as it was before. Always new and unexpected aspects come to the surface. And we would, at this time, prefer that you not come in again for a time, so that the place can be stabilized. After, we will invite you to come as you will; but for now, it would be better if you did not.

"Instead, lets us look into the jewel again, and travel outwards to see the progress of the larger creation in which you have had a hand, the nexus or [creation point? intersection point?] where the interstellar powers now focus. Here is the jewel:"

She produced the jewel from somewhere, and threw it down on the "ground" between us. It enlarged to the size of a Galapagos tortoise. I could see the smaller diamond of light within it, surrounded by the Enochian letter B. The diamond became a glittering wheel of light turning on its own center, and then expanded into a gate which engulfed

us and let us out again in what appeared to be interplanetary space.

Before us was the sphere of the previous vision of this place, and surrounding it at some distance there still appeared to be many groups of beings, engaged in discussion. In some of the groups, there were smaller images of the sphere, in which various configurations of lines could be seen. One in particular caught my eye, in which one line was much thicker and stronger than the others. That line appeared to be a Jupiterian force, and was colored in a rich blue. I could sense the planet "behind" it in some way, as if it were coming through a gate from that world, and some of the world's power leaked around it into the environment here.

Another I could see was clearly Venusian, and another yet clearly Martial in character. The others were too far away to be seen.

Alhctga said, "This has been decided so far, in the configuration of these extrasolar energies. Those that have some echo, some resonance with the local worlds will be bound to a sub-region having that planet as the controller. Thus at least some of the energies will be organized and comprehensible within the local frame of reference.

"These will make up the core of the sphere of nexus. [I noted in passing that this core appeared to have twelve planetary sectors in a dodecahedron. Apparently there are some powers in our system that do not correspond to the known physical planets.] A second layer, narrower but having a much denser compaction of energy connections, will involve those that have some resonance between two or more local planets. This second layer will not be organized as was the core, but will describe the sense of the incoming line in terms of the geometric relationships between the planets it resembles. Thus some might correspond to a square aspect between Venus and Mars, others to trines, septiles, nonagons, etc., and many other "aspects" having smaller divisions of the circle. This arrangement is not based on the astrological sense of the aspects, but rather on the way in which waves of varying frequency interact when touching upon each other at different angles of intersection. You do not have the language or concepts to understand this.

"There will be at least two more layers of lines beyond or outside these core regions. How these latter will be organized is not yet decided, and those sections of the plan have not yet been incorporated in the structure of this place. Now let us enter into the sphere itself and see how the work there goes."

The inside of the sphere now had a dodecahedron inscribed on it. In the center of each face was a sign for one of the planets. (Luna was not shown, and three other signs, which I could not see clearly, were present. One of these, on further examination, I knew to be associated with the Earth herself, though it never became focused enough to see.)

In the center of the sphere, where before there was a framework, there was now a tiny point of light like that in the jewel. But this point somehow seemed fixed and immovable;

I got the sense that the entire universe seemed to swing around it; its position was defined absolutely rather than relatively.

"This point, which appears to you as a jewel, is the anchor to which all the forces in this nexus will be attached. It is indeed fixed, its relationship to the Earth and to the rest of the universe being defined exactly and unchangably. If one were to grasp it and attempt to move it, oneself would be moved instead.

"And connected to this point already are all the forces yet attracted here. They are not in any particular configuration, but instead are allowed to change their relations as the movements of the cosmos dictate. In the final version, they will be fixed, and the distortions of relationship that produces spread out along the entire length of the connection back to its sphere of origin.

"If you will move your sight to a slightly higher level, you will see that this is so."

I did so, and was immediately immersed in a tremendous tangle of lines of power; the entire interior of the sphere was filled with them, and all of them were tied down to the central "jewel". I could not see anything except those lines closest to me; vision was totally obscured by them. I changed my sight back to the original level.

"Thus and so goes the work here. And in the end, it will be as organized and coherent as even you could wish, my elegance-loving friend. At that time, some years from now, it will be available to any who would try it. Even now, you could enter it yourself, and explore it as you have explored the places to which your temples connect; for these are the results of your work with the temples, and your entry thereto must have precedence at any time. And here, as is not the case with the city of god, your actions would not affect the powers at work.

"But perhaps you would find it easier, for the nonce, to continue to use the Temples as an alternative. When this place is done, there will be an indexing capability, by which the specific lines to be used can be selected in an orderly fashion. But right now, such selections would be essentially random.

"Now we have much to say on another subject, and I would ask that you end this record and begin another, not related to the powers of the city of god or of this place."

Thus I end this record of the first use of the Comselha working.

[Dec. 11, 1993: The angels having told me effectively to get lost for a while, I end my explorations for the present. The world created out of this work continues to grow, but I have only glanced into from the outside. When I do so, I feel a definite plea not to enter, and a promise of a call when it is ready for me again. So I willfully conclude the first Comselha working at this point, and pass on to other things.]

1 I note that the posture and gestures of this image are precisely the same as those of

the "Devil" card, except for the position of the left hand.

2 That is, I encountered that of which Choronzon is the personification; I did not meet personified version.

3 $A + N + L + O + Sh = 451$. 451 = AMThI, "true" or "genuine", and MHVTh, "being" or "essence". In Enochian (using Greek equivalent values) 451 = UMADEA, "Strong Towers". This latter seems appropriate to the nature and behavior of this being.

4 The vibrations that call the beings are Aquarius and Air, the first I of INRI. The destructive phase is N, Scorpio and Water. The creation of "righteous" structures is R, Sol and Leo, Fire. And the establishment of permanence is Earth and Taurus, the final I.

In my recent explorations of the Lesser Angles, the Five-letter Name of God therein has been found to be attributed to IHShVH, and its function is to "redeem" dark, inert matter and, through instilling the spirit of the divine in it, to transform and raise it to a level where it can be used in creative processes. Here that same process is applied to the divine-but-disorganized substance of the Empyrean.

5 This vision is described in an old paper of mine, titled The Beast and the Star.

6 Bronze is, of course, an alloy of copper; Venus' metal.

7 More accurately, when tilted to the right, the spokes bowed in a clockwise direction around the center; when to the left, they bowed in a counterclockwise direction.

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The Aeonian Perspective of the Enochian Temples

by Benjamin Rowe

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The initiatory system of the Enochian Temples divides the path of initiation into four major stages, distinguished primarily by the types and sources of the influences they are sensitive to. Briefly, these stages are:

1. Lunar-planetary, focused in Yesod and governing the triangle formed by Netzach, Hod, and Malkuth. Sensitive to forces originating inside the aura of the Earth (primarily elemental), and generally controlled by those forces. Represented in the Temple by the floor and altars. Related to the aeon of Taurus.

2. Solar-planetary, focused in Tiphereth and governing the rectangle formed by Hod, Netzach, Geburah and Chesed. Sensitive to elemental forces, but actively dominating them. Also sensitive to and controlled by the forces of the zodiacal signs. Represented in the Temple by the pillars and sephirotic crosses. Related to the aeon of Aries.

3. Solar-systemic or Solar-transitional, governing the rectangle formed by Geburah, Chesed, Binah and Chokmah. This stage has no stable focus point. Sensitive to the energies of the other planets of the solar system. Represented in the Temple by the roof and outer curtain. Related to the aeon of Pisces.

4. Cosmic, focused in Kether and governing the triangle formed by Kether, Chokmah, and Binah. Sensitive to cosmic forces, primarily those of the zodiacal constellations (not to be confused with the zodiac signs) and the constellations of Polaris, the Great Bear, Sirius, and the Pleiades. These latter four constellations are the cosmic prototypes for the four levels of this initiatory system. Represented in the Temple by the Sphere of the Three Names of God, and by the pillar of fire in the middle of the Temple. Related to the aeon of Aquarius.

The progression through these four stages is symbolized in the formula I.R.N.I., a reversal of the Piscean formula of I.N.R.I. or IAO.

The older formula is primarily concerned with the relations between the Lunar- planetary and Solar-planetary stages through the cyclic process of reincarnation. Under that formula, one lived in the world (first I), then died (N) to be reborn as a soul (R), which then incarnated again (last I). But the actions of the Aeonic Prophet of the Piscean aeon symbolized in the stories of Jesus, and their absorption into the zeitgeist, have completely eliminated any need for death or a death-like experience in the transition between Lunar and Solar stages.

At humanity's present level of development, the Solar consciousness can be achieved

while in incarnation by anyone who wants it through strong desire (the lowest aspect of Will), self-analysis, and meditation. Effort is still required, but no loss of self occurs in the process. In the incoming Aquarian aeon, the shift from Solar-planetary to Cosmic awareness still requires a series of willed death-like experiences. So the "N" of I.N.R.I has been properly moved to follow the solar "R" in the new formula.

The mythological system of the Earth Tablet working depicts the I.R.N.I. formula under the character of the two Warrior-Mages (Horus and Set) whose efforts link the Lesser Mother, the Earth, with the Greater Mother, Nuit. In the old formula Set was depicted as inferior to Horus, representing a false death which the earthbound soul conquered to achieve full awareness of itself. In the new formula, he represents the conscious destruction of the soul that must occur before the person can unite the awareness with the divine Will. This is a true annihilation of the Solar being, unlike the death of the old formula, which was only a change of state having no permanent effect on the Solar being.

Thus, at the end of point 0 Set proclaims himself to have finally conquered Horus. The soul, the individual self-aware identity, perishes, to be replaced by the monadic awareness symbolized by Hadit. As it is said, "There is an end to the word of the God enthroned in Ra's seat, lightening the girders of the soul." The higher formula, linking the Earth with the Cosmos, supercedes the lower formula, linking the Earth with the Sun.

(This may seem to contradict what was said in point 0. It is the soul as an "ego- making faculty" that is destroyed. This faculty is the persistent tendency of the solar consciousness to perceive itself as the most important thing that exists, and its tendency to polarize the other sephiroth of the Ruach so that their natural action is subordinated to the solar consciousness. Once this aspect of the soul is destroyed the entire Ruach, including Tiphereth, becomes polarized so that it is fully responsive to the monadic consciousness that is the true core-being of man.)

Set's comments in point 0 about his relations with Horus are a depiction of this supersession of formulas. But they are also a depiction of the relations between Aleister Crowley, representing Horus, and Charles Stansfield Jones, representing Set. Just as the formula of the Piscean aeon was enacted by the mage Jesus, so the formula of the Aquarian aeon was being enacted by these two, and continues to be enacted by Set's current avatar.

In this aeonic mystery play, the first player to appear is brash Horus, representing the conquering child, the perfected Warrior-King of the aeon of Aries. The next to appear (as Horus' "magickal son") identified himself as a god of the Elements, and of the Earth, connecting him with Set, the scorpionic "dark son" of the Taurean aeon.

Fiery Horus hated the watery formula of the Piscean Aeon. As a child, he suffered under the most debased applications of the Piscean formula. As an adult, he denied the formula completely and acted as if the entire aeon was an aberration. He closed the old

aeon on one level by replacing the repressive religious paternalism of his childhood environment (Jupiter, ruler of Pisces) with the rebellious independence that is the lowest aspect of Uranus, the new ruler of Aquarius.

Watery Set already possessed control over the Uranian energies; Uranus is exalted in Scorpio. This enabled him to rise up and embrace the higher aspect of Aquarius. He used the astrological wisdom of Thoth (Mercury, exalted in Aquarius) to re-formulate the Tree of Life, to "fix the design in its purity", so that the power of Cosmic Love (Venus exalted in Pisces) was replaced with the sign of the new aeon, and the Word of the Law descends from Kether to Tiphereth as Heru-Ra-Ha, the Divine Will of the path of Shin.¹ In addition his Tree embodies the formulas of the new aeon and the three previous aeons, showing their correct relationship and unifying them in a single path of initiation.

Horus correctly overcame the exoteric aspects of Pisces, but he was caught by the esoteric aspect of Divine Love, under the formula of the Rose Cross. He could not abandon the Arian/Piscean version of the Tree of Life, which embodies this formula in its three horizontal paths. Had he done so, the mystery of the Warrior-Mages would have been enacted under the more benevolent symbolism of Arthurian romance. But he did not recognize the higher aspect of the Aquarian energy, and, invoking Tradition and Authority (Saturn) to justify himself, launched an attack on Set. Publicly Horus questioned Set's sanity; magickally he used the links created by Set's oath to his magickal Orders as a means of attack. Thus he caused Set's manifestation to shift from its silent middle aspect into its more potent scorpion and eagle modes. The destroyer aspect manifested in Jones' increasingly vicious verbal attacks on Crowley. The eagle aspect was needed so that Set could complete the job that Horus failed to do.

Each full aeonic cycle is a fresh start, building on the past but not limited by it. Saturn was ruler of Aquarius during the previous Great Cycle, and by invoking it Horus invoked the powers of that cycle. Having just announced that the old cycle had come to completion, he now said, in effect, "Hey - I take that back." He wanted the change to stop in the middle, so that he could keep the Rose Cross as the supreme formula.

This left it up to Set, with his superior awareness of the divine Will manifesting through Uranus, to transform the divine Love of Pisces into the Universal Mercury of Aquarius. Set is never one to step back from necessary work, and he proceeded to do this task in a fashion that was both grand in conception and elegantly direct and simple in execution. He joined the center of Piscean power, the Catholic Church, and spent several years being initiated in its system to form magickal links with its esoteric power.

He then traveled west to the limits of the Church's influence, taking the objects that were his link to the Church with him. He invoked the forces of the new aeon, and cast away the magickal links to show that under the dark cloak of the Church's teaching was hid the form of the Air kerub of Aquarius, the Man. The warrior-king's warriors (in the form of the local police) grabbed him immediately, but too late to affect the ceremony. Thus he completed the closing of the old aeon where Horus faltered.²

Horus, having cut himself off from the true scorpion current by his rejection of Set, continued to delve into the past; he invoked various gods from his own Aries aeon to substitute for the lost current of divine Will. He pulled so much power from that past aeon that a countering current from the future aeon of Maat, Libra, came in to balance it.

Now Set, no longer Jones, completes the manifestation of his current by showing the perfection of the Will in the Eagle aspect of Scorpio. This Eagle is that energy that binds together the receptive and active aspects of Tiphereth. Released from Tiphereth by the self-willed death of the Scorpion, it is tested and purified by the venom of the Snake, which kills off any remaining shreds of solar matter that might cling to it. It becomes pure Will. Purified, it is immune to the venom and can no longer be killed by any means. It rises on wings of will to land in the path of Tzaddi, where it exchanges its watery Scorpio nature to enter the stellar realms of Aquarius. 3

Set's current avatar demonstrates this aspect and completes the enactment of the formula of the Aeon. As the god says in point 0, Horus attempted to destroy his work in the previous avatar, and for a time appeared to have succeeded. But Set's purified will aspect enabled him to maintain full continuity of purpose between that life and this one. Once his current avatar achieved sufficient power as a magician, the work continued from exactly the point where it had left off, with no backtracking or redevelopment. By doing this he demonstrates his conquest of Horus. Had Horus' view been correct Set would have had to start over completely in his new incarnation, as was the rule under the old formula of I.N.R.I./IAO.

It is this ability to consciously maintain the continuity of the Will between incarnations which Set now offers to humankind. This is not a new ability; it has existed at all points in space and time throughout the life of our universe. But on our little planet conditions have never previously permitted it to be acquired by any large number of persons. Such is not the case today, when the Will aspect is manifesting more powerfully than at any previous time. Changing conditions on cosmic levels have their reflection in the lives of men and women. What has been a special skill of those who have crossed the "Abyss" will, over the coming century, become increasingly available to those who have not yet done so.

People need not leave works incomplete when a life ends. Under the Will, the being can discard a worn-out body and select a new one adjusted for changes in the environment and zeitgeist. The personality is not preserved, nor is the soul in many cases. The Eagle creates a new soul for itself with every incarnation. Memory of past lives is available or not, as the Eagle chooses. The new body and soul recapitulate the evolution of past lives in such a way that, at the moment when the person reaches full development, he finds himself continuing the work of the previous life at the same point and level of development where it had left off. This is true immortality; adaptable to the times it passes through rather than maintaining an outmoded form beyond its usefulness, but preserving a continuing purpose between lives.

Full identification with the Will aspect eventually leads the magician into conscious contact with the center of power, sometimes called Shamballa, that embodies the Will of the Life that is incarnate as the planet Earth. Passage through this center frees the mage from his obligations within the Earth's sphere of influence, and enables him to participate as a conscious creator within the larger scheme being expressed by the solar system as a whole.

Up to this present day, passage through this center was the only means by which one could obtain clear conscious awareness of the Solar scheme. On lower levels, contact has been deliberately blocked in order that certain tasks might be accomplished within the Earth's sphere. Had this blockage not been present, the disruptive effects occurring at certain stages of the work would have spilled out into the system, causing distortions and disturbances of the larger work.

The barriers that block the Earth from the stars are the 30 Aethyrs or Aires of the Enochian magickal system. In the Theosophical system and Alice Bailey's related system, these barriers are called "the etheric web surrounding the Earth". They were created out of the elements in such a way as to form a maze around the Earth through which no direct passage was possible. Only the most skilled of mages could thread the maze in its entirety. The nineteenth Enochian Call is a commemoration of the steps by which the barriers were formed, and of the state the Life of the Earth had to assume in order to accomplish her tasks. A full description of those tasks and the means of their accomplishment has been given by the Enochian intelligences, and is recorded in the form of an Aquarian hero-mythos in *The Book of the Seniors*.

Now that these tasks have been nearly accomplished the barriers surrounding the Earth can come down, enabling her and all those living on her to enter fully into the Solar scheme on all levels of existence. The Temples of the Tablets are one means by which the barriers will be destroyed.

Any properly constructed and charged Temple attracts a flow of divine Will from outside the barriers. The first inflow of this energy pushes the barriers inwards, so that they are pinned down to the Earth's surface underneath the Temple. As the Temple gathers power through use a process of occult "burning" begins, creating holes in the barriers through which other energies that the Earth now needs can be brought in.

The effectiveness of this "burning" increases with the number of Temples in active use. Any two Temples generate lines of cosmic fire between them.⁴ These lines of fire also act to burn through the barriers over their length. So the effectiveness of this work at any point in time is determined by the number of possible connections between the Temples then in existence. The intelligences who presented the design of the Temple hope that enough people will use this technique to create a web of fire over the surface of the Earth sufficient to burn through the barriers in just a few years' time.

Building the Temple is not an altruistic work, even though its major purpose does not relate to individuals. There has not been time for the full possibilities of the Temple to be

discovered, but some ways of using it have been found to be profitable.

First, the magician can use the Temple in a way similar to the Golden Dawn practice of "building the Tree of Life in the aura". The sphere of the Three Names is identified with the chakra above the head. The bottom of the King's four-cube column is at the level of the ajna chakra, with the wheel of the Seniors extending outward from the same level. The column of fire in the center of the Temple is identified with the spinal column, and the lower Temple is built up around it.⁵

Steady use of this practice first causes a burning away of any material in the body of light that has a low vibratory level, cleaning and clarifying that body.⁶ Following this, there comes a gradual, controlled burning away of the etheric webs that block the flow of electric fire up and down the spinal column. This takes place at a rate that allows the body and consciousness to adapt to the changes without difficulty, although there will be some periods of unpleasant perceptual effects as various parts of the web dissolve. These effects are dangerous only if one seeks to avoid experiencing them. Concurrently, there is an activation of all the major chakras. As the process nears completion the seven subsidiary centers in the head also begin to activate.

The author has been told, but can not yet fully confirm, that the process leads to a state where the conscious being can be fully aware of events on all four of the major perceptual levels simultaneously and without confusion of levels. Additionally, the person becomes able maintain full continuity of consciousness in both the waking and sleeping states. The author's experience so far tends to confirm this claim, but not as yet for all four levels at once.

As the magician becomes increasingly conscious of higher levels during this process, the Enochian intelligences will supply him with information and experiences to aid him in making the changes permanent, and to help him relate those experiences to planetary and cosmic events. They will also call on any other inner-plane sources the magician has to assist in this teaching. The information will always be presented using the symbol-systems with which the magician is most comfortable. It is not necessary to use the system of Achad's Tree. However, the magician can expect that his understanding of whatever system he uses will change substantially as the process continues. Only in cases where the magician's system is totally inadequate to express the principles being taught will the intelligences attempt to create or guide the magician to another system adequate to the need.

To use the Temple for astral exploration of the Enochian system, the magician identifies himself with the King's column of fire, and then invokes the specific angel or square of the Tablet he wants to examine. He projects a beam of light out of himself, through the part of the Temple representing the invoked force, and out into the astral space surrounding the Temple. The beam should cause a landscape or other scene to appear in that space, into which the magician can project himself to explore.

For experienced Temple users, there is one other exercise that the author would like to

suggest. With the altars in their positions inside the Temple's outer curtain, charge the Temple completely, using the Calls of the Lesser Angles as well as the primary Call of the Tablet. Do this repeatedly for about a week, picturing the energy as accumulating inside the Temple, held there by the outer curtain. Endeavor to make the charge as intense as possible.

After the Temple is fully charged, move all the altars to their outside positions. Allow the accumulated energies to flow where they will, without conscious direction. They will be drawn to the outside of the Temple by the altars, where they will form a lotus containing hundreds of petals. If the magician is able to see the petals clearly, he will find that the tip of each is inscribed with a sigil. Record several of these sigils for later use. Move the altars back inside the Temple to close the lotus.

Memorize one of the recorded sigils so that its form can be held clearly in the imagination for an extended period. During the next work-session, call up the Temple, recite the Call of the Tablet and invoke the Three Names, the King, and the Seniors. Place the sigil in the King's pillar of fire, and endeavor to make the intensity of the fire as great as possible. See the sigil as being brought to a state of activation by the fire.

Project the consciousness into the sigil, and absorb the energy in it. Then rise directly up through the pillar and the sphere of the Three Names, and outwards into space, rising on the planes until a scene appears. Explore the scene in the usual fashion.

The magician will find that the forces represented by these sigils relate to aspects of existence that have nothing at all to do with events within the Earth's sphere. Some relate to aspects of the larger plan being worked out in the solar system. Others relate to the energies of particular stars or constellations. And many appear to connect to events occurring totally outside the current cycle of manifestation in our universe.

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This quality we have developed is valuable within the larger scheme of which our solar system is a part. Compared to other beings of our own level who evolved elsewhere, we are all of us like hot wires, literally radiating spiritual force. If a monad or soul from Earth is placed in a less intense evolutionary scheme, it will act as a catalyst. It will cause the souls and monads of that scheme to take on some of our own toughness, our ability to channel significant amounts of spiritual force, but without creating the spiritual stress by which we have achieved. This intensifies and speeds up the manifestation of whatever principles are being worked out in the scheme, advancing its evolution immensely and producing a radiatory quality that could not otherwise have been achieved.

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Since writing the above, certain additional aspects of the initiatory process have become clarified, particularly in reference to the transition from solar to "cosmic" levels.

As was said above, the advent of the Piscean aeon resulted in the elimination of the need for a death-like experience in the transition from the lunar (mundane) consciousness to the solar consciousness. It now appears that the advent of the Aquarian aeon has resulted in a similar elimination of the need for a death-like experience in moving from the solar to the cosmic levels.

The astrological keynote of the sign Pisces is sacrifice; thus the act which broke the barriers between lunar and solar consciousness was symbolized in the form of the scapegoat ritual. Jesus the scapegoat took on all the "sins" of humanity, through the Piscean process of compassion. And through compassion, he identified himself with the entire race. Thus his death in the ritual effectively took in all the future lunar-to-solar death experiences of the race, eliminating the need for anyone else to experience them.

In the current aeon, the Aquarius-Leo axis dominates existence. The key to the working of this axis is in the principle that all things are simultaneously One and Many. A human body is Many, in that it is composed of a multitude of cells; it is One in that it acts as a unified whole with respect to its environment. Similarly the human solar consciousness has the appearance of individuality, but is composed of numerous sub-minds bound together by the force of the "monad" or divine consciousness. The subjective appearance of a unique, self-aware individuality (the "soul" or solar consciousness) is a second-order effect, arising from the cooperative interaction of the sub-minds.

The process of moving from the solar to the cosmic levels is thus not a matter of destroying the solar self. Rather, it becomes a matter of training that self to become aware of its already-existent, alternative state as a multitude of sub-minds acting in concert, and to enable the solar self to move into that state at will. In the state of multiplicity, the solar awareness eventually gives its accumulated energy back into the unique but non-individualized awareness of the divine consciousness. With practice, the person can eventually move between the solar and the cosmic states at will, without the need for any sort of destructive action or death experiences. And beyond that, the divine awareness can eventually learn to act simultaneously as both an individualized human soul and as a non-individualized divine spark, being effectively in two places at once.

The initial conditioning needed to move into the multi-mind state must be done by the solar awareness itself. Thus the symbolism of Scorpio, of force directed against the self by the self, is still appropriate to the third stage of the initiatory process.

The mages responsible for the revelation of the "Enochian Temples" material specifically -- and vehemently -- deny the existence of the so-called "Abyss". They state that there is absolutely no need for any sort of destructive action or death-like experience in the transition from solar to cosmic awareness.

Footnotes

1 Set's current avatar also makes extensive use of the astrological wisdom. He has devised a technique of self-initiation based entirely on observation of the planets' influence on the individual horoscope. It now turns out that this technique by itself is capable of carrying the individual through all of those initiations governed by Set in the system presented here.

2 It is interesting to note that in Set's current avatar, each of his major initiations has been followed almost immediately by a confrontation with Horus' warriors. Additionally, the warriors appeared just a few minutes after the dictation of point 0 was finished. (An account of this incident is presented in The Book of the Seniors.) But unlike the case mentioned in the text, in these later cases the warriors found no way to arrest him, even though in each instance there was a reason for arrest available had they looked just a little harder. The author believes this indicates that Set's attempt to close the old aeon was successful, and his conquest of Horus was complete.

3 Note that in Achad's Tree, all five of the paths that cross the Abyss represent one or

another aspect of the Will. Shin is the primal Will, merging the three fires; Peh its division into the triple expression of fire-by-friction, solar fire, and cosmic or electric fire. Ayin shows the will's restrictive and destructive aspects, Resh its releasing and creative aspects, and Samek its synthetic or coordinating aspect.

4 These lines do not transmit information between the Temples unless the Temples were deliberately intended to resonate by the magicians creating them, as would be the case if a magician used the sample consecration without changing the dedications. Without such deliberate connection, actions taken in one Temple do not directly affect other Temples.

5 A physical Temple can also be used in a way similar to the "Vault of Christian Rosencreutz" in the G.D. system.

6 Use of drugs, including caffeine and nicotine, tends to nullify this effect.

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The Aeonice Perspective of the Enochian Temples
by Benjamin Rowe
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The initiatory system of the Enochian Temples divides the path of initiation into four major stages, distinguished primarily by the types and sources of the influences they are sensitive to. Briefly, these stages are:

1. Lunar-planetary, focused in Yesod and governing the triangle formed by Netzach, Hod, and Malkuth. Sensitive to forces originating inside the aura of the Earth (primarily elemental), and generally controlled by those forces. Represented in the Temple by the floor and altars. Related to the aeon of Taurus.

2. Solar-planetary, focused in Tiphereth and governing the rectangle formed by Hod, Netzach, Geburah and Chesed. Sensitive to elemental forces, but actively dominating them. Also sensitive to and controlled by the forces of the zodiacal signs. Represented in the Temple by the pillars and sephirotic crosses. Related to the aeon of Aries.

3. Solar-systemic or Solar-transitional, governing the rectangle formed by Geburah, Chesed, Binah and Chokmah. This stage has no stable focus point. Sensitive to the energies of the other planets of the solar system. Represented in the Temple by the roof and outer curtain. Related to the aeon of Pisces.

4. Cosmic, focused in Kether and governing the triangle formed by Kether, Chokmah, and Binah. Sensitive to cosmic forces, primarily those of the zodiacal constellations (not to be confused with the zodiac signs) and the constellations of Polaris, the Great Bear, Sirius, and the Pleiades. These latter four constellations are the cosmic prototypes for the four levels of this initiatory system. Represented in the Temple by the Sphere of the Three Names of God, and by the pillar of fire in the middle of the Temple. Related to the aeon of Aquarius.

The progression through these four stages is symbolized in the formula I.R.N.I., a reversal of the Piscean formula of I.N.R.I. or IAO.

The older formula is primarily concerned with the relations between the Lunar- planetary and Solar-planetary stages through the cyclic process of reincarnation. Under that formula, one lived in the world (first I), then died (N) to be reborn as a soul (R), which then incarnated again (last I). But the actions of the Aeonic Prophet of the Piscean aeon symbolized in the stories of Jesus, and their absorption into the zeitgeist, have completely eliminated any need for death or a death-like experience in the transition between Lunar and Solar stages.

At humanity's present level of development, the Solar consciousness can be achieved while in incarnation by anyone who wants it through strong desire (the lowest aspect of Will), self-analysis, and meditation. Effort is still required, but no loss of self occurs in the process. In the incoming Aquarian aeon, the shift from Solar-planetary to Cosmic awareness still requires a series of willed death-like experiences. So the "N" of I.N.R.I. has been properly moved to follow the solar "R" in the new formula.

The mythological system of the Earth Tablet working depicts the I.R.N.I. formula under the character of the two Warrior-Mages (Horus and Set) whose efforts link the Lesser Mother, the Earth, with the Greater Mother, Nuit. In the old formula Set was depicted as inferior to Horus, representing a false death which the earthbound soul conquered to

achieve full awareness of itself. In the new formula, he represents the conscious destruction of the soul that must occur before the person can unite the awareness with the divine Will. This is a true annihilation of the Solar being, unlike the death of the old formula, which was only a change of state having no permanent effect on the Solar being.

Thus, at the end of point 0 Set proclaims himself to have finally conquered Horus. The soul, the individual self-aware identity, perishes, to be replaced by the monadic awareness symbolized by Hadit. As it is said, "There is an end to the word of the God enthroned in Ra's seat, lightening the girders of the soul." The higher formula, linking the Earth with the Cosmos, supercedes the lower formula, linking the Earth with the Sun.

(This may seem to contradict what was said in point 0. It is the soul as an "ego- making faculty" that is destroyed. This faculty is the persistent tendency of the solar consciousness to perceive itself as the most important thing that exists, and its tendency to polarize the other sephiroth of the Ruach so that their natural action is subordinated to the solar consciousness. Once this aspect of the soul is destroyed the entire Ruach, including Tiphereth, becomes polarized so that it is fully responsive to the monadic consciousness that is the true core-being of man.)

Set's comments in point 0 about his relations with Horus are a depiction of this supersession of formulas. But they are also a depiction of the relations between Aleister Crowley, representing Horus, and Charles Stansfield Jones, representing Set. Just as the formula of the Piscean aeon was enacted by the mage Jesus, so the formula of the Aquarian aeon was being enacted by these two, and continues to be enacted by Set's current avatar.

In this aeonic mystery play, the first player to appear is brash Horus, representing the conquering child, the perfected Warrior-King of the aeon of Aries. The next to appear (as Horus' "magickal son") identified himself as a god of the Elements, and of the Earth, connecting him with Set, the scorpionic "dark son" of the Taurean aeon.

Fiery Horus hated the watery formula of the Piscean Aeon. As a child, he suffered under the most debased applications of the Piscean formula. As an adult, he denied the formula completely and acted as if the entire aeon was an aberration. He closed the old aeon on one level by replacing the repressive religious paternalism of his childhood environment (Jupiter, ruler of Pisces) with the rebellious independence that is the lowest aspect of Uranus, the new ruler of Aquarius.

Watery Set already possessed control over the Uranian energies; Uranus is exalted in Scorpio. This enabled him to rise up and embrace the higher aspect of Aquarius. He used the astrological wisdom of Thoth (Mercury, exalted in Aquarius) to re-formulate the Tree of Life, to "fix the design in its purity", so that the power of Cosmic Love (Venus exalted in Pisces) was replaced with the sign of the new aeon, and the Word of the Law descends from Kether to Tiphereth as Heru-Ra-Ha, the Divine Will of the path of Shin.¹

In addition his Tree embodies the formulas of the new aeon and the three previous aeons, showing their correct relationship and unifying them in a single path of initiation.

Horus correctly overcame the exoteric aspects of Pisces, but he was caught by the esoteric aspect of Divine Love, under the formula of the Rose Cross. He could not abandon the Arian/Piscean version of the Tree of Life, which embodies this formula in its three horizontal paths. Had he done so, the mystery of the Warrior-Mages would have been enacted under the more benevolent symbolism of Arthurian romance. But he did not recognize the higher aspect of the Aquarian energy, and, invoking Tradition and Authority (Saturn) to justify himself, launched an attack on Set. Publicly Horus questioned Set's sanity; magickally he used the links created by Set's oath to his magickal Orders as a means of attack. Thus he caused Set's manifestation to shift from its silent middle aspect into its more potent scorpion and eagle modes. The destroyer aspect manifested in Jones' increasingly vicious verbal attacks on Crowley. The eagle aspect was needed so that Set could complete the job that Horus failed to do.

Each full aeonic cycle is a fresh start, building on the past but not limited by it. Saturn was ruler of Aquarius during the previous Great Cycle, and by invoking it Horus invoked the powers of that cycle. Having just announced that the old cycle had come to completion, he now said, in effect, "Hey - I take that back." He wanted the change to stop in the middle, so that he could keep the Rose Cross as the supreme formula.

This left it up to Set, with his superior awareness of the divine Will manifesting through Uranus, to transform the divine Love of Pisces into the Universal Mercury of Aquarius. Set is never one to step back from necessary work, and he proceeded to do this task in a fashion that was both grand in conception and elegantly direct and simple in execution. He joined the center of Piscean power, the Catholic Church, and spent several years being initiated in its system to form magickal links with its esoteric power.

He then traveled west to the limits of the Church's influence, taking the objects that were his link to the Church with him. He invoked the forces of the new aeon, and cast away the magickal links to show that under the dark cloak of the Church's teaching was hid the form of the Air kerub of Aquarius, the Man. The warrior-king's warriors (in the form of the local police) grabbed him immediately, but too late to affect the ceremony. Thus he completed the closing of the old aeon where Horus faltered.²

Horus, having cut himself off from the true scorpion current by his rejection of Set, continued to delve into the past; he invoked various gods from his own Aries aeon to substitute for the lost current of divine Will. He pulled so much power from that past aeon that a countering current from the future aeon of Maat, Libra, came in to balance it.

Now Set, no longer Jones, completes the manifestation of his current by showing the perfection of the Will in the Eagle aspect of Scorpio. This Eagle is that energy that binds together the receptive and active aspects of Tiphereth. Released from Tiphereth by the self-willed death of the Scorpion, it is tested and purified by the venom of the Snake,

which kills off any remaining shreds of solar matter that might cling to it. It becomes pure Will. Purified, it is immune to the venom and can no longer be killed by any means. It rises on wings of will to land in the path of Tzaddi, where it exchanges its watery Scorpio nature to enter the stellar realms of Aquarius. 3

Set's current avatar demonstrates this aspect and completes the enactment of the formula of the Aeon. As the god says in point 0, Horus attempted to destroy his work in the previous avatar, and for a time appeared to have succeeded. But Set's purified will aspect enabled him to maintain full continuity of purpose between that life and this one. Once his current avatar achieved sufficient power as a magician, the work continued from exactly the point where it had left off, with no backtracking or redevelopment. By doing this he demonstrates his conquest of Horus. Had Horus' view been correct Set would have had to start over completely in his new incarnation, as was the rule under the old formula of I.N.R.I./IAO.

It is this ability to consciously maintain the continuity of the Will between incarnations which Set now offers to humankind. This is not a new ability; it has existed at all points in space and time throughout the life of our universe. But on our little planet conditions have never previously permitted it to be acquired by any large number of persons. Such is not the case today, when the Will aspect is manifesting more powerfully than at any previous time. Changing conditions on cosmic levels have their reflection in the lives of men and women. What has been a special skill of those who have crossed the "Abyss" will, over the coming century, become increasingly available to those who have not yet done so.

People need not leave works incomplete when a life ends. Under the Will, the being can discard a worn-out body and select a new one adjusted for changes in the environment and zeitgeist. The personality is not preserved, nor is the soul in many cases. The Eagle creates a new soul for itself with every incarnation. Memory of past lives is available or not, as the Eagle chos. The new body and soul recapitulate the evolution of past lives in such a way that, at the moment when the person reaches full development, he finds himself continuing the work of the previous life at the same point and level of development where it had left off. This is true immortality; adaptable to the times it passes through rather than maintaining an outmoded form beyond its usefulness, but preserving a continuing purpose between lives.

Full identification with the Will aspect eventually leads the magician into conscious contact with the center of power, sometimes called Shamballa, that embodies the Will of the Life that is incarnate as the planet Earth. Passage through this center frees the mage from his obligations within the Earth's sphere of influence, and enables him to participate as a conscious creator within the larger scheme being expressed by the solar system as a whole.

Up to this present day, passage through this center was the only means by which one could obtain clear conscious awareness of the Solar scheme. On lower levels, contact has been deliberately blocked in order that certain tasks might be accomplished within

the Earth's sphere. Had this blockage not been present, the disruptive effects occurring at certain stages of the work would have spilled out into the system, causing distortions and disturbances of the larger work.

The barriers that block the Earth from the stars are the 30 Aethyrs or Aires of the Enochian magickal system. In the Theosophical system and Alice Bailey's related system, these barriers are called "the etheric web surrounding the Earth". They were created out of the elements in such a way as to form a maze around the Earth through which no direct passage was possible. Only the most skilled of mages could thread the maze in its entirety. The nineteenth Enochian Call is a commemoration of the steps by which the barriers were formed, and of the state the Life of the Earth had to assume in order to accomplish her tasks. A full description of those tasks and the means of their accomplishment has been given by the Enochian intelligences, and is recorded in the form of an Aquarian hero-mythos in *The Book of the Seniors*.

Now that these tasks have been nearly accomplished the barriers surrounding the Earth can come down, enabling her and all those living on her to enter fully into the Solar scheme on all levels of existence. The Temples of the Tablets are one means by which the barriers will be destroyed.

Any properly constructed and charged Temple attracts a flow of divine Will from outside the barriers. The first inflow of this energy pushes the barriers inwards, so that they are pinned down to the Earth's surface underneath the Temple. As the Temple gathers power through use a process of occult "burning" begins, creating holes in the barriers through which other energies that the Earth now needs can be brought in.

The effectiveness of this "burning" increases with the number of Temples in active use. Any two Temples generate lines of cosmic fire between them.⁴ These lines of fire also act to burn through the barriers over their length. So the effectiveness of this work at any point in time is determined by the number of possible connections between the Temples then in existence. The intelligences who presented the design of the Temple hope that enough people will use this technique to create a web of fire over the surface of the Earth sufficient to burn through the barriers in just a few years' time.

Building the Temple is not an altruistic work, even though its major purpose does not relate to individuals. There has not been time for the full possibilities of the Temple to be discovered, but some ways of using it have been found to be profitable.

First, the magician can use the Temple in a way similar to the Golden Dawn practice of "building the Tree of Life in the aura". The sphere of the Three Names is identified with the chakra above the head. The bottom of the King's four-cube column is at the level of the ajna chakra, with the wheel of the Seniors extending outward from the same level. The column of fire in the center of the Temple is identified with the spinal column, and the lower Temple is built up around it.⁵

Steady use of this practice first causes a burning away of any material in the body of

light that has a low vibratory level, cleaning and clarifying that body.⁶ Following this, there comes a gradual, controlled burning away of the etheric webs that block the flow of electric fire up and down the spinal column. This takes place at a rate that allows the body and consciousness to adapt to the changes without difficulty, although there will be some periods of unpleasant perceptual effects as various parts of the web dissolve. These effects are dangerous only if one seeks to avoid experiencing them. Concurrently, there is an activation of all the major chakras. As the process nears completion the seven subsidiary centers in the head also begin to activate.

The author has been told, but can not yet fully confirm, that the process leads to a state where the conscious being can be fully aware of events on all four of the major perceptual levels simultaneously and without confusion of levels. Additionally, the person becomes able maintain full continuity of consciousness in both the waking and sleeping states. The author's experience so far tends to confirm this claim, but not as yet for all four levels at once.

As the magician becomes increasingly conscious of higher levels during this process, the Enochian intelligences will supply him with information and experiences to aid him in making the changes permanent, and to help him relate those experiences to planetary and cosmic events. They will also call on any other inner-plane sources the magician has to assist in this teaching. The information will always be presented using the symbol-systems with which the magician is most comfortable. It is not necessary to use the system of Achad's Tree. However, the magician can expect that his understanding of whatever system he uses will change substantially as the process continues. Only in cases where the magician's system is totally inadequate to express the principles being taught will the intelligences attempt to create or guide the magician to another system adequate to the need.

To use the Temple for astral exploration of the Enochian system, the magician identifies himself with the King's column of fire, and then invokes the specific angel or square of the Tablet he wants to examine. He projects a beam of light out of himself, through the part of the Temple representing the invoked force, and out into the astral space surrounding the Temple. The beam should cause a landscape or other scene to appear in that space, into which the magician can project himself to explore.

For experienced Temple users, there is one other exercise that the author would like to suggest. With the altars in their positions inside the Temple's outer curtain, charge the Temple completely, using the Calls of the Lesser Angles as well as the primary Call of the Tablet. Do this repeatedly for about a week, picturing the energy as accumulating inside the Temple, held there by the outer curtain. Endeavor to make the charge as intense as possible.

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We who have gone through our spiritual evolution here on Earth are in a position nearly unique in our cosmos. Because of the conditions created here during the previous great aeonic cycle while the Earth performed her special task, we have been subjected to a degree of spiritual stress rarely seen in other places, and never on such a large scale and for such a length of time as here. It has produced in us a toughness, a spiritual invulnerability that is normally only achieved at a much higher level of existence. Having only others of our own kind with whom to compare ourselves, it has not been apparent that this is so, but it is nevertheless true.

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In the current aeon, the Aquarius-Leo axis dominates existence. The key to the working of this axis is in the principle that all things are simultaneously One and Many. A human body is Many, in that it is composed of a multitude of cells; it is One in that it acts as a unified whole with respect to its environment. Similarly the human solar consciousness has the appearance of individuality, but is composed of numerous sub-minds bound together by the force of the "monad" or divine consciousness. The subjective appearance of a unique, self-aware individuality (the "soul" or solar consciousness) is a second-order effect, arising from the cooperative interaction of the sub-minds.

The process of moving from the solar to the cosmic levels is thus not a matter of

destroying the solar self. Rather, it becomes a matter of training that self to become aware of its already-existent, alternative state as a multitude of sub- minds acting in concert, and to enable the solar self to move into that state at will. In the state of multiplicity, the solar awareness eventually gives its accumulated energy back into the unique but non-individualized awareness of the divine consciousness. With practice, the person can eventually move between the solar and the cosmic states at will, without the need for any sort of destructive action or death experiences. And beyond that, the divine awareness can eventually learn to act simultaneously as both an individualized human soul and as a non-individualized divine spark, being effectively in two places at once.

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Footnotes

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The Aeon Perspective of the Enochian Temples

by Benjamin Rowe

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The initiatory system of the Enochian Temples divides the path of initiation into four major stages, distinguished primarily by the types and sources of the influences they are sensitive to. Briefly, these stages are:

1. Lunar-planetary, focused in Yesod and governing the triangle formed by Netzach, Hod, and Malkuth. Sensitive to forces originating inside the aura of the Earth (primarily elemental), and generally controlled by those forces. Represented in the Temple by the floor and altars. Related to the aeon of Taurus.

2. Solar-planetary, focused in Tiphereth and governing the rectangle formed by Hod, Netzach, Geburah and Chesed. Sensitive to elemental forces, but actively dominating them. Also sensitive to and controlled by the forces of the zodiacal signs. Represented in the Temple by the pillars and sephirotic crosses. Related to the aeon of Aries.

3. Solar-systemic or Solar-transitional, governing the rectangle formed by Geburah, Chesed, Binah and Chokmah. This stage has no stable focus point. Sensitive to the energies of the other planets of the solar system. Represented in the Temple by the roof and outer curtain. Related to the aeon of Pisces.

4. Cosmic, focused in Kether and governing the triangle formed by Kether, Chokmah, and Binah. Sensitive to cosmic forces, primarily those of the zodiacal constellations (not to be confused with the zodiac signs) and the constellations of Polaris, the Great Bear, Sirius, and the Pleiades. These latter four constellations are the cosmic prototypes for the four levels of this initiatory system. Represented in the Temple by the Sphere of the Three Names of God, and by the pillar of fire in the middle of the Temple. Related to the aeon of Aquarius.

The progression through these four stages is symbolized in the formula I.R.N.I., a reversal of the Piscean formula of I.N.R.I. or IAO.

The older formula is primarily concerned with the relations between the Lunar- planetary and Solar-planetary stages through the cyclic process of reincarnation. Under that formula, one lived in the world (first I), then died (N) to be reborn as a soul (R), which then incarnated again (last I). But the actions of the Aeon of the Piscean aeon symbolized in the stories of Jesus, and their absorption into the zeitgeist, have completely eliminated any need for death or a death-like experience in the transition between Lunar and Solar stages.

At humanity's present level of development, the Solar consciousness can be achieved while in incarnation by anyone who wants it through strong desire (the lowest aspect of Will), self-analysis, and meditation. Effort is still required, but no loss of self occurs in the process. In the incoming Aquarian aeon, the shift from Solar-planetary to Cosmic awareness still requires a series of willed death-like experiences. So the "N" of I.N.R.I. has been properly moved to follow the solar "R" in the new formula.

The mythological system of the Earth Tablet working depicts the I.R.N.I. formula under the character of the two Warrior-Mages (Horus and Set) whose efforts link the Lesser Mother, the Earth, with the Greater Mother, Nuit. In the old formula Set was depicted as inferior to Horus, representing a false death which the earthbound soul conquered to achieve full awareness of itself. In the new formula, he represents the conscious destruction of the soul that must occur before the person can unite the awareness with the divine Will. This is a true annihilation of the Solar being, unlike the death of the old formula, which was only a change of state having no permanent effect on the Solar being.

Thus, at the end of point 0 Set proclaims himself to have finally conquered Horus. The soul, the individual self-aware identity, perishes, to be replaced by the monadic awareness symbolized by Hadit. As it is said, "There is an end to the word of the God enthroned in Ra's seat, lightening the girders of the soul." The higher formula, linking

the Earth with the Cosmos, supercedes the lower formula, linking the Earth with the Sun.

(This may seem to contradict what was said in point 0. It is the soul as an "ego- making faculty" that is destroyed. This faculty is the persistent tendency of the solar consciousness to perceive itself as the most important thing that exists, and its tendency to polarize the other sephiroth of the Ruach so that their natural action is subordinated to the solar consciousness. Once this aspect of the soul is destroyed the entire Ruach, including Tiphereth, becomes polarized so that it is fully responsive to the monadic consciousness that is the true core-being of man.)

Set's comments in point 0 about his relations with Horus are a depiction of this supersession of formulas. But they are also a depiction of the relations between Aleister Crowley, representing Horus, and Charles Stansfield Jones, representing Set. Just as the formula of the Piscean aeon was enacted by the mage Jesus, so the formula of the Aquarian aeon was being enacted by these two, and continues to be enacted by Set's current avatar.

In this aeonic mystery play, the first player to appear is brash Horus, representing the conquering child, the perfected Warrior-King of the aeon of Aries. The next to appear (as Horus' "magickal son") identified himself as a god of the Elements, and of the Earth, connecting him with Set, the scorpionic "dark son" of the Taurean aeon.

Fiery Horus hated the watery formula of the Piscean Aeon. As a child, he suffered under the most debased applications of the Piscean formula. As an adult, he denied the formula completely and acted as if the entire aeon was an aberration. He closed the old aeon on one level by replacing the repressive religious paternalism of his childhood environment (Jupiter, ruler of Pisces) with the rebellious independence that is the lowest aspect of Uranus, the new ruler of Aquarius.

Watery Set already possessed control over the Uranian energies; Uranus is exalted in Scorpio. This enabled him to rise up and embrace the higher aspect of Aquarius. He used the astrological wisdom of Thoth (Mercury, exalted in Aquarius) to re-formulate the Tree of Life, to "fix the design in its purity", so that the power of Cosmic Love (Venus exalted in Pisces) was replaced with the sign of the new aeon, and the Word of the Law descends from Kether to Tiphereth as Heru-Ra-Ha, the Divine Will of the path of Shin.¹ In addition his Tree embodies the formulas of the new aeon and the three previous aeons, showing their correct relationship and unifying them in a single path of initiation.

Horus correctly overcame the exoteric aspects of Pisces, but he was caught by the esoteric aspect of Divine Love, under the formula of the Rose Cross. He could not abandon the Arian/Piscean version of the Tree of Life, which embodies this formula in its three horizontal paths. Had he done so, the mystery of the Warrior-Mages would have been enacted under the more benevolent symbolism of Arthurian romance. But he did not recognize the higher aspect of the Aquarian energy, and, invoking Tradition and Authority (Saturn) to justify himself, launched an attack on Set. Publicly Horus

questioned Set's sanity; magickally he used the links created by Set's oath to his magickal Orders as a means of attack. Thus he caused Set's manifestation to shift from its silent middle aspect into its more potent scorpion and eagle modes. The destroyer aspect manifested in Jones' increasingly vicious verbal attacks on Crowley. The eagle aspect was needed so that Set could complete the job that Horus failed to do.

Each full aeonic cycle is a fresh start, building on the past but not limited by it. Saturn was ruler of Aquarius during the previous Great Cycle, and by invoking it Horus invoked the powers of that cycle. Having just announced that the old cycle had come to completion, he now said, in effect, "Hey - I take that back." He wanted the change to stop in the middle, so that he could keep the Rose Cross as the supreme formula.

This left it up to Set, with his superior awareness of the divine Will manifesting through Uranus, to transform the divine Love of Pisces into the Universal Mercury of Aquarius. Set is never one to step back from necessary work, and he proceeded to do this task in a fashion that was both grand in conception and elegantly direct and simple in execution. He joined the center of Piscean power, the Catholic Church, and spent several years being initiated in its system to form magickal links with its esoteric power.

He then traveled west to the limits of the Church's influence, taking the objects that were his link to the Church with him. He invoked the forces of the new aeon, and cast away the magickal links to show that under the dark cloak of the Church's teaching was hid the form of the Air kerub of Aquarius, the Man. The warrior-king's warriors (in the form of the local police) grabbed him immediately, but too late to affect the ceremony. Thus he completed the closing of the old aeon where Horus faltered.²

Horus, having cut himself off from the true scorpion current by his rejection of Set, continued to delve into the past; he invoked various gods from his own Aries aeon to substitute for the lost current of divine Will. He pulled so much power from that past aeon that a countering current from the future aeon of Maat, Libra, came in to balance it.

Now Set, no longer Jones, completes the manifestation of his current by showing the perfection of the Will in the Eagle aspect of Scorpio. This Eagle is that energy that binds together the receptive and active aspects of Tiphereth. Released from Tiphereth by the self-willed death of the Scorpion, it is tested and purified by the venom of the Snake, which kills off any remaining shreds of solar matter that might cling to it. It becomes pure Will. Purified, it is immune to the venom and can no longer be killed by any means. It rises on wings of will to land in the path of Tzaddi, where it exchanges its watery Scorpio nature to enter the stellar realms of Aquarius. ³

Set's current avatar demonstrates this aspect and completes the enactment of the formula of the Aeon. As the god says in point 0, Horus attempted to destroy his work in the previous avatar, and for a time appeared to have succeeded. But Set's purified will aspect enabled him to maintain full continuity of purpose between that life and this one. Once his current avatar achieved sufficient power as a magician, the work continued

from exactly the point where it had left off, with no backtracking or redevelopment. By doing this he demonstrates his conquest of Horus. Had Horus' view been correct Set would have had to start over completely in his new incarnation, as was the rule under the old formula of I.N.R.I./IAO.

It is this ability to consciously maintain the continuity of the Will between incarnations which Set now offers to humankind. This is not a new ability; it has existed at all points in space and time throughout the life of our universe. But on our little planet conditions have never previously permitted it to be acquired by any large number of persons. Such is not the case today, when the Will aspect is manifesting more powerfully than at any previous time. Changing conditions on cosmic levels have their reflection in the lives of men and women. What has been a special skill of those who have crossed the "Abyss" will, over the coming century, become increasingly available to those who have not yet done so.

People need not leave works incomplete when a life ends. Under the Will, the being can discard a worn-out body and select a new one adjusted for changes in the environment and zeitgeist. The personality is not preserved, nor is the soul in many cases. The Eagle creates a new soul for itself with every incarnation. Memory of past lives is available or not, as the Eagle choses. The new body and soul recapitulate the evolution of past lives in such a way that, at the moment when the person reaches full development, he finds himself continuing the work of the previous life at the same point and level of development where it had left off. This is true immortality; adaptable to the times it passes through rather than maintaining an outmoded form beyond its usefulness, but preserving a continuing purpose between lives.

Full identification with the Will aspect eventually leads the magician into conscious contact with the center of power, sometimes called Shamballa, that embodies the Will of the Life that is incarnate as the planet Earth. Passage through this center frees the mage from his obligations within the Earth's sphere of influence, and enables him to participate as a conscious creator within the larger scheme being expressed by the solar system as a whole.

Up to this present day, passage through this center was the only means by which one could obtain clear conscious awareness of the Solar scheme. On lower levels, contact has been deliberately blocked in order that certain tasks might be accomplished within the Earth's sphere. Had this blockage not been present, the disruptive effects occurring at certain stages of the work would have spilled out into the system, causing distortions and disturbances of the larger work.

The barriers that block the Earth from the stars are the 30 Aethyrs or Aires of the Enochian magickal system. In the Theosophical system and Alice Bailey's related system, these barriers are called "the etheric web surrounding the Earth". They were created out of the elements in such a way as to form a maze around the Earth through which no direct passage was possible. Only the most skilled of mages could thread the maze in its entirety. The nineteenth Enochian Call is a commemoration of the steps by

which the barriers were formed, and of the state the Life of the Earth had to assume in order to accomplish her tasks. A full description of those tasks and the means of their accomplishment has been given by the Enochian intelligences, and is recorded in the form of an Aquarian hero-mythos in The Book of the Seniors.

Now that these tasks have been nearly accomplished the barriers surrounding the Earth can come down, enabling her and all those living on her to enter fully into the Solar scheme on all levels of existence. The Temples of the Tablets are one means by which the barriers will be destroyed.

Any properly constructed and charged Temple attracts a flow of divine Will from outside the barriers. The first inflow of this energy pushes the barriers inwards, so that they are pinned down to the Earth's surface underneath the Temple. As the Temple gathers power through use a process of occult "burning" begins, creating holes in the barriers through which other energies that the Earth now needs can be brought in.

The effectiveness of this "burning" increases with the number of Temples in active use. Any two Temples generate lines of cosmic fire between them.⁴ These lines of fire also act to burn through the barriers over their length. So the effectiveness of this work at any point in time is determined by the number of possible connections between the Temples then in existence. The intelligences who presented the design of the Temple hope that enough people will use this technique to create a web of fire over the surface of the Earth sufficient to burn through the barriers in just a few years' time.

Building the Temple is not an altruistic work, even though its major purpose does not relate to individuals. There has not been time for the full possibilities of the Temple to be discovered, but some ways of using it have been found to be profitable.

First, the magician can use the Temple in a way similar to the Golden Dawn practice of "building the Tree of Life in the aura". The sphere of the Three Names is identified with the chakra above the head. The bottom of the King's four-cube column is at the level of the ajna chakra, with the wheel of the Seniors extending outward from the same level. The column of fire in the center of the Temple is identified with the spinal column, and the lower Temple is built up around it.⁵

Steady use of this practice first causes a burning away of any material in the body of light that has a low vibratory level, cleaning and clarifying that body.⁶ Following this, there comes a gradual, controlled burning away of the etheric webs that block the flow of electric fire up and down the spinal column. This takes place at a rate that allows the body and consciousness to adapt to the changes without difficulty, although there will be some periods of unpleasant perceptual effects as various parts of the web dissolve. These effects are dangerous only if one seeks to avoid experiencing them. Concurrently, there is an activation of all the major chakras. As the process nears completion the seven subsidiary centers in the head also begin to activate.

The author has been told, but can not yet fully confirm, that the process leads to a state

where the conscious being can be fully aware of events on all four of the major perceptual levels simultaneously and without confusion of levels. Additionally, the person becomes able maintain full continuity of consciousness in both the waking and sleeping states. The author's experience so far tends to confirm this claim, but not as yet for all four levels at once.

As the magician becomes increasingly conscious of higher levels during this process, the Enochian intelligences will supply him with information and experiences to aid him in making the changes permanent, and to help him relate those experiences to planetary and cosmic events. They will also call on any other inner-plane sources the magician has to assist in this teaching. The information will always be presented using the symbol-systems with which the magician is most comfortable. It is not necessary to use the system of Achad's Tree. However, the magician can expect that his understanding of whatever system he uses will change substantially as the process continues. Only in cases where the magician's system is totally inadequate to express the principles being taught will the intelligences attempt to create or guide the magician to another system adequate to the need.

To use the Temple for astral exploration of the Enochian system, the magician identifies himself with the King's column of fire, and then invokes the specific angel or square of the Tablet he wants to examine. He projects a beam of light out of himself, through the part of the Temple representing the invoked force, and out into the astral space surrounding the Temple. The beam should cause a landscape or other scene to appear in that space, into which the magician can project himself to explore.

For experienced Temple users, there is one other exercise that the author would like to suggest. With the altars in their positions inside the Temple's outer curtain, charge the Temple completely, using the Calls of the Lesser Angles as well as the primary Call of the Tablet. Do this repeatedly for about a week, picturing the energy as accumulating inside the Temple, held there by the outer curtain. Endeavor to make the charge as intense as possible.

After the Temple is fully charged, move all the altars to their outside positions. Allow the accumulated energies to flow where they will, without conscious direction. They will be drawn to the outside of the Temple by the altars, where they will form a lotus containing hundreds of petals. If the magician is able to see the petals clearly, he will find that the tip of each is inscribed with a sigil. Record several of these sigils for later use. Move the altars back inside the Temple to close the lotus.

Memorize one of the recorded sigils so that its form can be held clearly in the imagination for an extended period. During the next work-session, call up the Temple, recite the Call of the Tablet and invoke the Three Names, the King, and the Seniors. Place the sigil in the King's pillar of fire, and endeavor to make the intensity of the fire as great as possible. See the sigil as being brought to a state of activation by the fire.

Project the consciousness into the sigil, and absorb the energy in it. Then rise directly

up through the pillar and the sphere of the Three Names, and outwards into space, rising on the planes until a scene appears. Explore the scene in the usual fashion.

The magician will find that the forces represented by these sigils relate to aspects of existence that have nothing at all to do with events within the Earth's sphere. Some relate to aspects of the larger plan being worked out in the solar system. Others relate to the energies of particular stars or constellations. And many appear to connect to events occurring totally outside the current cycle of manifestation in our universe.

The Temple of each Tablet has its own lotus, with its own sigils. The Great Temple, formed by fusing the four Temples of the Tablets, creates a larger lotus with several thousand petals. The author has been told that combinations of sigils from adjacent petals can also be used to generate gates to other worlds, making a truly staggering number of worlds available to the magician. These are the star-roads mentioned in point 0. Each sigil and combination of sigils represents a link to a new world, a new existence, to which the person who has been freed from his obligation to the Earth can travel.

We who have gone through our spiritual evolution here on Earth are in a position nearly unique in our cosmos. Because of the conditions created here during the previous great aeonic cycle while the Earth performed her special task, we have been subjected to a degree of spiritual stress rarely seen in other places, and never on such a large scale and for such a length of time as here. It has produced in us a toughness, a spiritual invulnerability that is normally only achieved at a much higher level of existence. Having only others of our own kind with whom to compare ourselves, it has not been apparent that this is so, but it is nevertheless true.

This quality we have developed is valuable within the larger scheme of which our solar system is a part. Compared to other beings of our own level who evolved elsewhere, we are all of us like hot wires, literally radiating spiritual force. If a monad or soul from Earth is placed in a less intense evolutionary scheme, it will act as a catalyst. It will cause the souls and monads of that scheme to take on some of our own toughness, our ability to channel significant amounts of spiritual force, but without creating the spiritual stress by which we have achieved. This intensifies and speeds up the manifestation of whatever principles are being worked out in the scheme, advancing its evolution immensely and producing a radiatory quality that could not otherwise have been achieved.

Once the barriers around the Earth are down completely, nearly half the adepts and mages here will be freed of any further obligations to assist in her development. Others will come in to take our places, and to acquire some of our special qualities. We can remain here if we chose to do so, or pass on to other work. There are far more worlds having need of our special qualities than there are beings to provide them, so we have great choice in where we go and what we do.

The sigils shown to each magician on the petals of the lotuses are gates to those worlds that have need not only of the qualities common to all the Earth-evolved, but also those qualities that are specific to the magician, those that make him unique. Each world is an

opportunity for further development along specific lines through world service. They do not represent all of the possible paths open to the magician, but only those with which he has the greatest resonance. He is not obligated to choose one of the presented paths.

In any case, the final act of choice does not take place while the mage is in incarnation. Incarnate existence places too many limits on the perceptions for a clear choice to be made. But the act of exploring these worlds while incarnate helps to stabilize the awareness on those levels where the choice must eventually be made.

Author's addendum, 1992:

Since writing the above, certain additional aspects of the initiatory process have become clarified, particularly in reference to the transition from solar to "cosmic" levels.

As was said above, the advent of the Piscean aeon resulted in the elimination of the need for a death-like experience in the transition from the lunar (mundane) consciousness to the solar consciousness. It now appears that the advent of the Aquarian aeon has resulted in a similar elimination of the need for a death-like experience in moving from the solar to the cosmic levels.

The astrological keynote of the sign Pisces is sacrifice; thus the act which broke the barriers between lunar and solar consciousness was symbolized in the form of the scapegoat ritual. Jesus the scapegoat took on all the "sins" of humanity, through the Piscean process of compassion. And through compassion, he identified himself with the entire race. Thus his death in the ritual effectively took in all the future lunar-to-solar death experiences of the race, eliminating the need for anyone else to experience them.

In the current aeon, the Aquarius-Leo axis dominates existence. The key to the working of this axis is in the principle that all things are simultaneously One and Many. A human body is Many, in that it is composed of a multitude of cells; it is One in that it acts as a unified whole with respect to its environment. Similarly the human solar consciousness has the appearance of individuality, but is composed of numerous sub-minds bound together by the force of the "monad" or divine consciousness. The subjective appearance of a unique, self-aware individuality (the "soul" or solar consciousness) is a second-order effect, arising from the cooperative interaction of the sub-minds.

The process of moving from the solar to the cosmic levels is thus not a matter of destroying the solar self. Rather, it becomes a matter of training that self to become aware of its already-existent, alternative state as a multitude of sub-minds acting in concert, and to enable the solar self to move into that state at will. In the state of multiplicity, the solar awareness eventually gives its accumulated energy back into the unique but non-individualized awareness of the divine consciousness. With practice, the person can eventually move between the solar and the cosmic states at will, without the need for any sort of destructive action or death experiences. And beyond that, the divine awareness can eventually learn to act simultaneously as both an individualized human soul and as a non-individualized divine spark, being effectively in two places at once.

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by Benjamin Rowe
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The proper use of the Second Enochian Key or Call has apparently not yet been established. The Golden Dawn and Aurum Solis methods of using the Enochian system give entirely different uses for the Second Key, and neither has a substantive rationale for their particular use. This paper summarizes my attempts to determine the proper use of the Second Key through experiment, and the conclusions reached as the result of those experiments.

In the Golden Dawn system, the Second Key is used solely to invoke the spirits of the column attributed to the element of spirit in the Tablet of Union. Gerald Schueler repeats this, and adds "as well as for all other angels". It is unclear whether he intends this to mean just the other squares of the Tablet of Union, or all the other angels of the Enochian system. At another point in his book, Schueler implies that the names in the Tablet of Union can be rotated in a manner similar to the Kerubic Angels of the Lesser Angles to produce names of subsidiary angels. This tends to support the former view.

The Aurum Solis system uses the Second Key as a preliminary to the Call of the Thirty Aethyrs. Alternately, it can be used alone with the invoking name PARAOAN, made up of the "free letters" not used in forming the names of the Angels of the Aethyrs. The A.S. considers the Second Key as invoking an aspect of the "Lower Mother", presumably meaning Malkuth.

All of these uses seem to have been arrived at by process of elimination. I found none of them to be entirely satisfying or productive of results in my own workings.

Examination of the Second Key shows it to have a strong elemental aspect. These lines obviously relate to fire, water, earth, and air:

"...whom the burning flames have framed within the depth of my jaws; "Whom I have prepared as cups for a wedding, or flowers in their beauty for the chamber of righteousness; "Stronger are your feet than the barren stone, "And mightier are your voices than the manifold winds!"

Unfortunately, this elemental aspect applies equally well to both the G.D. and A.S. interpretations, as well as any number of other interpretations. Both systems appear to rely on parts of the preceding line of the call to support their choice of use.

"Can the wings of the winds understand your voices of wonder, ye Second of the First..."

The G.D. founders apparently took the phrase "Second of the First" to mean "coming immediately after the First", or immediately after God. The column of spirit in the Tablet of Union being the most "spiritual" of the forces in the Tablets in their system, they applied the Second Key to this column. But if the Second Key is invoking the highest aspect of the Tablet of Union, then what is the First Key, with its precedence over the Second, meant to invoke? Not God; the Angels told Dee specifically that the First itself is only invoked by an unspoken key.

The A.S. system apparently takes the phrase "wings of the winds" and interprets this to refer to the Angels (i.e. winged ones) of the Aethyrs. This is plausible on the surface, since the names of the angels of the Aethyrs are formed by overlaying sigils on the Elemental Tablets. However, the description of these angels that was given to Dee implies that they are of a high character that would contradict the elemental aspect of the second key:

"They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God." This quote would indicate an astrological character, not elemental.

"They are all spirits of the Air, not rejected, but dignified."

"Unto them, the province of eternal judgement is already opened."

Add to this the fact that all of the Aethyrs except the lowest are divided into three parts, not four, and the prima facie case for the A.S. method is destroyed, though the quotes suggest no alternative. Examination of the Key of the Aethyrs shows that Key precisely reflects the nature of the Aethyric Ministers as it is described elsewhere in Dee's records. Use of another key as part of their invocation seems superfluous.

The G.D. method fits with the elemental character of the Second Key, but I find it objectionable for what amount to aesthetic reasons. Why should an whole Key be

devoted to the invocation of only four letters, which are not specially distinguished from the other twenty letters of the Tablet of Union? Elsewhere in the Tablets separate parts, the names of angels and gods with specific, distinctive characters, are carefully and regularly delineated. There seems to be nothing in Dee's records that would indicate that the first letters of the four names are in any way "higher" or otherwise special with respect to the other letters.

It seemed that it would be possible to determine the correct use of the Second Key by experiment. Examination of my previous experiments with the Keys and Tablets might point up a useful approach.

One of my prior experiments had involved invocations of all the Kerubic angels of the Tablet of Earth, which are clearly of an elemental nature. In that work, I had followed a consistent pattern in my invocations. First, I performed a banishing using the Greater Ritual of the Pentagram. This was followed by an invocation of the element of the Tablet using the Greater Ritual, and then Crowley's elemental invocation from Liber LXXXIX vel Chanokh. The invocation was completed by reciting the First Key, the Key of the Element, and the Key of the Lesser Angle in order. Then the God-names of 3, 4, and 5 letters were invoked, followed by the Elemental King (name of 8 letters), the god-names of six and five letters for that Lesser Angle, and the name of the Kerubic angel.

One would expect that this procedure would produce purely elemental results. Examination of the record showed that the results were always consistent with an elemental framework. But within this frame, there was a consistent intrusion of astrological symbolism. That is, the element of earth was frequently represented in terms of the three earthly zodiacal signs. Similarly for air, water, and fire in their respective Lesser Angles of the Earth Tablet.

The last square of the Watery Lesser Angle depicted Water of Earth almost entirely in terms of the planets Mars (ruler of Scorpio), Uranus (exalted in Scorpio), and Pluto (similar in action to Scorpio). The Airy Lesser Angle contained a hidden initiation ritual, which started out presenting Man as the Pentagram, but then went into a detailed examination of Air as ether, elemental spirit. Finally, the man was taken on a complete circle of the zodiac, backwards from Pisces to Aries. There were also significant intrusions of planetary symbolism in this Lesser Angle.

In the Lesser Angle Earth of Earth, where one would normally expect the elemental aspect of the symbolism to be at its peak, instead the visions took place almost entirely in planetary terms, with "Earth" being interpreted by the angels as the planet Earth, rather than strictly as the element.

It then occurred to me that another part of the Earth Tablet experiments had substantially duplicated the symbolism of the Airy Lesser Angle. That time I had invoked each of the Seniors of the Earth Tablet in turn, and recorded the results verbatim in The Book of the Seniors. That record also showed the symbolism of the man as pentagram passing backwards through the signs of the zodiac. The only difference between the

Lesser Angle and the Seniors was that the former interpreted "man" in terms of the individual while the latter interpreted "man" in terms of the human race as a unit.

The only factor common to both sets of invocations was the use of the First Key. I noted that the results for the Seniors were substantially clearer in exposition than the Kerubic visions, and that there were no intrusions of purely elemental symbolism into the visions of the Seniors. Assuming that no higher power had been overriding the normal action of the Enochian intelligences, this led me to the conclusion that the First Key is intended to be used only in invocations of the parts of the Tablets embodying astrological forces; that is, the three Names of God, the Elemental King, and the Seniors. The use of that Key with the Lesser Angles resulted in an overlay of the symbolism normal to the Seniors on the elemental symbolism of the Angles.

So, if the First Key is to be used with the King and Seniors, it follows that the Second Key is not to be used with those intelligences. A large portion of the Tablets was thereby removed from consideration. The next step was to determine which of the remaining possibilities is the correct one.

To start, I decided to see what effects would be produced by invoking the Second Key in the presence of charged talismans of the Tablet of Union and the Great Table composed of the four elemental Tablets and the Tablet of Union names.

The Tablet of Union talisman was charged by invoking each of the names in turn using the pentagram ritual and the pentagrams of Spirit. Each name was invoked on a successive day, and all four were invoked and the accumulated charge directed into the talisman on the fifth day.

On the sixth day, I meditated on the charged Tablet until I could clearly see the energies in its astral double. I then invoked the Second Key, and directed the generated force so that it lay over the talisman. The result was a slight brightening and clarification of the twenty squares corresponding to the sub- elements. No particular effect was seen on the leftmost column attributed to spirit. It appeared to get

slightly weaker, but that could be accounted for by the contrast with the other squares. The energies were maintained in contact with the talisman for a period of ten minutes with no other effect being observed.

I then invoked the four names of the Tablet of Union again and observed the effect. In this instance, there was a definite dispersal of force from the leftmost column of the talisman, and the intensity of the forces in the other squares increased substantially. I also noted that the interaction of the Key with the talisman produced a sense of twisting or distortion, as if the Key's energies were trying to reshape the talisman energies to another form, to break them up into individual squares and set those squares in a different order.

Conclusion: The results invalidate the use of the Second Key proposed by the Golden

Dawn system. There does appear to be some sympathy between the Tablet of Union equivalents of the sub-elements and the Second Key, but not in the order they take in that Tablet.

The Great Table talisman was charged by invoking the Third through Eighteenth Keys in order on successive days. The Third through Sixth Keys were invoked twice, once with the First Key, and using only the Three Names of God, the Elemental King, and the Seniors. The charges from these invocations were directed into the Great Cross of each Tablet.

Following this, these keys were invoked again, without the First Key, using the Three Names of God, the Elemental King, and all the names from the Lesser Angle of the pure element in each Tablet. The Kerubic names were rotated through their four phases, while the Servient names were not, following Dee's system. Each name's force was directed to the appropriate section of the Lesser Angle as it was invoked. This second procedure was also used for the Seventh through Eighteenth Keys, and the corresponding Lesser Angles. Finally, the Tablet of Union names were invoked and directed into the Black Cross on the Great Table.

I meditated on the Great Table until the energies with which it was charged were visible to astral sight. Then I recited the Second Key and directed the generated forces to surround the talisman.

There was an immediate enhancement of the forces in the Lesser Angles, which developed an intense radiatory quality that could be felt as well as seen with the astral sight. The Great Cross of each Tablet seemed to recede into the background. Within each Tablet, I could see energy flows passing from one Cross of ten letters to the next, from one group of Kerubic squares to the next, and from one group of Servient squares to the next. Each of these groups as a category became distinctive in some way that superseded their attribution to the Lesser Angles. The precedence of each group over the next also became quite clearly observable, though I can not describe how this was so.

I recited the Second Key again to increase its force, and observed a highly complex flow of force within the talisman. While the previously-described energy flows continued, there also appeared to be a flow in both directions along each rank and column of the Great Table. These flows of force, while strictly linear, interacted to produce a sense of a circular flow around the Great Table which ignored the boundaries of the Tablets and Lesser Angles. Where the flows intersected at each square, there was a flashing of light. Simultaneously there was a sense of strengthening of the bonds holding the various parts of the Great Table in their square formation.

These observations led me to believe that the Second Key was intended to be used with those parts of the tablets that relate strictly to the four elements; that is, those angels that are part of the Lesser Angles. Note that in Dee's system for using the Tablets, the Lesser Angles are invoked as if they were separate from the rest of the

Tablet. The three God-names of 3, 4, and 5 letters are not used, nor are the elemental King or the Seniors. Instead the angels are invoked using only the god-names of the Cross of ten letters.

Further consideration brought the hypothesis that if a particular Lesser Angle is to be considered apart from the Tablet it is in, then the G.D. procedure of using the Key governing the Tablet, then the Key governing the Lesser Angle when invoking a Lesser Angle would be invalid. Instead, the Third through Sixth Keys would be treated as if they were co-equal with the Seventh through Eighteenth, and governed only the Lesser Angles they related to.

Since I already had explored the Kerubic squares using the First Key, it seemed reasonable to test this hypothesis by invoking Kerubic squares using the second key. In order to keep the variables of the experiment to a minimum, a simple procedure was used. First, no preliminary banishing or invocation using the Pentagram ritual would be done. A simple circle would be visualized enclosing the astral area of work to restrict the forces. The Second Key would then be invoked, followed by the Key governing the chosen Lesser Angle. Finally, the Kerubic angels of the squares would be invoked by the power of the god-names from the Cross of ten letters. After the first series of four invocations was done, a second set would be done in which the Cross names would not be used, but instead "archangelic" names would be formed by adding a letter from the Tablet of Union to the angel's name, and the angels would be invoked by the power of their archangels. This latter method follows Dee's usage for the Kerubs.

The visions themselves would be started using the G.D. pyramid system, in which the seer visualizes himself standing on a truncated pyramid whose sides are colored according to the attributes of the square in question. However, in this case only the sides showing the attributes of the Lesser Angle would be colored. The other two sides would be left blank, and would be colored by the angel of the square to show the correct attributes. The top of the pyramid would be the color of the Tablet's element, with the letter of the square shown in the color of the element of the Lesser Angle. The Lesser Angle of Water of Fire was chosen by lot to be the object of the test. The Kerubic squares of the Angle were invoked in order from the rightmost to the leftmost.

Results: I noted in every case that the intensity of the invoked force was significantly stronger than it had been in the previous series using the First Key. And during the weeks the invocations took place, my dreams during the night showed a consistent symbolism based on the number 4.

However, analysis of the visions themselves shows few differences that could not be accounted for by the fact that a different Tablet was used for the test. The elemental aspect of the symbolism was much clearer and alchemical symbolism appeared where it had not done so before. Zodiacal symbolism continued to appear as it had done so in the previous series.

Planetary symbolism was almost completely absent. In the few instances where it did

appear, it referred solely to the planets as alchemical metals, and only to those planets that relate to the five lowest sephiroth of the Tree of Life, which are attributed to the elements in the G.D. system. The other planets, including the outer planets Uranus, Neptune, and Pluto, did not appear in any form. This is in distinct contrast to the previous series, which had several repeating themes based on the outer planets. The tendency of the previous series to become increasingly focused on cosmic aspects of existence was entirely absent. The test visions had no elements that referred to events occurring outside the planet Earth.

Allowing the angels of the squares to define their own attributes did have one unexpected result: The symbolism that did appear, while completely consistent for each square, did not match the attributes given in the G.D. system. The G.D. method attributes the Kerubic squares, in order from left to right, to Air, Earth, Fire and Water. In the two test series, the visions showed the squares to be attributed to Fire, Earth, Air, and Water. These latter attributes were not only consistent within each vision, but the last vision of the series contained scenes which confirmed the attributes of all four squares.

Conclusions: The weakening of the squares of the Great Crosses when the forces of the Second Key were applied to the Great Table tends to confirm the idea that the Second Key has more to do with the elemental pole of existence than with the cosmic, as does the concurrent strengthening of the rank/file aspects of the Table's formation. The near-absence of planetary symbolism in the test visions also supports this idea. However, the results are not sufficiently explicit to say that the Second Key should only be used with the purely elemental squares of the Tablets. But it appears more likely that the First and Second Keys represent the positive and negative poles of the continuum within which the Enochian forces are contained. Use of one or the other would tend to skew the results of any Enochian invocation towards the pole represented by the particular Key.

This hypothesis is supported not only by the results of the tests described here, but by the results gained by the Aurum Solis system in using the Second Key with the Key of the Aethyrs. In the A.S. system, the activity of the ministers of the Aethyrs is primarily with respect to events occurring in the material world. Contrast this with Crowley's results using the Key of the Aethyrs without the Second Key. In that case, the results were almost entirely spiritual in nature, with little or no indication that the ministers dealt with material events.

The appearance of attributes for the squares at odds with the G.D. system should not be considered to be an indication of invalidity of the tests. The G.D. attributes of the squares are entirely the work of MacGregor Mathers, and are themselves in disagreement with the few attributes the angels gave to Dee. Further exploration of the squares will be done using this same experimental technique in order to determine whether this pattern shown in the test visions extends to other Lesser Angles.

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Godzilla Meets E.T.

Chapter 1: The Calls and Medieval Cosmology

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The Nature of the Enochian Magickal System

What most distinguishes the Enochian magickal system is that it is an artifact, a made thing. Other systems attempt to describe the universe (or some part of it) as it is, providing a framework which corresponds to observable natural structures and events, attempting to work with forces in their natural states. This is not true of the Enochian; like a product of human engineering it uses natural forces, but arranges and concentrates them in ways that could never be produced through normal evolutionary processes. Every aspect of its structure evinces the presence of deliberate creative intent behind its existence.

It is equally clear to those who have used the system extensively that it is not the product of human creativity, but of a being or beings possessing a much higher order of perception and a much greater scope of action. The magickal beings who are bound into this system are all (except the cacodemons) of at least the human level of development. Each has a nature as deep and complex as any man, and each has an individual will as strong. Further, the system appears to touch on every part of the magickal universe; no magician has yet found any limit to its connections. Both of these facts demonstrate that the origin of this magick must have been truly divine. No lesser source could possibly have bound together the elements it contains; no lesser source could have made those elements so instantly and perfectly responsive to the will of the user.

What is the purpose of this magickal machine? Experience shows that in some ways it is like a computer system, in other ways like a communications network, a powerdistribution grid, a means of transportation, and a trans-dimensional gate. Add to these the many mundane tasks Dee believed could be accomplished through its use, and the Calls and Tablets seem to be the Swiss Army Knife of magick. Whatever the magician wants to use it for, it can accomplish; sometimes that accomplishment requires using it in ways not intended, but it works nonetheless.

But however we think of it, we are likely to be wrong. This system has connections encompassing more of the universe than our own minds can grasp; thus, whatever our conception, it will not adequately reflect the reality. It is certain that even as we use it for our own purposes, it affects us in ways we do not intend. There are few magicians who have used it for any length of time who have not discovered its "Trojan Horse" aspect: It lures the magician with the promise of power and glory; after he has been drawn in, he finds he has irrevocably committed himself to the work of evolution. It is equally certain that our actions are contributing to many other purposes on levels greater in scope than our own.

From the standpoint of human magicians, I find it best to think of the Enochian magick as an educational tool, one suited for training those who are in the process of evolving into gods. It concentrates a great deal of knowledge into a compact and readily available form, and allows students to extend their explorations in whatever directions suit their natures and interests. It provides the instrumentality for students to test their understanding of that knowledge, and gives instant and appropriate feedback to their efforts. Further, as the students' abilities and comprehension expand, the system expands with them, opening up new realms for exploration, eventually leading them into realms they could not have imagined at the start of their work.

Aside from its inherent and unavoidable mystery, there is a great deal that is not understood about the use of the system. The original records of Dee's works are spare in their explanations, and contain ambiguities and contradictions sufficient to confuse the most thorough and insightful scholar. Magicians in later times have attempted to resolve these questions, sometimes by experiment, other times by fiat. Their efforts have often served only to further confuse the issues. Much of this chapter, and the next, is intended to point out these ambiguities, and where possible, to offer a practical resolution.

The basic system consists of:

Forty-eight "Keys" or "Calls", invocations in an "angelic" language. Thirty of these are identical except for a single word.

The Great Table, containing the Tablets of the Elements and a cross binding them together, which is sometimes formulated as a fifth Tablet called the Tablet of Union. The Table is built out of the names of a hierarchy of angelic offices, put together in a systematic framework.

The Book of Earthly Knowledge and Victory, containing the names of the thirty "Aethyrs"- spiritual counterparts of various earthly regions - along with the names and sigils of the governors of each Aethyr and certain other information relating to them. The names and sigils of the governors are also derived from the Great Table, but in such a manner that no two of them cover an area of the same shape in the same sequence. The Heptarchia Mystica, a complex system of planetary magick which does not appear to be directly related to the foregoing parts.

In creating the Enochian Temples, we will be dealing with only the first two of these four parts.

Among the Calls, two are of a general nature, and serve to define the polarity within which the system operates. The next sixteen invoke the elements and the sub-elements of the Tablets. The remaining Calls, which differ only in one word, are used to invoke the governors of the Aethyrs.

The Divine Calls

In the magickal universe, all things appear to exist as the product of the tension between two extremes, a "divine" pole and a "material" pole. This is true of the Enochian system as well; the First and Second Calls serve to invoke and define the specific polarity within which the rest of the system exists. Despite the appellation "material," both Calls invoke forces which act from outside the region in which the sixteen elemental Calls are active. An examination of the text of these Calls will provide some clues upon which our intuition can work to understand the origins of the system.

The first Enochian Call is a recapitulation of the steps by which the creator of the system brought it into being. As such contains the entire Enochian system within itself in symbolic form. It invokes the highest powers present within the system, and indirectly invokes the system's creator.

The Call follows the path of creation from the macrocosm to the microcosm, then follows the return current in the form of a response from the microcosm directed at the macrocosm. Note that the description of the downward current contains seven significant phrases, suggesting the planets and sun, the macrocosm, while the description of the response contains five significant phrases, suggesting the four elements and elemental spirit, the pentagram, and the microcosm.

Readers will note that the Call also describes the basic elements of a magickal ceremony. The pattern shown might be adopted as a generalized ritual formula for works both inside and outside the Enochian system.

The Downward Current

1. The Creator

"I reign over you, saith the God of Justice, in power exalted above the firmaments of wrath."

The creator declares his control over the forces to be used in his creation. He then

states his own nature, and declares that he is working from above or outside the realm in which the creation takes place and is not subject to the conditions within that realm.

2. Definition of the limits and qualities to be used in the creation.

"In Whose hands the Sun is as a sword, and the Moon as a through-thrusting fire."

This elegant equation defines the general parameters of the creation. The god declares his dominion over planetary forces (Sun-Moon) and elemental forces (fire-air). He also declares control over the two types of dualities: those in which one pole is projective and the other responsive (SunMoon) and over those in which two forces of similar polarity are balanced (fire-air). Within the area of creation, the positive pole is attributed to the element of swords, Air, and the anti-positive pole is attributed to the element of Fire. This is reflected in the precedence followed by the elements throughout the Tablets and Calls: Air first, then Water and Earth, ending with Fire.

3. Assembling of the energies to be used.

"Which measureth your garments in the midst of my vestures..."

The word translated here as "garments" is used uniformly to mean "creation" or "being" elsewhere in the Calls. Another word is used for "garments" in the next sentence of this same Call. Another word is also used for "midst" further on in this Call. So the translation here is probably poetically true but not accurately literal.

Garments and vestures are almost the same thing; vestures are garments used in magickal or churchly ritual, and therefor are themselves holy. They are intended to show the assumed nature the magician is taking on for the work, or to indicate the purpose of the work. The implication here is that the created beings are a direct expression of the will of the creator.

A magickal image given by the angels to define this phrase shows the scene through the god's eyes as he pulls endless threads of living light out of a lamen embroidered on the front of his robes. In human magick this stage would be equivalent to a general invocation of the forces to be used in the work.

4. Organization of the energies.

"...and trussed you together as the palms of my hands."

The magickal image continues by showing the god gathering the fibers of light into a bundle or cable. The creator takes the materials previously gathered, and brings them together in a concentrated form. A human magician does this when he wills the invoked forces to focus in his magical circle, or visualizes them gathering around him.

5. Preparation of the material basis of the work.

"Whose seats I garnished with the fire of gathering, which beautified your garments with admiration."

Having generated the positive or spiritual pole of the creation, the god now looks to the anti-positive or material pole. The "seats" are the squares of the tablets. The god embodies a part of his will in the Tablets, defining the order and place to which the spiritual energies will be attracted and attached. When the energies are attached to the Tablets, the pattern of will embodied in the Tablets extends back along their path to the positive pole, conditioning all the perceptible expressions (the "garments") of the energies. It is only in this joining of the spiritual force and the material basis that the work is accomplished. These two together create a third thing, partaking of both their natures but distinct from either, possessing its own life and powers.

Every magickal work requires a material symbol to which the invoked forces can be attached. In theurgical work this is usually the magician himself, or someone the magician is initiating. In evocatory work it is the Triangle of Evocation. For most other works it is a talisman of some sort, which the magician prepares by purifying with fire and water, symbolized here by the "garnishing with fire" and the "beautification" of the seats. (It should be noted that from the standpoint of the Enochian god, the astral and mental levels are just as "material" as the physical world.)

In the Enochian magick, the Great Table is the talisman to which all the energies have been attached, and every copy of the Table (or any part of it) also possesses the same connections through the Laws of Correspondences or Similarity. Even pictures of the Tablets in mass-produced books will show evidence of the Angelic powers to astral sight, and the intensity of the power will be seen to grow when even mild and occasional attention is given to the picture.

6. Definition of the modes of activity of the creation.

"To whom I made a law to govern the holy ones,"

The "holy ones" are the angels of the Tablets. The creator here declares that he has given them specific rules by which they must act. In human magick, this would be equivalent to the Charge to the Spirits, by which the magician tells them of the way in which he wants them to behave.

7. Definition of the purpose of the activity.

"and delivered you a rod with the ark of knowledge."

The rod is the symbol of active power, the ark a receptacle for storage. So the Enochian system is both a container from which knowledge can be drawn, but also a means by which that knowledge can be put to use.

Returning Current

The creations here respond to their creator, hailing him in terms which express their own natures -- in this case the four elements and their fifth, binding, element of spirit. Thus they affirm that the work has been properly accomplished.

"Moreover, you lifted up your voices and swore obedience and faith..."

The connection between the two poles having been made, and the conditions of their interaction being set, the angels of the creation voice their response to the god, swearing to continue to follow the god's will. Obedience and faith are qualities of the Element of Earth in the Enochian system.

"...to him that liveth and triumpheth,"

The spirits of the Tablets affirm the existence of their creator by saying that he lives, and affirm the success of the act of creation by saying that he triumphs. Life or livingness is a characteristic of Water.

"whose beginning is not, nor end can not be,"

The spirits affirm that the god exists entirely outside the creation's sphere of activity. This phrase echoes the line beginning "In whose hands the Sun is..." from a view point inside the god's creation. Endlessness or pervasiveness are characteristics of the Element of Air.

"Which shineth as a flame in the midst of your palace..."

Flame echoes the "fire of gathering", and the palace is the Great Tablet. The spirits affirm that they continue to reflect the god's creative will. And in the construction of the complete Temple, this phrase is literally true as well; the God, echoed into a Temple of the Tablet in the form of the Elemental King, creates a brilliant, burning beam which illuminates the Temple from within.

"and reigneth among you as the balance of righteousness and truth."

Reigning is the function of a king, and the magickal image of a king corresponds to the sphere of Tiphereth or Sol in the Cabala. This sphere also traditionally acts as the "spirit" with respect to the four lower spheres, which are considered to represent the four elements.

The god is the "god of justice", corresponding to Libra, the balances. Righteousness and Truth are Saturn and Jupiter, who in turn are contraction and expansion, stability and change, authority and responsibility, and numerous other complementary pairs. The god reconciles all opposites. The terms also echo the rod (active) and the ark of knowledge (receptive) of an earlier phrase. It is also to be noted that in Achad's Tree, Jupiter and Saturn are attributed to the paths leading respectively to Chokmah and Bi

nah from Kether. Their balance is the path of Shin (Fire), connecting Kether with Tiphereth.

The echoing of the god's statements by the spirits of the tablets also suggests that the conditions the god laid on the creation as a whole are reflected in miniature within the creation. It shall be shown that this is the case with the Tablets as we proceed.

Concluding phrases

"Move, therefor, show yourselves!

"Open the mysteries of your creation! "For I am the servant of your god, "A true worshiper of the Highest!"

In the remainder of the Call, the magician using it calls upon the spirits to respond to him fully and openly. The word translated here as "servant" might be better rendered as "minister" or "representative". The magician asserts that he has a right to expect a response from the spirits because his acts are in accord with the will of their creator.

Elsewhere in Dee's records, it is said that the angels are bound by their covenant with God to render obedient and faithful service to the magician, just as if the magician were identical with the creator. Since the Call is spoken in the first person, the magician who uses it is effectively taking on the role of the Creator, invoking that being's power into himself. It is only in these last few lines that the magician drops back into his own persona, and that only to affirm specifically the identity between himself and the creator.

Where the system is being used for initiatory purposes, or for purposes of astral exploration, it is best to use this Call before using any of the elemental Calls. In the work of building the Temples of the Tablets, this Call can be used at any time.

The purpose of the Second Call is not surely known. I have conducted many experiments to determine its proper use, without attaining results that would unequivocally demonstrate what that use should be. The best that can be said is that this Call appears to invoke the foursquare structural framework of the Tablets, the "form" aspect as opposed to the spiritual essence invoked by the First Call. Angels invoked using this Call with one of the elemental Calls express much less of their nature as individuals. They act more as functionaries or bureaucrats, cogs in the machine of the angelic hierarchy. The energies that they manifest are more raw, more natural or earthy than those they manifest without it.

The content of the Second Call is much simpler than that of the first. It defines a second aspect of the divine power, one which is still more holy than the powers of the Calls that follow, but which specifically has control over the four elements, binding them into an exact, fixed structure.

"Can the Wings of the Winds understand your voices of wonder?"

The Call opens by questioning whether the "Wings of the Winds"-- the Angels of Air, highest of the strictly elemental angels -- are capable of comprehending the powers being invoked here. The implication is that they are not and that, like the powers invoked by the First Call, these are of a higher order than those.

"Oh you, the second of the first,"

Throughout the Calls, "the first" refers to the creator. The powers here are a second aspect being manifested by the creator. The next five lines give these powers specific control over the elemental framework of the Tablets.

"Whom the burning flames have framed within the depths of my Jaws,"

"whom I have prepared as Cups for a wedding, or flowers in their beauty for the Chamber of righteousness."

"Stronger are your feet than the barren stone:"

"And mightier are your voices than the manifold winds." "You have become a building such as is not, save in the mind of the all-powerful."

Again we see the fivefold elemental pattern seen in the response section of the First Call. But here the symbol of spirit is not the spirit itself, but a building, a structure or form, created by the will of the divine. The use of the word "palace" in the first Call, and of "building" here, strongly implies that in at least one of their manifestations, these powers create a three-dimensional or higher-dimensional structure. The Temples of the Tablets are one of these higher-dimensional forms.

As a general rule, the Second Call should never be used in the same session as the First Call. Doing so exaggerates the tensions between the two poles, pulling the angels and their powers in two different directions, reducing their ability to manifest either side of their natures clearly. It can also stimulate an unpleasant mental strabismus in the magician who tries it.

The Elemental Calls and the Spherical Cosmology

The Third through Sixth Calls are general invocations of the four elements, and also serve as invocations of the four Lesser Angles in which the elements are not intermixed. The Seventh through Eighteenth Calls are invocations of the remaining Lesser Angles, each of which has a dual elemental nature. While we will not analyze the individual Calls in detail, there are certain patterns which should be noted as demonstrating the cosmological structure behind the Enochian system.

Careful analysis of the two divine and sixteen elemental Calls reveals that a definite form of hierarchy or relative status is being expressed. This is a vertical hierarchy, in which the powers are ranked one below the other, with the powers of Air highest, followed by the other three "pure" elements and the dual-attribute angles in the

sequence defined by their respective Calls. The way in which this hierarchy is expressed in the calls suggests that in this form, the elements form a sequence of concentric circles or spheres around the earth, going from outermost to innermost in the sequence in which the Calls are numbered.

In Dee's records, a similar sphericity is explicitly attributed to the Thirty Aethyrs, and to the Divine Heptarchy. And (as shall be shown in the next chapter) the spherical cosmology also provides one of the keys to a new, well-ordered and pragmatically reliable set of attributes for the squares of the Elemental Tablets. Thus it may be that the seemingly diverse elements of the Heptarchic and Enochian systems are united through an underlying connection to this cosmological model.

The system of concentric spheres was the standard cosmological model of Dee's time, as it had been since at least the time of Aristotle. Copernicus had only recently died, and Galileo had not yet done the work that would eventually lead to general acceptance of a heliocentric cosmos. And unlike modern cosmology, there was no division between the evidence of physics and the teachings of religion; the model applied equally to the observable world and the invisible world of the spirit. At the center of all was the Earth, the lowest realm upon which all other influences descended. At the outside surrounding all was the sphere of the zodiac and fixed stars, beyond which lay the realms of God. Between these inner and outer spheres were others of an increasingly divine character, some having visible appearances such as the planets, others invisible and inhabited by various orders of divine and angelic beings.

Diagrams illustrating this cosmology were common in both religious and natural philosophy texts; practically every group of things -- real or imagined -- that evidenced some sort of order was converted into the system at one time or another. It was very common for medieval grimoires (especially those concerned with Angel Magick) to represent the beings they dealt with as occupying concentric spheres in celestial space.

There is no doubt that Dee, one of the most widely-read men of his time, saw such diagrams many times and absorbed the principles involved as a matter of course. Neither should we be surprised that those who gave the Enochian system to Dee and Kelly followed the same system; they had to work, to an extent, within the conceptual limitations of those to whom they were speaking.

In order to establish the concentric system as relevant to the Calls two things must be demonstrated. First, that there is a sequentiality in the Calls, i.e., that the numbering of the Calls is not arbitrary but reflects an intentional sequentiality in their content. Second, that the end-points of the sequence can be connected by internal evidence to the outermost and innermost spheres of the concentric system.

It is relatively easy to establish that the content of the Calls reflects a sequential nature. Within the Calls are three groups. In the first group, the sequentiality is stated explicitly, by reference to preceding calls. In the second group, the sequentiality is shown by inclusion of successive directions in the Calls, going clockwise from the East. The final

group is connected by the fact that each Call contains a special name of God. Table 1 shows the complete structure of these connections. Note that the last Call in each group is also the first Call in the next group, so that there is a direct connection between them.

Call	Connection (c.) by specific reference	Directions	God-Names
1	God reigns as "the balance of righteousness [BALTOH] and truth"		
2	"second of the first" -- c. to First Call "Wings of the Winds" -- c. to Third Call		
3.	Air "the skirts of justice [BALT] and truth" -- c. to First Call "power successively over 456, the true ages of time"		
4.	Water These powers "are also successively the numbers of time, and their powers are as the first 456." -- c. to Third Call	South	
5.	Earth "They are the brothers of the first and second, and the beginning of their own seats," -- c. to previous 2 Calls. "the first, the ends, and the contents of time." -- c. to previous 2 Calls.		
6.	Fire "are in government and continuance as the second and third" [angles]. c. to previous 2 Calls.		
7. Water of Air	"whose Kingdoms and continuance are as the third and fourth" [angles] -- c. to previous 2 Calls.	East	
8. Earth of Air		South	
9. Fire of Air		West	
10. Air of Water		North	
11. Earth of Water		East	
12. Fire of Water		South	
13. Air of Earth		South	
14. Water of Earth	GROSB - "A bitter sting" BALTIM - "Extreme Justice"		

15. Fire of Earth	BAEOVIB - "Righteousness"

16. Air of Fire	MADZILODARP - "God of Stretch-forth-and-conquer"
17. Water of Fire	VONPOVNPH - "Wrath in Anger"
18. Earth of Fire	MOZ - "Joy"

Table 1. Connections between the Elemental Calls.

In the first group, we have connections demonstrated by the quotations listed. It is instructive to note that while the Second Call refers to the First Call and the Third, the Third Call refers only to the First. As was shown earlier the Second Call, while divine in nature, creates the structure or form in which the powers of the system are contained. The subsequent Calls invoke the powers it contains, and so it can be considered to be partially outside the sequence.

In the second group, the directions are listed in sequence clockwise from the East going one and a half times around the circle until the movement is brought to a halt by a repetition of the direction South. If the sequence were extended backwards to cover the four Calls of the pure elements, then the direction mentioned in the Call for Water is in its proper place in the sequence.

In the final group the connection is clear, but the sequentiality is not obvious. It seems as if we have five different but equally violent natures being expressed, and that these only come to rest and balance, producing joy, in the last Call. One can argue that the first five of these Calls all eventually move into the last, but justifying a sequence among them is difficult.

But note the qualities of the three groups. The members of the first group are all related (directly or by reference) to Time, Duration, or Eternity. The members of the second group all express the principle of Space. The final group expresses the principle of Activity or Motion, at first violent and unbalanced but finally coming into balance. Each principle is dependent on the one preceding it; Space is meaningless if there is no duration; motion is impossible without Time in which it can happen, and Space in which it can occur. So on a slightly larger scale the final group can be said to express part of the overall sequential nature of the Calls.

In order to demonstrate the connections between the Calls and the concentric spheres cosmology, we need only look at the two Calls that would be on the spheres at the extremes of that structure. The first two Calls, being divine in nature, must be considered as operating "outside", in the realms of God. The first of the Calls which might lie within the spheres would thus be the Third.

The Third Call begins:

"Behold, sayeth your God, I am a Circle on Whose hands stand 12 Kingdoms."

The god who speaks is outside the spheres of existence. He acts upon those spheres through the outermost, representing the circle of the zodiac and the sphere of the fixed stars. Further on the god indicates that the creatures of Air partially partake of the nature of that sphere:

"In the first I made you stewards, and placed you in seats 12 of government, giving unto every one of you power successively over 456, the true ages of time,"

Their twelve seats reflect the twelve signs. And they have power over the ages of time, which ages (in magickal and astrological lore) are determined by the precession of the equinoxes through the signs. In contrast, the creatures of the Fourth Call are given power over the "numbers of time," the means by which time is counted or measured, which might obliquely relate to the planets and the neverrepeating patterns they take as time progresses. The creatures of the Fifth Call are given power over the "ends and contents of time", the "earthy" physical objects which exist and have finite duration within time.

"Thus you are become the skirts of Justice and Truth."

The God of the Enochian system is the "God of Justice", who reigns among the creatures of the Calls as "the balance of righteousness and truth." The Enochian words for "justice" and "righteousness" are clearly variations on the same root, so the God is equally "justice and truth". "Skirts" can be interpreted either as the circular "hem" of God's garment, or as the circular border or margin of the region under the God's direct control. In either case it again establishes that the creatures of Air are those closest to the divine regions among the Calls.

So we have a fairly clear connection between the Third Call and the outermost sphere of the concentric cosmology, the sphere of the fixed stars. The connection to the innermost sphere, that of the Earth, is stated explicitly in the last of elemental Calls, the eighteenth.

"Thou mighty light and burning flame of comfort, which openest the glory of God to the center of the earth..."

The center of the Earth is the center of the Cosmic Onion, the opposite extreme to the sphere of the fixed stars. The two Calls that begin and end the elemental Calls are clearly associated with the two extremes of the concentric cosmology. And as was previously shown, there is a definite sequentiality in the Calls between them. It is not unreasonable to believe that those other Calls are intended to occupy their own spheres between the two ends.

This idea is further reinforced by the fact that the Aethyrs were also shown in Dee's records as occupying concentric spheres around the Earth. The 91 governors of the

Aethyrs have their names formed from the Great Table, just as do the angels and powers who govern the regions controlled by the elemental Calls. Since the two sets of names cover the same "territory" in their different fashions, it is reasonable to think that the elemental Calls and the Aethyric Calls are actually two different ways of looking at that same territory, and that the concentric spheres explicitly applied to the latter group also apply to the former.

Additionally, the sequencing of the four elements in the Enochian scheme -- Fire lowest, then Earth, Water, and Air -- has a direct relation to the spherical layering found in the physical body of the Earth. The core of the planet is intensely hot and molten; so much so that the heat escaping from the core contributes significantly to maintaining the temperatures necessary for life to exist here. On top of this core of fire floats the crust, the solid, "earthy" portion. The watery portion lies on top of the crust, and the air surrounds it all.

The consequence of this correlation between the Calls and the medieval cosmology is that we cannot assume, as many have, that the elemental Calls and their corresponding Tablet regions are in some way limited to action within the lower, purely elemental reaches of the magickal universe. Nor can we deny that they, as much as the Aethyrs, represent a path of initiation, a path between the Earth and the heavens. As will be shown in the following chapter, the Hierarchies of the Tablets can also be neatly fit into the concentric view of creation, reinforcing this principle. The Calls, Tablets, and Aethyrs are simply three different "maps" superimposed on a single underlying sphere of existence.

With our modern knowledge of the universe, the concentric cosmology of the Enochian system cannot be accepted on the same terms as it would have been by a man of Dee's time. However, with some slight modifications it can still be considered valid for spiritual purposes, as well as being in general (but not detailed) accord with the physical facts.

At various levels of existence we find entities that give the appearance of having a centralized consciousness, or a focus that unifies the action of its various parts. Humans and other living beings, planets, and stars all exhibit this characteristic. Such beings also exhibit concentric spherical layerings when they are viewed whole. Humans have a solid core, the body, which is surrounded by a cloud of water vapor and various chemicals created by the body; they have a slightly larger "aura" of electromagnetic fields, and an even larger aura of heat radiation. The planet has the four layers mentioned above, and additional layers composed of magnetic fields and gravitational pull. Similarly for the Sun.

We can come to some correspondence between the Enochian cosmological model and modern knowledge by assuming that the system's concentric layers do not correspond to the entire universe, as a medieval man would have believed, but instead correspond to layers in the magickal being of the planet on which we live.

The outer "divine" layers would correspond to those layers where the influence of the

planet intermixes with the influences of its environment in the Solar system. Spiritually, these would be the layers in which the consciousness inhabiting and enlivening the planet resides, interacting with the other planets and the larger universe on its own terms. The elemental layers would then correspond to the various portions of its internal activity.

We know now that the signs of the zodiac are not direct influences of the real stars in our sky, but rather are expressions of the Earth's changing relationship to the Sun over the course of its yearly orbit. The sun being the most powerful entity on the next higher scale of existence, the signs would still be appropriate as expressions of the highest power manifesting within our world. The other planets, having a less powerful and immediate influence, would act within the general conditioning set by the terrestrial-solar relationship, and would still be considered to have a "lower" place in this world's psychic scheme. Both modern and medieval astrologers determine the relative "divinity" and power of the planets by their apparent rate of motion as seen from the Earth's surface; there is no reason for changing anything in that area. And within these external influences the four subjective "elements" still enact their ever-changing dance.

We have lost nothing by narrowing the scope of the old cosmology. Indeed, we have gained by doing so. In the old view the entire universe was contained within the spherical scheme. It was a tidy cosmos, in which everything had its place and there were no surprises. Once one understood the basic structure, one had understood everything; once understanding was complete, wise action was inevitable; and having understood and acted wisely, one was only a step away from the divinity.

All the factors of the old cosmology are still present, but with a difference. Where the medieval universe was small enough that its creator could conceivably give attention to every event within it, in modern understanding the universe is so immense that any being capable of encompassing the whole could not possibly encompass all of the details occurring within it. If there is a god who gives its attention to this world, as does the god of the Enochian system, it must be relatively local in scope and influence. This raises the possibility -- rather, the inevitability -- that within the universe there are other places where other gods work out schemes of creation different from our own. If we achieve union with the local creator, we find that beyond him still lies a limitless arena in which anything imaginable and unimaginable can occur.

And every local creation must interact with its environment on a variety of levels; nothing stands alone; nothing exists totally apart. There must be links between our own system and many of those other spheres. This is as true of the Enochian universe as it is of the physical universe. The Temples of the Tablets provide (among their several uses) a means by which such connections can be discovered and the connected spheres opened to our exploration.¹

Call When to use:

1 Use at any time to produce a more "spiritual" manifestation of the forces

invoked

Use first when invoking any Tablet of Union name. Use first when invoking only the Three Names of God or the Elemental King

2 Use to produce a more "material" manifestation of the forces invoked, or to emphasize the structural component of the Tablets. Not recommended for use with the Tablet of Union, or any region of the Elemental Tablets other than the Lesser

Angles.

3 Use second for Tablet of Union name EXARP
Use second when invoking only ORO IBAH AOZPI or BATAIVAH
Use first for the Seniors of the Air Tablet

Use first for Airy Lesser Angle of the Air Tablet. May be used preceding the Calls for other Lesser Angles of the Air Tablet

4 Use second for Tablet of Union name HCOMA
Use second when invoking only MPH ARSL GAIOL or RAAGIOSL
Use first for the Seniors of the Water Tablet

Use first for Watery Lesser Angle of the Water Tablet May be used preceding the Calls for the other Lesser Angles of the Water Tablet

5 Use second for Tablet of Union name NANTA
Use second when invoking only MOR DIAL HCTGA or ICZHIHAL
Use first for the Seniors of the Earth Tablet

Use first for the Earthy Lesser Angle of the Earth Tablet
May be used preceding the Calls for the other Lesser Angles of the Water Tablet

6 Use second for Tablet of Union name BITOM
Use second when invoking only OIP TEAA PDOCE or EDLPRNAA
Use first for the Seniors of the Fire Tablet

Use first for the Fiery Lesser Angle of the Fire Tablet
May be used preceding the Calls for the other Lesser Angles of the Water Tablet

7 Use first for Watery Lesser Angle of the Air Tablet

8 Use first for Earthy Lesser Angle of the Air Tablet

9 Use first for Fiery Lesser Angle of the Air Tablet

10 Use first for Airy Lesser Angle of the Water Tablet

11 Use first for Earthy Lesser Angle of the Water Tablet

12 Use first for Fiery Lesser Angle of the Water Tablet

13 Use first for Airy Lesser Angle of the Earth Tablet

14 Use first for Watery Lesser Angle of the Earth Tablet

15 Use first for Fiery Lesser Angle of the Earth Tablet

16 Use first for Airy Lesser Angle of the Fire Tablet

17 Use first for Watery Lesser Angle of the Fire Tablet

18 Use first for Earthy Lesser Angle of the Fire Tablet

Table 1. Recommended usage of the Calls

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74 captures

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Godzilla Meets E.T.

Chapter 2: The Nature and Attributes of the Tablets

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The Nature and Attributes of the Tablets

The Structure of the Great Table and the Tablets: General Attributes

The Great Table (Plate 1) is divided into quarters, each of which is one of the Tablets of the Elements. These Tablets in turn are divided into quarters called "Lesser Angles", each attributed to a sub-element of the element of the Tablet. The original version of the Great Table gave the Tablets and Lesser Angles attributes as shown in Figure 1.

However, several years later the angel Raphael gave a revised Great Table to Edward Kelly, in which the positions of the Tablets within the Table were changed. Figure 2 shows the new positions. It is important to note that while the positions of the Tablets changed, no mention was made of a change in the elemental attributes of the Lesser Angles.¹

Here we encounter the first and most serious of the ambiguities in the Enochian system. Dee's Enochian grimoire (written after the revised Table were received) shows that he believed that while the positions of the Tablets had been changed, the attributes of the Lesser Angles did not. They remained the same as shown in Figure 1.

Figure 1. Tablet and Lesser Angle Attributes According to Dee

It is not possible to physically rearrange the Lesser Angles in the same manner as the Tablets. Several names and sigils for the governors of the Aethyrs cross the boundaries between Angles. Changing the arrangement would destroy the validity of that part of the system. The only two options are to assume that the Lesser Angle attributes remain the

same, or to make the assumption that their original attributes were wrong, and change them to match the new arrangement. Dee clearly favored the first option; his listings of the angels' powers follow the older arrangement.

When the magicians of the Golden Dawn incorporated Enochian magick into their system, they followed the second assumption. The Lesser Angle of Fire became the Lesser Angle of Earth; Water became Fire, and Earth became Water. The divergent qualities of the four elements make this a drastic change. Since every modern usage of the Tablets stems from the Golden Dawn practice, it is possible that for over a century magicians have been using the Tablets incorrectly.

Figure 2. Revised Great Table (1587) with Golden Dawn Attributes for the Lesser Angles

Compounding the problem is the fact that no matter which set of attributes he uses, the magician typically gets results at least superficially in accord with the set he believes to be correct. For instance, invoking the angel ZIZA as a power of the sub-element of Fire in the Fire Tablet, produces fire-related imagery. Invoking the same angel while believing him to be a power of the subelement of Water will produce results confirming that assumption. It is even possible for the same magician to use different attributes for the angel in separate invocations, and get results conforming to those he is using at the moment. As with much else in the system, the Call being used and the intent of the magician seem to count for more than any intrinsic nature of the angels or their offices.

The choice of Lesser Angle attributes must then depend on considerations outside the system itself. If the magician has already been working with the G.D. version, or expects to work with it extensively in the future, then it would be better to follow their attributes. If the magician has never used their system, and never intends to, then using the original attributes might be the better choice. Consistency and constancy count for a great deal in making magick effective. It is better to continue using a system that might be wrong if you have learned to produce effective results with it, rather than starting over with a different system having questionable advantages. Either the original or G.D. system will work with the Enochian Temple techniques. The G.D. attributes of the Lesser Angles are arbitrarily used in this book, as these attributes are probably more familiar to modern-day magicians.

The Golden Dawn also assigned a series of attributes to each square within the Tablets, applying a convoluted and extravagantly ornate system of rules. Experiment suggests that they are not a reliable reflection of the natures of the squares. When they are used in astral visions, the results accord with the attributes assigned; when the magician invokes angels without insisting they show specific attributes, they typically reveal a significantly different nature. Later in this chapter, we will consider the problems with the G.D. system and offer an alternative system which both conforms to the natures revealed by invocation and avoids these problems.

Internal Structure and the Formation of Divine Names

The structure of the Tablets is clear-cut; there is no question that each lettered square belongs to a specific part of the Enochian hierarchy. However, there are many ambiguities concerning the formation of divine and angelic names from those squares, and even more questions surround their use in invocations.

Experiment can not help to determine a "true" or "correct" manner of usage. Enochian is a genuine magickal language; every letter not only signifies but invokes a force. Thus every combination of letters serves to invoke some assemblage of forces, and every combination and variation of the divine names will produce some result. Even "names" created by randomly assembling letters will sometimes call an angel to appearance, so long as one of the Calls is used. The desirability of the results with a particular usage is a different question, for which only experiment can provide an answer. Each magician should study the possible "legal" variations, and try them out in a systematic manner.

The cross that separates the Tablets in the Great Table is sometimes called the "Black Cross," due to its coloring in one of Dee's diagrams. Fig. 3.) This cross is usually assigned to the element of Spirit, and it serves two purposes: to bind the Tablets together, and to provide a path of communication and transformation between one element and the next. The names on the vertical arm read from the edge of the Table towards the center, while the names on the horizontal arm read from the center outwards. These names are extracted from the Great Table and used to form a separate tablet called the Tablet of Union. Certain letters from this cross are used in the formation of "archangelic" names within the Lesser Angles. Combinations of these names form the names of the three regions of the Aethyr ZAX.

Figure 3. The Black Cross and Tablet of Union.

Within each Tablet a cross also separates the Lesser Angles, called the Great Cross of the Tablet. One row and two columns of squares form the Cross. The row is the "Line of the Holy Spirit," while the left and right columns are the "Line of the Father" and the "Line of the Son." (The names of the columns do not appear to have any direct relation to the actual nature of the Tablet.) The Great Cross contains three sets of names, created using different methods of reading the letters. (Figure 4.)

The God-names of three, four, and five letters are formed by reading the Line of the Holy Spirit from left to right. Thus in the Tablet of Earth these names are MOR DIAL HCTGA. The function of these names is to call the power of the creator to the magician, and to convert or filter that power into a form compatible with the element of the Tablet. This power is very rarefied, and while it is "colored" by the element of the Tablet it is not in itself an elemental force.

Next in rank is the Elemental King of the Tablet, formed by a spiral around the center of

the Cross². The function of the King is to concentrate the force called by the three Names of God, and to transfer that force downwards through all the planes represented by the Tablets. Dee's grimoire shows two forms of the King-names, each using only one of the two central letters of the cross. For the Earth Tablet, these would be ICZHIHA and ICZHIHL. The angels indicated that the first of these forms was to be used to invoke forces used for friendly purposes, the latter for works of anger, revenge, or punishment. Modern usage has generally been to include both these letters in one name, e.g., ICZHIHAL.

Figure 4. Formation of Names from the Great Cross of a Tablet

The names of the six Seniors of the Tablet are formed by reading outward from the two central squares of the Great Cross along each row or column. The angels said that the Seniors of the Line of the Holy Spirit could have names of either six or seven letters, the seven-letter version to be used "when the wrath of God is to be increased." Dee typically used both possibilities in his invocations. Modern practice has been to use the sevenletter versions at all times. Thus in the Earth Tablet, the names of the Seniors are (clockwise from the top left column) ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICV, and LAIDROM.

Within each Lesser Angle are three different ranks of names, each again derived from a specific area. (Figure 5.)

A cross of ten squares in the center of the Lesser Angle produces two names having six and five letters respectively. The first comes from reading downwards on the long arm of the cross; reading left to right on the horizontal arm creates the second name. For the Lesser Angle Air of Earth, the names would be ANGPOI and UNNAX.

These divine names reflect (on a lower level) the functions of the three Names of God and the Elemental King with respect to the Tablet as a whole. The name of six letters is said to call forth the powers of the Lesser Angle, to create a generalized manifestation of the powers of the sub-element. The name of five letters commands those powers to obey the magician, concentrating them and putting them under his control.

The four squares above the horizontal arm of the cross produce four angelic names, called Kerubic angels or Kerubs in the Golden Dawn system. The names are found by reading from left to right, taking each letter in turn as the first letter of an angel's name, and looping around to the left to complete the name. Thus in the Lesser Angle Air of Earth, the letters BOZA produce the four Kerubs BOZA, OZAB, ZABO, and ABOZ. A god-name or archangel rules the Kerubic angels. Adding a letter from the Black Cross to the first Kerub's name creates the god-name.

The proper formation of the Kerubic archangel's name is another area of ambiguity. Dee's practice was to form the name using the letter on the Black Cross in the same

row of the Great Table as the Kerubs in question. He used the letter "e" for Kerubs in the top row of the Table, "h" for those in the eighth row, "a" for the fifteenth, and "p" for the twenty-second. This seems unreasonable, since it includes the first and last letters of the Black Cross names for Air and Water, and ignores the names for Fire and Earth. The Golden Dawn practice was to use the first letter from the Black Cross name corresponding to the element of the Kerub's Tablet. There have also been reports of successful workings using the letter at the top of the cross of the Lesser Angle. I believe that in this instance the G.D. method employs the most reasonable assumptions. Using the G.D. method, the Kerubic archangel for Air of Earth would be NBOZA.

Each line below the horizontal bar of the Lesser Angle Cross is the name of a single angel, read from left to right ignoring the letter on the Cross. These angels are called "Servient" angels by the G.D., presumably because, unlike the Kerubs, they are subservient to the god-names of the Lesser Angle. The G.D. system assumes that there are actually sixteen Servient angels in each Lesser Angle, one for each square, with their names formed in the same manner as the Kerubs. Dee's records do not justify this assumption. The four names for Air of Earth are AIRA, ORMN, RSNI, and IZNR.

Figure 5. Formation of Names in the Lesser Angles.

Using the Calls and Names in Invocations

The use of the various divine names in invocations is yet another area of ambiguity in the Enochian system. Practically every possible combination has been used at one time or another, and every combination has produced some result, provided that the names were used in conjunction with one or more of the Calls. If we examine Dee's grimoire, we find the hierarchies listed in Table 1.

Table 1. Hierarchies from Dee's Grimoire

For: Seniors Kerubic Servient Angels

Invoke: Elemental Kerubic god- God-name of 6

King name letters

Senior Kerubic Angel God-name of 5 letters

Servient Angel

but which have a direct alignment in ranking between the Enochian powers and those of other systems.

The key to finding an alternate system is to understand the primary blind spot of the G.D. magicians. They took the diagrammatic form of the Tablets as being of primary importance. That is, each square in each Tablet was a single power, and could only have a single attribute, which was determined by the visually distinct region of the Tablet in which the square was located. Thus every square in the Great Cross could only have a single attribute, and the attributes of all the Cross squares had to be related in some way. Similarly for the Lesser Angle Crosses. This severely limited their options, and made associations based on superficial numeric correspondences more attractive.

We can overcome this limitation by recognizing that the power expressed by a square does not depend on its position in the Tablet; instead it depends on square's position in a particular divine name. A square used in multiple names will have different attributes depending on the name under consideration, and its hierarchical rank. Thus where the G.D. allowed only one attribute for a Great Cross square, we can have as many as three different attributes, depending on whether the square is used in the Names of God, the Elemental King, or the Seniors. And in the Lesser Angle Crosses, the attributes of the names of six letters and of five letters can be considered separately, instead of as a single ten-unit structure. With this freedom, we can readily devise a system in which the relative importance of the attribute powers is congruent with the ranking of the names to which they are applied.

Attributes of the Three Names of God

As was explained earlier, the Names of God invoke the power of the creator, and transform that power into a form compatible with the element of a particular Tablet. It has already been shown how the full twelve names relate to the zodiac, which is the interface between the Empyrean and the manifest world of the Tablets. Since the three Names in a given Tablet reflect the divine power for the ranks below them, it seems reasonable that the zodiac attributes of the larger set should be reflected into the individual letters of a single Tablet's Names of God.

Thus we assign each square an attribute to one of the zodiacal signs, reflecting in miniature the divine attributes shown above for the names taken whole. The left most square is given to Pisces, and the rest follow the same precessional order seen earlier, ending with Aries in the right-hand square. In this way every element's quarter has not only the major powers of its own three Names of God, but also a lesser but still effective sampling of all the divine powers from the sphere of the fixed stars.

The Elemental Kings and the Seniors

The Kings and Seniors are generally believed to correspond to the Sun and planets. However, their energies and activity do not precisely reflect the nature of the planets in either astrology or cabalism.

The Sun is the symbol of centrality and of self, drawing together the functions of all levels of being, coordinating them in such a way as to create a highly interconnected and homeostatic system. The intense interaction produces a secondary radiance that in turn spreads throughout the system and beyond, an "aura" surrounding the whole. The

Elemental King also serves a concentrating function, but it does so only for the power of the Names of God. It neither coordinates nor unifies the other powers within the Tablets. In this, it has more in common with the nature of Kether, the Primum Mobile, than it does with the cabalistic conception of Sol or Tiphereth.

If we take the Names of God as being a circle surrounding the manifest worlds, then the Elemental Kings occupy a position just inside that circle, each in the center of their respective quarters. As the powers of the Names of God move inward the Elemental King gathers a large portion and concentrates them into a point. The King then projects these powers (still in concentrated form) down through all the spheres of the manifest worlds.

The King does not distribute the power in the form of general radiance as the Sun does, but instead sends it down in an intense, laser-like beam. The beam is a power conduit, which the lower beings can tap into, converting the generalized power of the Names of God into the particular powers suitable to their own levels and position. These beings are not controlled in any way by the Elemental King; each acts strictly according to its own office and strictly within the realm assigned to it in the hierarchy of the Tablets.

While correspondences between the Enochian system and the Cabala are uncertain, the Elemental Kings appear to express something very close to an Atziluthic or "archetypal" power. That and the fiery nature of their activity would make them correspond to the Yod of IHVH.

The angels told Dee that the Seniors give "knowledge and judgment in human affairs." This is an accurate assessment, but needs to be expanded. The Seniors govern those levels of the Enochian universe wherein the primary activities are those of self-aware, self-willed beings. This covers not only mundane human activity, but also the spiritual and magickal activities of human initiates and several higher classes of beings. The planets are the dominant forces in those regions, so the attribution of the Seniors to the planets is appropriate.

The Seniors take force from the elemental King, diffuse it, and distribute it throughout the Tablets. They act as buffers, preventing the intense concentration of the King's power from burning up the structures of the lower, more mundane levels. They also act as collectors and return conduits, absorbing the excess force radiated by the lower powers in the Tablets, channeling that force upwards through the planes and back to the Atziluthic region. In this buffering and distributing activity, they express a Briatic nature, corresponding as a group to the element of Water and the first Heh of IHVH.

Beginning with the Seniors, the Tablet hierarchy begins to drift slightly away from the pure version of the concentric spheres cosmology present in the Calls. The traditional concentric cosmology gives each of the planets its own sphere, ranked as higher or lower according to their apparent rate of motion when seen from the Earth. Even though the Seniors correspond to the planets, they have no rank among themselves, and the power of each covers several planes. A similar problem occurs with the Lesser Angles,

as the powers having the same office in different Lesser Angles are essentially equal in rank, and act on several different planes.

Figure 8. Concentric System of Organization for the Tablet Names

A modified concentric model will still work. Figure 8 shows how this modification would work for a single Tablet in the Great Table. Here the Seniors and Lesser Angles cover radial sections of their regions, rather than each having its own ranked sphere. As a group, the Seniors could govern several concentric levels.

Before considering the attributes of the squares we should look at the correspondence between each Senior and a planet. This is one instance where the Golden Dawn system appears to work well; my practice has generally confirmed their attributes. The angels have suggested that one minor modification would bring the G.D. attributes fully into line with their creator's intent.

The Seniors' names radiate outwards from the center of each Tablet's Great Cross. Starting with the upper left column and going clockwise, the G.D. attributes them to Jupiter, Luna, Venus, Saturn, Mercury, and Mars. The angels suggest it would be appropriate to switch the attributes for the Seniors assigned to Mercury and Luna, placing Mercury in the upper right column and Luna in the lower left column. The explanation for this change is that doing so would more accurately reflect the flow of force among the Seniors.

Figure 9. Power Flows Among the Seniors

A) Golden Dawn attributes B) Modified attributes

Figure 9 shows what this means. Figure 9A shows the G.D. attributes. If we follow the planets from point to point in their natural order (i.e., Luna, Mercury, Venus, Mars, Jupiter, Saturn) the dotted lines show where we have to "jump" across from one arm to the next to continue the sequence. One of these jumps is short while two are longer; All the jumps are towards the same side of the cross, so the overall flow is unbalanced.

Figure 9B shows the modified attributes, and the effect the change has on the flow. Now the jumps are all of equal length and balanced around the circumference of the arms. Again, I have no idea whether this change is "true" in any absolute sense, but I have tested it and it seems to result in a stronger, clearer manifestation of power for the two Seniors involved.

The Golden Dawn never developed specific attributes for the letters of the Senior's names, relying instead on their system of decanate attributes; nor do Dee's records

provide any plan that we can use. However, we can devise a reasonable and self-consistent system that reflects both their equal rank and their governance of several planetary levels.

Figure 10.3 Relation of the Seniors to the Planetary Spheres

Since the Seniors take their power from the Elemental King, we assume that the Seniors' power moves from the outside spheres inwards. We assign their names to the six sectors in Figure 8, writing the letters from the outside towards the center. Drawing circles between the letters to represent the planetary spheres, we get a diagram as shown in Figure 10 below. The Earth Tablet is used as an example.

Thus one letter of each Senior's name governs a particular region of a single planetary sphere. Together, the Seniors govern an entire sphere through the letters of their names positioned on that level.

The ranking of the planetary spheres follows the traditional sequence of medieval cosmology and the Cabala. And through its connection with the planets, the Tree of Life is raised up from its microcosmic position in the G.D. system, and accorded a place more in keeping with its true importance. We can validly connect each letter of a Senior's name with one of the Sephiroth, with the letter of Binah standing in for all three of the Supernals.

The Names of God and the Elemental King can together be considered as expressing the power of the sphere of Chokmah. In the cabala, Chokmah is associated with the Sphere of the Fixed Stars, the Zodiac, and so would be an appropriate connection for the three Names. But Chokmah is also the sphere of the Father, the "expressed will" of the divine; the concentrating and activating power of the Elemental King, with his phallic "channel of power," would fit well with this aspect of the sephira. Kether, in this system, would not be an expressed power. As the angels told Dee, there was one Call that they did not give him; the Call that would invoke the power of God directly. The pure being of God is not present, and so in terms of the Tablet hierarchy, Kether is invisible.

But as mentioned before, we should not strain too much to make such connections absolute; the Enochian system defines its own view of the universe, and its relation to the Tree is more suggestive than binding. As will be seen in the following section, the connection of the Tablets with the Tree must involve some overlap in range between different ranks of beings.

The Lesser Angles

In the Lesser Angles we move out of the macrocosmic levels and into the microcosm. The pattern becomes more detailed here, due to the larger number of names involved. We see more going on because the levels involved are those that are natural to us as human beings; events operate on the scale we can directly comprehend. At the same

time, the scope of action of the angelic powers is smaller than for those that came before, because the spheres involved are smaller in volume.

Each Lesser Angle as a whole embodies the process by which material substance, subjected to the force of the divine, is brought to a state of perfection and purity. As such, it has two parallel hierarchies. In one of these, spirit rules over matter but remains separate and distinct. In the other, the spiritual and material have been fused; the matter itself has become purified, perfected, and transmuted into a divine expression, while still retaining the essence of its original nature. The first of these hierarchies contains the names on the cross of ten squares (hereafter called the "L.A. Cross") and the Servient angels. The four Kerubic angels and their godname form the second.

Figure 11 shows the spherical positions of the names in these two hierarchies for a single Lesser Angle. The two segments shown are actually one segment looked at in two different ways. The powers in the two hierarchies interpenetrate and in their combination constitute the Lesser Angle's portion of the cosmological sphere. Also note that each Lesser Angle reflects the same pattern seen at the macrocosmic level. That is, two ranked Names govern the entire region, followed by several names of equal rank in a subordinate position. Figure 12 shows the pattern for an entire Tablet to make this clearer. Thus this spherical conception of the Tablets conforms to one of the prime rules of magick, "That which is below is as that which is above."

Figure 11. Spherical organization of the Lesser Angle Hierarchies

Figure 12. Spherical arrangement of an entire Tablet

In the first of the two Lesser Angle hierarchies, the L.A. Crosses correspond to the Sun ruling over the natural worlds. They therefore correspond as a class to the Vav of IHVH. The servient angels, as the material on which the Crosses act, correspond as a class to the final Heh of IHVH.

In the other hierarchy, the air and the earth have been fused into one, and brought directly under the governance of the Spirit. The Kerubic angels represent the Vav-Heh of IHVH, both the Yetziratic and Assiatic worlds. This is under the "vertical" expression of IHVH, its application to the planes of the Tree of Life as a ranked hierarchy.

At the same time, the Kerubs represent a purified expression of the four elements as they manifest within a given plane, wherein there is no ranking between them. In this latter form, the Kerubs are in themselves a complete representation of IHVH. The Kerubic god-name adds a letter from the Tablet of Union. It represents transubstantiation of the elements into a divine substance by the addition of spirit, producing IHShVH, the Savior or Son of God.

Both in cabalistic and astrological symbology, the Sun is the great centralizing power, containing all other powers within itself, both those of the planetary spheres and those of the purely elemental spheres. It also reflects or channels the powers existing in the macrocosm into the microcosmic or elemental spheres. The L.A. Crosses contain both of these symbologies.

Looking at a whole Tablet, we can see a pattern of six Seniors having planetary natures presiding over four Lesser Angles having elemental natures. The L.A. Crosses reflect this pattern down into each Lesser Angle, maintaining the symmetry of the system. However, while the symbolism reflects the Seniors versus the Lesser Angles, the functions of these names appear in practice to resemble more those of the three Names of God and the Elemental King.

The name of six letters is said to call forth the powers of the Lesser Angle; in practice it can be seen to produce a cloud of generalized sub-elemental force around the magician. This is similar to the cloud of spiritualized quasi-elemental force produced by the Names of God. The name of five letters is said to command the forces to obey the magician. In practice it concentrates, focuses, and organizes the forces, causing them to take the circular motion that magicians call a "vortex". This is similar to the whirling motion by which the Elemental King concentrates forces at the higher level, though the name of five letters never achieves the same degree of concentration.

The Golden Dawn attributes of the L.A. Crosses acknowledge that they reflect the larger six-and-four pattern of the Tablets. Six of the planets are assigned to the highest six squares of the crosses (the planet Saturn is ignored) while the remaining four squares have no planetary attribute. There is an additional overlay of symbolism, assigning each of the squares to the Sephiroth.

Figure 13. Golden Dawn Attributes of the L.A. Crosses

There are problems with both these sets of attributes. The Tree of Life connection appears based, like the decanate attributes of the Great Cross, solely on a fortuitous coincidence of number and an eagerness to pack as many different symbols as possible into their system of attributes. They ignore the Enochian system's internal evidences of structure, and the absence of any references to the Tree in Dee's records.

The planetary attributes are more plausible, but fail for two reasons. First, the attributes are applied across two different divine names in such a way as to leave part of one name without attributes. Second, the attributions do not accurately reflect the higher level of the Tablet that is being echoed in the L.A. Crosses. Saturn has an equal place among the Seniors, but it is not present among the planets used in the Crosses. At the same time they relegate the Sun to a single square, destroying the symmetry between the two hierarchies within the Lesser Angles.

A different scheme would correct the problems with the planetary symbology, while also preserving both the elemental aspect and the function of the Cross as the symbol of the Sun/Son. In this scheme, the six letters of the vertical arm of the Cross are assigned to the same planets as the Seniors, with the attributes the same as in the letters of the Seniors' names. That is, we assign the top square to Saturn, and the remaining squares take the attribute of the other planets in order of cabalistic rank. The Sun is not included because the entire Cross embodies his power.

The name of six letters is the power of the divine Father and Mother, as it descends into the microcosm through the mediation of the Son or Sun. In the explorations that discovered these attributes, the planetary symbology of this name was overlaid with a second consistent symbology, which is expressed in the magickal formula AHIHVH, the merging or coalescence of the macrocosm, AHIH, and the microcosm, IHVH. This combination of symbologies prevents the six-letter names from being a mere duplication of the Seniors on a lower level. This formula, and the others relevant to the Tablets, will be described in more detail in the next chapter.

The third member of the Father-Mother-Son is embodied in the L.A. Cross name of five letters. With the planets all now in the six-letter name, the squares on the horizontal arm are free to be given elemental aspects. And the angels have combined the elemental and Father-MotherSon symbologies by giving this name the power of the True Son, in medieval belief: IHShVH, Yeheshua, the Savior. The letters of this name are attributed, from left to right, to Fire, Water, Spirit, Air, and Earth.

Figure 14. New attributes of the L.A. Cross names.

In my dealings with them, the angels have never insisted on using a Christian symbology. Indeed, they have sometimes shown contempt for the human churches and their doctrines, thinking them silly or unrealistic. But in the present instance they have been adamant on the connection between this name and the symbolism of the Son as Savior. What is being "saved", they say, is matter itself.

The universe, they say, is full of "dark" matter; that is, matter which has not yet been incorporated into the activity of a creator and is thus "unredeemed". The function of this name is to take the divine impulse, represented by the name of six letters, and apply it to unredeemed matter. The matter is thereby brought into a state of activity above its normal state of total quiescence and negativity, is "raised up" to a level where it can come under the activity of the so-called Servient angels. In the process, the matter is formed into elementals, the most basic form of magickal being.

The Servient angels act on these elementals, train them and condition them to conform their activity to the impulse of a divine creative power. Their initial chaotic forms are made regular, conforming to their primary natures. The elementals then take their place

in the normal creative activity taking place on this planet. Through this process they are eventually brought to a state of relative perfection, where they come under the rulership of the Kerubic angels.

The attributes of the Servient angels combine those of the five-letter Name of God with those of the Kerubic angels, so we should next consider the Kerubs.

The Kerubs express a quality of purity and fixity. Their expression remains the same, no matter the plane or kingdom in which they are acting. Experiencing their energy in invocations, I get the sense that they have gone through an alchemical process of purification, so that only the essence or perfect metal remains out of the mass of substance from which they came. They are so pure in nature that nothing can touch or change them. Like natural law, they are the essence of all things manifest; like natural law, the constant change of the manifest world touches them not at all. They ever remain themselves.

The Kerubs have a significantly larger range of action than the Servient angels. They touch every level of the microcosm. In some ways they go even higher than the powers of the L.A. Crosses, effectively bypassing the solar influence and dealing directly with God. The power that rules them takes its divine element from the Tablet of Union, completely outside the spherical system represented by the rest of the Tablet. This means that the entire macrocosmic expression of the Tablets is bypassed as well. This is a parallel with the way in which the Second Call, which creates the "structure" or substance aspect, is out of the sequence shown in the other Calls, which create the things that fill and elaborate that structure.

The implication of this separation of the Kerubs is that the creation of matter was separate from the creation and development of the world itself. As was mentioned in discussing the Calls, a modern version of the medieval cosmology requires that we view our sphere of creation as being only one of many such spheres within the universe. Each of these spheres has its own themes, its own different style of creativity being worked out. Each has its own "prime creator", who defines the themes being worked out within his sphere of influence. 4

By the principles of physics, matter must express the same characteristics and behavior everywhere in the universe without exception. We must therefor consider that matter was made prior to the creation of the various spherical regions, and made in such a way that it could be used for a huge variety of different creative themes. The "first creator", who made the substance that all subsequent creators have used in their works, embodied certain specific but highly flexible principles in that substance. The Kerubs in turn embody those principles as they work out in the sixteen subelements of the Tablets.

Here again we encounter a quasi-Christian symbolism, for the magickal formula expressed by the Kerubic angels is INRI. Christian myth says that these letters represent the sentence "Jesus of Nazareth, King of the Jews", but here they are used

instead as a representation of the dynamic process of creation as it is embodied in the four elements. This symbolism will be covered in detail in the following chapters. Here it is sufficient to say that the letters correspond (from left to right) to the elements of Air, Water, Fire, and Earth.

The so-called "Servient" angels govern the elements as they manifest in the natural world; they represent the movements, changes, and transformations of state that make up the activity behind all four kingdoms in nature. Each Lesser Angel appears to have a close relation with one of these kingdoms; Air to Humans (considered as natural, not spiritual beings), Water to the Plants, Earth to the Mineral kingdom, and Fire to the Animal. This relationship remains the same in all the Tablets; each Tablet, in its own way, touches all the kingdoms, and governs portions of the activities therein. A high degree of redundancy is also present; squares in different Tablets seem to touch on the same activities, but view them from slightly different perspectives.

These angels express perfectly the astrological concept of mutability; their apparent expressions undergo constant change as their energy passes from place to place. In no place are they ever the same as any other, yet behind their changing expression there is a constancy of principle at work. It would be futile to try to list any significant portion of their functions; explorations will reveal that they cover a vast range of events within the world.

In addition these angels function as teachers or trainers for the elemental beings raised up through the power of the Names of God in the L.A. Cross. The quality they attempt to instill in the elementals is responsiveness or active intelligence, the ability to react quickly and perfectly to an outside impulse. The matter out of which the elementals were raised was, in its normal state, completely inert and unresponsive; learning to react constitutes a significant change of nature for them. The angels perform their training by directing the elementals in the action of natural processes, and activities done under the direction of magicians.

Each letter of each Servient angel's name embodies dual elemental attributes. One of these attributes derives from the Kerubic angels, and is therefor governed by the INRI formula; the other derives from the "saving force" of the five-letter Name of God, and is governed by YHShVh. Thus as a group they "save" or "redeem" the matter with which they work, through the application of universal dynamic laws.

The INRI attribute of a given square is determined by reference to the Kerubic letter at the top of the column. Thus a square in the first column on the left is attributed to Air of INRI, the next to Water of INRI, and so on.

The influence of YHShVh is represented in the attributes given to the rows of letters; thus each Servient angel works out a single "letter" of the process of salvation. The spiritual influence of the letter Shin is not used in their attributes, but only the four letters of the "normal" elements. The Spirit can be considered as invisibly present throughout their activities.

But unlike the usual use of IHVH, in the Servient angels the attributes are applied from the lowest row upwards. This is because the unredeemed matter on which they work is symbolically "below" them, and has to pass through the four elemental stages in order. Thus the lowest row corresponds to Fire, the next to Water, the third to Air, and the highest row to Earth.

Creating Pyramids Using the Revised Attributes⁵

The Golden Dawn devised a technique for using visualizations of truncated pyramids for starting off visions of individual squares from the Tablets. Unlike their system of attributes, this practical method has been proven by use to be very effective, and works just as well with the attributes given here. The Temples of the tablets use an elaboration of the technique, and practice with the simple pyramids is a good precursor to that work, described later in this book.

The basic technique is to build a hollow truncated pyramid in the imagination. The flat top has an area one ninth the area of its base. The relative sizes of the top and bottom means the sides are tilted inwards at an angle of forty-five degrees.

The magician visualizes the letter of the square on the flat top, in either English or Enochian characters. Color each side of the pyramid in a color related to an attribute of the square. Then various sigils, symbols, and images are visualized on the sides.

The pyramid is visualized as being large enough to stand on the top. Having vibrated the appropriate Calls for the name in which the square lies, the magician then visualizes himself standing on top of the pyramid in his astral body, and vibrates the hierarchy of names. As he vibrates each name, the magician imagines the power of that name gathering around the pyramid.

When the last name is vibrated, the magician imagines that each side of the pyramid is gathering in the attracted energy, each taking the type appropriate to its attributes and symbols. This energy is seen moving upwards, being focused as it goes by the narrowing of the sides. The flows of energy from the sides reach the top simultaneously, run into each other, and form a beam of light shining up into the astral worlds. The magician then follows this beam in his astral body until a landscape or other scene forms around him. This scene should symbolize various aspects of the square invoked. The usual techniques of astral visions are used from that point.

I prefer a variation of this method, in which the magician stands inside the pyramid. When the energies traveling up the sides reach the top, they come together on the letter and then shine downwards into the pyramid, illuminating the interior. The angel governing the square is invoked to visible appearance within the pyramid and is tested there. After testing, the angel conducts the magician to various scenes that illustrate the square's nature.

Table 3 shows a complete listing of the attributes for pyramids using the system

presented here. For quick reference, the colors associated with various attributes are shown in Table 4. Note that the colors for the planets follow their path attributes rather than their connections with the Sephiroth of the Tree of Life.

Table 3. Pyramid attributes for the Names as used in this book.

Name type	North (top)	West (left)	East (right)	South (bottom)
3 Names of God	Spirit	Zodiac sign	Element of the Tablet	Spirit
Elemental King	Spirit	Letter's attribute to planetary sphere	Element of the Tablet	Spirit
(7-letter versions of name)				
Seniors	Spirit	Letter's attribute to planetary sphere	Senior's attribute to a planet	Element of the Tablet
L.A. Cross Name of 6 letters	Sun or Spirit	Element of Lesser Angle	Element of the Tablet	Square's attribute to a planetary sphere
L.A. Cross Name of 5 letters	Sun or Spirit	Element of Lesser Angle	Element of the Tablet	Element of the column (spirit for central letter)
Kerubic Angels	Element of the Tablet	Element of the Column	Element of the Column	Element of the Lesser Angle
Servient Angels	Element of the Tablet	Element of the row (IHShVH)	Element of the column (INRI)	Element of the Lesser Angle

The symbols on the sides of the pyramid serve primarily to remind the unconscious part of the magician's mind of the attributes being used, and to stimulate it to produce stronger and more far-reaching connections to the magical universe. These symbols may be as simple or elaborate as the practitioner wants to make them. The following suggestions are not rigid; vary them as seems appropriate from your experience.

The area of elemental attributes has the greatest potential for confusion, so making a clear distinction between the various sources of attributes is important. For the element of a Tablet or Lesser Angle, use the Enochian sigil of the element, or the Wheel for

Spirit. For a side representing a IHVH or IHSbVH attribute, use the Hebrew letter. And for INRI attributes, use the corresponding fixed sign of the zodiac, to which the formula is closely related.

Among the letters with planetary attributes, such distinctions do not appear to be as important; using the standard glyphs of the planets works well enough. As an alternative, you can distinguish by using the standard glyphs alone for a "pure" planetary attribute, as in the Elemental King. Combine them with the magickal image of the corresponding sephiroth for pyramid sides representing the "sphere" attribute of a letter in a Senior's name, and with the appropriate letter of AHIHVH for the six-letter Names of God.

Table 4. Color attributes of the elements, planets and signs.

Elements Planets Signs

Spirit white Sun orange Aries red

Air yellow Luna blue Taurus red-orange

Water blue Mercury yellow Gemini orange

Earth black Venus emerald Cancer amber

Fire red Mars scarlet Leo lemon yellow

Jupiter violet Virgo yellow-green

Saturn indigo Libra emerald

Scorpio green-blue

Sagittarius blue

Capricorn indigo

Aquarius violet

Pisces crimson

Figure 15. Pyramids for the Three Names of God in the Air Tablet

Figure 16. Pyramids for an Elemental King

Figure 17. Pyramids for a Senior of the Air Tablet

Figure 18. Pyramids for a 6-letter Name of God

Figure 19. Pyramids for a 5-letter Name of God

Figure 20. Pyramids for Kerubic Angels

Figure 21. Pyramids for Servient Angels

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<http://www.hermetic.com/browe/beast-star.html>
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About this capture
The Beast and the Star:
A Vision of the Abyss
by Benjamin Rowe
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Introduction

The manuscript that follows is an account of a vision relating to the nature of the Ruach, the crossing of the Abyss, and of what is found beyond. In order to achieve a full understanding of what is given here, it is helpful to be familiar with Liber Al vel Legis, also known as The Book of the Law.

In addition, the system of correspondences on which the vision is based is not the traditional method, as used by the Golden Dawn and its successors. Instead, reference

should be made to the system presented by Frater Achad (Charles Stansfield Jones). Achad's system varies from the G.D. system in that the paths are assigned to radically different positions on the Tree of Life. A diagram of Achad's version of the Tree is in the frontpiece of his book *The Anatomy of the Body of Sad-* Reference to this diagram will help to understand certain portions of the vision.

While the vision includes a description. from one viewpoint. of the crossing of the Abyss, it should not be inferred that I am claiming to have achieved any particular Grade of initiation by virtue of having had this vision. Readers are welcome to draw their own conclusions as to my level of achievement, but such conclusions will be neither confirmed or denied.

Since I have only a meager knowledge of the various systems of star-worship in existence today, I would welcome comments from persons having a knowledge of such systems. Comment from persons with other viewpoints is also welcome. All serious correspondence will receive an answer. Frivolous or insulting letters will be answered or not, according to the mood of the moment.

Correspondence should be addressed to:

No Longer Applicable

On the night 4/3/84 between the hours of 9:30pm and 12:00 midnight, I experienced a series of visions that seem of particular importance in relation to my work with Liber Legis and the Cabala.

At the time these visions began, I was meditating on the sexual process in human beings, specifically on the subjective aspects of the act as it is experienced by the two sexes. It suddenly came to me that there is a progressive development in man from being the pentagram to being the hexagram.

Natural man is viewed as the pentagram of the elements, as a being with five limbs, and five basic forces composing his being. These are the traditional elements of fire, air, water; earth, and spirit. The spirit aspect can either be directed towards the sexual forces (symbolized by the inverse pentagram) or it can be directed towards the spiritual realms.

It was shown to me that Man can become developed to the degree that the spirit (defined as the consciousness aspect) can be directed to either the sexual or the spiritual side at will. or to both at the same time. When a man attains this degree of development, he becomes the hexagram. The sexual organs. male or female. become the sixth point which is missing in the pentagram.

There were then a series of pictures in which the relations between the downward-pointing triangle and the upward-pointing triangle in the hexagram were demonstrated. It was noted that the forces of the two triangles are complimentary and

act in opposition to each other when allowed to. They tend to push each other apart, causing Dispersion. It was then shown that for the triangle to unite into the hexagram in man, they have to be interlocked with each other. Otherwise, the downward-tending emotional forces (Luna, Mars, Jupiter) and the upward-tending mental forces (Saturn, Mercury, Venus) will act in such a way as to disrupt each other's effects.

There was another series of pictures next which rapidly went through all the possible combinations of forces that can be derived from the hexagram.

Now, it was pointed out to me that each of these forces in turn, as well as all other existing forces, are in their essential nature completely mysterious. No matter how many times we invoke, no matter how much we study the results of our invocations, we can never reach to understanding of what these forces are in themselves. All that we can come to understand is the manner in which they act upon our consciousness.

The vision expanded upon this theme by taking each of my own areas of particular study, and demonstrating that I was no closer to understanding their essence than when I started twelve years ago. It had come to the point where I had masses of information about the effects of each force, and neat formulas +or the action of many of them, but no real clue to their essential nature.

At this revelation, I experienced a sense of total failure of my efforts. All of the work I had done was revealed as being without any lasting purpose. All things that exist were seen as being unsolvable in themselves, and without reason.

My thoughts were shattered at this. My mind made many attempts to make this failure comprehensible, but each reason that came to mind was immediately shown to be simply more of the same, the same circular reasoning of the Ruach, which never ends because it folds back on itself and reappears in a new form. Each thought was shattered in the moment of its formation.

Finally, I was unable to generate any more thoughts, and I saw before me the Abyss, which is the perception of the total lack of any foundation for the activities of the Mind. All that I had felt to be myself was shown to be the Mind, ever re-entrant, never progressing beyond its own nature.

I was shown that I had a choice: I could retain my hold upon the Ruach, continue to identify my Self with it, or I could jump out of it, be as free of it as I have said I wanted to be, by leaping into the abyss with no knowledge of what would confront me on the other side. Indeed, there was no guarantee that I would reach the other side.

Holding onto the Ruach was futile, as had already been shown. There was no escape from it except to let go and leap. Thinking, "There must be SOMETHING on the other side", I threw myself forward into the abyss.

The crossing seems simple in retrospect, though in that first leap it seemed a jump into

nowhere. As one jumps, all that one has perceived himself to be is stripped from him, leaving nothing but a bare and defenseless awareness, void of Self.

There is a period where one is not anchored to one's jumping-off point, and where the far side is not in sight. One exists in an area where there is seemingly nothing. There is an opportunity to hesitate in the middle of the jump, but if you hesitate, you are lost. No matter how energetically you take off, you always end up having used just enough energy to get to the other side. Hesitation destroys your momentum, leaving you to fall into the endless deep, having nothing but yourself.

In an alternative view, this hesitation is actually an attempt by the awareness to grab onto what it had just lost, to join itself again with the personal ego that it has just given up. This clinging is the danger that creates the Black Brotherhood. They have fallen into the Abyss, and, having not come to the other side they believe that there is no other side, that there is nothing beyond themselves. They lose the ability to perceive the meaning of events, as does everyone who crosses. Not having reached the other side, they never attain the replacement for this sense, which is the ability to perceive purpose or intent.

Arriving at the other side resulted in a simultaneous experience of several different revelations. I will try to put them into some kind of consecutive order, but in practice there was no way to separate the times of their occurrence.

Looking back from over the Abyss, you have the first chance ever to see the Ruach as a whole, to see from the outside the personality you have built through magickal efforts. This body of yours, made up of the Ruach, contains every experience you have had since your first moment of consciousness up to the time of your leap.

Seeing my own personal self from this perspective, I thought of what purpose it might have served. It appeared to be ugly, darkly streaked with the results of pains given and received, failed thoughts and actions, distorted concepts. What could be the purpose of this mess?

It was revealed to me why this Ruach, the entire conscious self of the incarnate life, was the true Beast, called 666. It is wild, uncontrollable from within, absorbing every fleck and mote of consciousness into its own schemes. This tendency to devour everything in sight is the reason for its being called the Beast.

Then, while still perceiving the ugliness of the Beast, another image formed in tandem with it. There appeared before my eyes a vision of a beautiful star. Not a star as seen in our universe, but a crystalline star, brilliantly faceted. Every ray of the star was a line of light. Every flare and prominence was an incredible geometric form, changing constantly in detail, each change making it more brilliant than the last. Unlike our mundane stars, this star lives in a universe of brilliance, lighting up the farthest reaches with the light of its own existence. The star seemed to me to be so beautiful that I thought it must be the very antithesis of the Beast.

But behold, I was cautioned to observe the events before me with care. I looked closer and realized then that for every streak of pain, joy, despair, hate, love, or whatever that occurred in the body of the Beast, there was a corresponding flash of brilliance, or a new growth of prominences, in the body of the Star. They were, in fact, one and the same thing! I was reminded of the myriad unsolvable mysteries I had earlier perceived. Each appearance of a new mystery, a new object, feeling, thought, or force in the material world was transformed into the shining rays of the Star, and each pain was a flash of beauty.

This is the meaning of the important phrase in book I of Liber Al vel Legis: "Every man and every woman is a star". Each being alive in the world is simultaneously incarnated as a star in this other universe. Rather, that star is our incarnation, viewed from the correct point of vantage. The purpose of each of us is to increase the beauty and the brilliance of the Stars that we are, by our experience of the ugliness, beauty, and mundanity of this world of Earth.

Somewhere among all this, it was told to me that the Beast is not named that only for its omnivorousness with respect to experience, but because "once you have tamed the Beast, he becomes a great workhorse for your purposes, and the rest becomes easy". I took this to mean that from the north edge W the Abyss onwards, the path became more accelerated. This was confirmed later in the vision. (Another reason for calling it the Beast -seen from the outside, it definitely has that quality of dangerous and regal playfulness one normally associates with lions.)

The vision opened up so that a larger area could be seen, and there appeared a whole universe of such stars as we have been speaking of. I saw that any thing in our universe could produce a star of greater or lesser scale, depending on its degree of evolution and the degree of inclusiveness of its consciousness. The stars that are humans were all of the same scale. When I looked closer, I saw that each human star enfolded within itself the stars created by a myriad other sorts of being, from the atoms that make up our bodies, through the independent biomes of the bacteria and germs that inhabit us, to the larger stars of the organs of our bodies. Similar stars of a finer quality within the human star were produced by the forms we generate on the astral and mental levels.

The human stars were enclosed within two greater stars, one that of the Earth-spirit, and one that of the Sun. The planets and other physical stars could be seen to exert their influence from outside the star of the earth-spirit.

In all these stars, at all the levels, many different mathematical, geometric, visual, and astrological symbolic relationships are expressed. The expressions were manifest in the relations of the various rays of each star to its other rays. Any particular ray could be part of many expressions. The star as a whole encompassed and went beyond all of the expressions it contained in its completion.

Depending on the viewpoint one chose to take, any of the symbol systems used by

humans could be used to describe the relationships existing within the star. The astrological or the alchemical, the religious or the humanist, nontheist, theist, and polytheistic systems are all equally applicable, and all fail to reach a true description of the whole star's being. "Every number is infinite: there is no difference. "

The space in which these stars live has a unique quality of its own. In it, all dimensions are absolutely flat. That is, the space does not exhibit that quality of being distorted around a large mass, as our own relativistic space does. It appeared more like the Newtonian or Aristotelian "absolute space", which extends forever in all directions without curving around to meet itself. I could feel myself to be in a space that was not stressed or distorted in any way. By comparison with this star-universe, our own space seems to have the consistency of curdled milk, full of globs and thin spots.

Then it was shown to me that the patterns of each star, and therefore the nature of its beauty, could be affected by the actions of the star's man in our mundane world. I was shown some examples of how personality changes could cause changes in the star's pattern. Then I was given the opportunity to cause some temporary changes to my own star through manipulation of the patterns I have created over the years to describe my personality. For instance, I could see what the effect would come of moving Venus out of its semisquare aspect to the Sun in my astrological chart. and into various other angular relationships.

I sang an impromptu prayer at this point. Something to this effect:

"Oh beauteous Star, let us be identical, so that by at coming together we can dissolve all problems". The intent that drove this prayer was that there would be an intermixing of effect from man to star and from star to man, so that one could be changed permanently by changing the patterns in the other.

Nearly everything up to this point in the vision has been concerned with the Ruach as it is perceived from the path between Binah and Chokmah, which is the path of Tzaddi, The Star. in the system of symbols I use. At this point in the vision I was instructed to leap back over the Abyss into the Ruach again. This was to show me that I could do so, and how to do it. This was important later in the vision. I leapt back to the Ruach, and back again into the Supernal triad.

The next section of the vision was concerned with the relationships between the first three sephiroth, and the paths between them. The quality of the vision changed. Where before all was beauty and glory and abundance, now the ambiance of the vision was of abstract, Bach-like structure contrasted with a counterpoint of indulgent good humor.

Many of the relationships revealed to me were shown in a +arm that does not convert into words with any clarity. Where I find a way to express them, I will include them in this narrative. Otherwise, just those parts that can be comprehended will be spoken of.

First was a vision of Binah as the "doorstop" that prevents the expansion of the Ruach

to encompass the Supernals. By covering over the Ruach, and by forcing any exit from the Ruach to come through it, Binah/Saturn maintains the stability of the system. Otherwise, the Beast would devour all of the Tree of Life.

A voice said: "The Binah revelation is Understanding. That which is understood is: There is no end to the arising of mysteries within the field of the Beast. Each of them compounds the mystery of what came before, and none is accessible to solution. But the mysteries are very, very beautiful for all their lack of purpose.'

Again, there was a vision of the Star, but each point within the Star was now one of the forces arising in the Ruach. Each force was again shown as being impenetrable in its essence. But it is the combination of these mysteries that creates the lovely patterns of the Star.

The voice again: "The Chokmah revelation: The beauty of the Star is unsurpassed, but Wisdom says: Be Not Attached To It, for thereby is Joy transformed to Sorrow."

Chokmah and Binah were shown to me as being not like the star of the Ruach, but like point-sources of very intense radiation, which thrust laser-like lines of radiance outwards in all directions. Much like Chakra at the top of the head.

Binah's wheel of radiance was shown to me first. It was lambent with purple and gold, with white and gold overlaying it. The power of the rays coursed through my body, and I felt that nothing could be of more power than this. But then the wheel of Chokmah came into vision from the right. Its lines of force were even more powerful, and were of a much finer rate of vibration. The white and gold became the predominant colors of the vision.

The power of these two running through my spirit-body produced a reaction in my physical body. My heart began missing beats, every nerve seemed to be tingling with fire, and the connection between my spirit-body and physical body became weakened to the point where I knew I could die if I just absorbed a little more force. But I hung on at the place where I was.

Suddenly, the rays of force from Chokmah and Binah relaxed and passed over beyond me. There stood revealed to my sight the center of Kether. Unlike the Second and Third sephiroth, it showed itself as a small star, but with a crown on it, and a hole in the center that was a gate to a larger world.

Closer examination of the star of Kether revealed that it was made up of rays of power just as were Chokmah and Binah. But its rays were so densely packed that they seemed a solid surface to anything the size of myself. I was told that I could enter into Kether's star by shrinking the radius of my being, by making myself so compact that I could slip between the rays.

I began to shrink in relation to the star of Kether. As I became smaller, I was drawn

closer into Kether, so that rays streamed by me on all sides. Getting still smaller. I found that there was another shell of even more densely packed rays. in comparison with which I was still grossly large.

The shrinking began to go at an accelerating pace. The farther I shrank, the faster yet I shrank. I had a sense of rushing urgent force drawing me ever closer to the hole in the center of Kether. In the meantime, the effects on my physical body were increasing, and I knew that if I went much farther, I would lose my physical body. Just as it seemed that I was going to shrink into the proverbial dimensionless point and pass on out of Kether into the beyond, I exerted my will and held back, forcing myself to stay within the area of the Tree of Life, forcing myself back down the Tree and into the Ruach.

The voice said: "This is the Kether revelation: That we are here by our Will only. that nothing stands beyond to hold us here."

It seemed as if I was holding myself away from Kether by a line of will, holding it at a distance the way a man can brace himself against a sucking force as wind or water. Eventually I gained some distance from Kether, and it became easier to hold myself away from that dreadful pull. I came down into Tiphereth. and there the voice said: "The second side as beauty, that its attractiveness gives anchor to our will when will must be used elsewhere". I was shown that the line of Will that I had extruded was the path of Shin, connecting Kether with Tiphereth. Tiphereth is the point of balance between the earth of Malkuth and the Heavens of Kether. it is the lowest point at which Will holds full sway over existence. The will anchors to it and uses it as a transformer. passing its force on into the lower worlds by proxy. I was reminded by the voice of the connection between this vision and the gematraic demonstration I had once made that the paths of Shin and Tzaddi together were the "props" or supports of the heavenly hexagram in the Tree of Life.

Having stabilized myself, I returned to Kether. The shrinking again began to take place, but this time I did not resist it. The pull drew me down to a point and I passed through Kether and out of this world.

On the other side of the whole there was Nothing, literally. All that could be experienced was an absence of all that we deem to be "existence" in the world of the Tree. The Tree itself could still be seen, looking like a living crystal in the darkness. Of all else, there was naught.

I remained a dimensionless point of awareness floating just above Kether in this nothingness. As I remarked on this, a voice said "Hadith". I took this to indicate that Hadith is expressed in the Veils of the Negative as the point as intense concentration that makes the inflowing of force into Kether possible. Hadith was the Ain, nothing. Being without dimension, he is without observable characteristics, and is therefore "nothing".

Looking about away from Kether, I saw that my point was surrounded by a darkness of